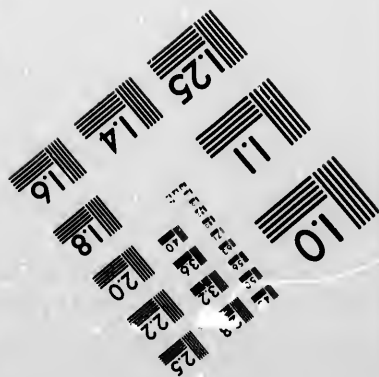
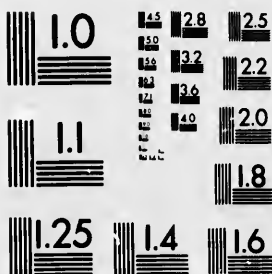


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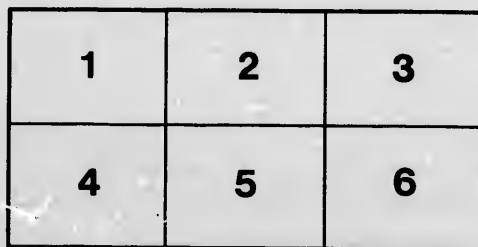
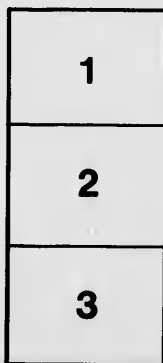
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# DOGMA AND DUTY.

BY THE

REV. JAMES AWDE, B.A.

# CHRIST'S DIVINE MISSION.

BY THE

REV. S. J. HUNTER.

BEING THE EIGHTH ANNUAL LECTURE AND SERMON DELIVERED  
BEFORE THE THEOLOGICAL UNION OF VICTORIA UNIVERSITY  
IN 1885.

TORONTO:

WILLIAM BRIGGS, 78 & 80 KING ST. EAST.

C. W. COATES, MONTREAL, QUE.

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S. F. HUESTIS, HALIFAX, N.S.

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1885.



# Dogma and Duty :

A LECTURE DELIVERED BEFORE THE THEOLOGICAL UNION OF  
VICTORIA UNIVERSITY, MAY 11<sup>TH</sup>, 1885.

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BY THE

REV. JAMES AWDE, B.A.





## Lecture.

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# DOGMA AND DUTY.

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“LET me know what is true that I may do what is right,” is an appropriate motto for the highest intellectual life. This knowledge of the true, when exactly formulated, is the content of the word *dogma*. This right-doing, connected with the antecedent obligation, is the meaning of the term *duty*. What is the connection of duty with dogma in personal and social life? What is the effect of our thinking upon our conduct? What is the bearing of Theology upon Morality? This is the question which demands our grave and patient consideration.

Not without reason do I venture upon this topic, for it is one of the most serious and significant controversies of our time. The champions of the Gospel of our fathers are summoned to show why the ancient theologies should be conserved and perpetuated. The relation of Theology to Morality is, by some, regarded as, at best, an open question. Our dogmatic systems, and even the fundamental truths upon which the systems are built, are assailed with a confidence, a

persistence and an ability which the Church may not allow to pass unchallenged. Mr. Herbert Spencer, a keen observer, a man of immense industry, and a master of style, attempts to show that moral ideas are gradually developed by a process coördinated with the course of scientific evolution. The late Professor Clifford has also produced a most interesting treatise upon the scientific basis of morals. Mr. Leslie Stephens, in a still more powerful book, likewise endeavors to construct a science of ethics. An able Canadian writer propounds the question, "Has science found a new basis for morality?" The Secularists are seeking an ethical ground for the well-being of society, upon the assumption that this world is all. There is a growing repugnance to accept, as valid in morals, any conclusion which cannot be submitted to the same formal logical proof as ordinary knowledge. Men are indulging the hope that all modes of moral conduct, personal righteousness, domestic fidelity, social obligations, political purity, ideal legislation, and international amity may be secured from the multitudes, without the aid or the intervention of theological ideas. In essays on Natural Science, on Psychology, on Social Economy, on the Philosophy of History, on the Theory of Religion, in works of fiction, and in the most pervasive periodical literature of the day, the controversy is recognized. And by all these avenues of approach, openly or clandestinely, the sacred truths of religion are attacked with astonishing virulence. There is a German legend attached to the martial story of the great

battle of Chalons where the Roman allies won a sanguinary victory over the fierce Attila. The battle ended, the sword was sheathed, and the field was strewed with heaps of slain. But, for three nights after the engagement, it is said, the spirits of the dead soldiers were seen hovering over the battle-field, and continuing their savage warfare in the silent air. The conflict of our age is more aërial than terrestrial; it is mental, spiritual. The foes of the holy Gospel have put up their swords, they have extinguished the fires of Nero, and no longer keep enraged wild beasts to crunch the bones of the martyrs; but they yield the pen and the press, the persuasive eloquence, and all the weapons of intellectual warfare, with a courage in attack, and a skill in defence that would have delighted the heart of an apostate Julian or a scoffing Voltaire.

For us, this is a living question. "For all who think seriously, and still trust their religious instincts, the hour is one of fearful perplexity. It must be one almost of agony for many of the best and most cultivated among the clergy." These are the words of Mr. Goldwin Smith. With him, I fling back the insinuation that "The clergyman is a part of the Church equipment not more liable to intellectual disturbance than the pulpit or the font. The Roman Catholic priest may perhaps go mechanically through his prescribed round of duties without greatly feeling the pressure upon his individual soul. But the Protestant pastor, as often as he enters the pulpit, has to express his personal convictions, and if he reads what

is read by other men, his step surely must sometimes falter as he mounts the pulpit stair." Any controversy touching the utility and validity of theology affects us and our work. We all hear, from a distance, the confused noise of the warfare. Many of us, like David, have sat by life's dusty roadside, hailing the fleet couriers with the eager question, "What news from the battlefield?" And some of us, with such equipments as we could improvise in our busy life, have mingled in the tumultuous strife. We stand ready to vindicate the claims of theological dogma as the ground of ethical duty. We do not fear to ask how far the connection of dogma with duty is vital and necessary, and how far conventional and accidental.

I.—We need feel under no constraint, at this time, to uphold any specific doctrine, least of all to justify any dogma which any considerable section of the Church may deem untenable. A dogma may be either an individual conviction or the formal edict of a supreme ecclesiastical court. In the good sense it includes all exact truth-formulæ. Thus, an axiom in Geometry, Newton's Law in Physics, and the personality of the Holy Ghost in Theology are equally dogmas. In the bad sense a dogma signifies an imperious edict of some spiritual or secular authority which does violence to reason or liberty. In so far as I venture to specify the present application of the word, I confine it to the fundamental religious ideas, God, man and immortality; or, in a wider sense, to the simple, unmethodi-

cal content of the Bible, as given to us, in the artless simplicity of nature, by the inspiring Providence.

Hence we do not now set up a defence of Wesleyan standards, or of the Thirty-nine Articles, any more than we open a bombardment upon the five points of Geneva, or the seven sacraments of the Vatican. We should endeavour to take a generous view of the subject. We should feel after some of the facts and incontrovertible principles involved in this question. This course may be the more perilous, or it may not; but, if I am called, by your suffrages, to navigate this lectureship, I would rather, if you please, sail in the ocean than in the creek.

1. *The first principle*, then, which demands our assent is *the necessary relation between thinking and action*. This is one firm position upon which to base our exposition. It is the more appropriate since it is admitted by all parties in the controversy, and furnishes common ground from which believer and sceptic of every school of thought may stand side by side and survey the field. There is a real bond between right thinking and right action, as there is between false thinking and wrong action. Other things being equal, the man who has true conceptions of life and its main factors will be morally a better and stronger man than one who has false views of life and its conditions. He who believes that he is doomed to die like a dog, that being the last of him, will not live as he would in the faith that death, to the good man, is the gateway to a perfect and immortal life. As all rules have excep-

tions, so all principles require occasional flexion or modification in practical life. I shall indicate the modification of this principle further on. At present I insist only upon the vital relation of a man's creed, the sum of his ruling convictions, and his conduct, the circle of his purposes and activities. There is here a fixed logical sequence; and where this iron link of logic exists, if there be no neutralizing influence, there is a certain practical consequence. We may expect, with unvarying certainty, that every theory, wrought into operative convictions, will produce its practical results. Bring forward your scientific observer, your biologist, your philosopher, your positivist, your moralist, your poet, your theologian, and all agree that dogma tends to expression in duty, and that a man's conduct is both the logical and practical sequence of his *actual* creed.

2. A *second* elementary proposition is that *the value of any dogma, or dogmatic system, is to be tested by its actual results.* "The tree is known by its fruits." So of our theologies. The merits of a system may be righteously tested by the actual consequences of the teaching. If the system be new, and have not been tried in real life, its intrinsic worth can be tested solely by its logical results. But, as already stated, if no counteracting influence intervene, the logical and practical consequences will be identical. In clear thought, then, in determining the utility of dogma, it is fair to abstract from all opposing moral forces, and to trace the doctrine or teaching to its ultimate logical outcome.

## DOGMA AND DUTY.

Here we find tangible distinctions among dogmas. In August the farmer finds it easy to separate the fertile alluvial plain from the great stretches of surface limestone. He can stand upon a hill, and with his eye trace a line between them, on one side of the line being verdure and waving corn, on the other side the red and parched surface. Some systems are barren as the sands of Sahara, others fertile as the valley of the Nile. The green, in spots, extends into the desert, and the bare rock runs up here and there into the rich field, so that the line is wavy and irregular; but you can see this line. Lessing, in "Nathan the Wise," declares that the ultimate test of the value of religious sects is their fruits. When the world can tell which set of doctrines, or which religious denomination, can do most for human well-being, can best satisfy the deepest human instincts and meet the wants of man in life and death, then the world will know what to believe. It is therefore in order to ask, "How will your reputed truth affect me?" If it tend to debase me or my brother, then let me reject it, though an angel from heaven preach it; but if it will elevate me or my neighbor, then I will gladly embrace it, esteeming the humblest man who brings it as a messenger from God, from "that someone not myself who makes for righteousness." For, while here comparison is uncommonly odious, if I am driven to comparison, as that life is more than meat, and the body than raiment, and conduct is more than opinion, and character than creed.



II.—These two principles are simple, self-evident, and sufficient for our purpose. In this clear, uncompounded light, let us proceed rapidly to review some of those half-fledged, embryonic theories which are proposed as substitutes for the ancient theological basis of morals.

1. The new ethical systems put forward are so near akin that if we say aught about one of them we are lauding or defaming the whole family. Indeed, they are like the Siamese twins, you cannot attack one without hurting both. For the sake of clearness, however, we may say that the substitutes for the established ethics are three—not twin but triple theories—the *Materialistic*, the *Hedonistic*, and the *Secular*; and that the ligament which firmly unites them is their common Materialism.

2. *We begin with the Materialistic hypothesis.* Life is the outcome of organization. Consciousness, thought, will and moral ideas result from the organism, and with the organism they perish. Matter is the Alpha and Omega of being. All matter is similar. The first man is called a mollusk or a jelly-bag, and the last mollusk we call a man. The only difference is that one came early, the other late; one is simple, the other complex. The molecules may have been moving a few ages longer in one case than in another; but the whirling of a leaf, the growth of an apple, the writhing of a worm when trodden upon, the flight of a deer from the hound, the eloquent philippic of Demosthenes, the lay sermon of Huxley, the prayer of Elijah, and the

charity of Peabody are all alike the simple effects of moving atoms. We have supposed that instinct, thought, reason, imagination, will, sentiment, passion, fear, love and hope determine the flight, the oration, the poem, the prayer and the charity. No, replies the materialist, all these are the effects of the movements of the molecules of matter.

This means that men are moved by atoms. Those atoms, then, are the responsible gentlemen that ought to be sent to heaven or to hell. Those molecules, and not we, are the criminals to be brought to judgment. We are thus exempt from condemnation and approval. The cause of all action in mind and morals (says one of these thinkers) is "nascent motor excitations of nerve and brain." If these motions are single they run into action; if various they lead to a conflict among the nerve forces which we call comparison, reasoning, volition. Volition does not determine nerve motions, but contrariwise. At present we have one set of "nascent motor excitations" corresponding to the ideas of right, duty, freedom and responsibility. We have also another set of "nascent motor excitations" corresponding to the desire for ease, property, gratification, another man's privileges, his money, or his wife. But the materialistic theory puts a stop to the first set of nerve-motions, utterly destroys them, and leaves the lower, selfish, sensuous appetites to sweep the individual and society away. Imagine all the lazy, unoccupied and immoral classes, now kept in order by the sense of right and wrong and impending judgment, turned

loose upon society, freed from responsibility and moral restraint, under the sole sway of the baser appetites, and the logical and practical outcome would be social anarchy and destruction.

This molecular hypothesis leads also to *physical fatalism*. When attacked upon this point, the materialists hide behind the doctrine of philosophical necessity. Mr. Huxley, for example, obtains a big screen which is held up by Calvin on one side and by Jonathan Edwards on the other; and taking refuge behind it, he challenges the hottest fire of the theologians. But, Mr. Huxley, some wise men think that Calvin is not invulnerable. Philosophical necessity is guarded and counterbalanced by other doctrines. Philosophical necessity, pure and simple, is dangerous enough when reduced to practice, but physical fatalism is ten times worse. And the molecular Ethics is fatalistic. As Moleschott affirms, good and bad actions being determined by physical causes in the same way as speech and style, the color of the eyebrows, and the motions of the earth, it follows that "freedom is a fancy." Says Carl Vogt: "Free will does not exist; at no moment are we our own masters." Man, then, is an automatic machine. The poor man is no more free than the rolling stone which gathers no moss. Man is no more worthy of praise or blame than a water-wheel or windmill. To punish human actions is as absurd as to explode the cave of Æolus on account of a hurricane. As just had been the Romans in hanging the image of Neptune because a storm had shattered their fleet; as

wise was Xerxes when he whipped the Hellespont that destroyed his bridge of boats, as that court which brands a man criminal, or inflicts upon him pain or death, when he is at no moment his own master, and every thought and deed is determined by physical necessity. To punish an automaton man is like breaking into fragments your watch because you are five minutes too late for the train. Materialism is fatalism, and thus destroys freedom, responsibility, and all moral ideas, and subverts the ethical basis of society.

In our day the materialist is invariably an evolutionist, and the leading ethical doctrine which he proclaims is *the law of the survival of the fittest*. Thus Hellwald claims that "the word 'morality' should be banished from scientific writings because it is empty, that there is neither freedom nor soul, that the struggle for existence and the right of the stronger is the only basis of morals." Here he would replace our moral conflicts, with their lofty, historic grandeur, by a struggle for existence, a dog-fight, with its brutal debasements. The permanence of holiness, justice and love now gives way to the right of the stronger. This is the famous robber's transposition of might for right. The new basis of morals—the only right is that of the strongest. Studying this principle in nature a witty Frenchman says, "The whole of nature may be summed up in the conjugation, active and passive, of the verb to eat and to be eaten." The same becomes the law of human life. The verb to destroy and to be destroyed tells the whole tragic and

monotonous story. Nobody is to be blamed. Society destroys the criminal not because he is to blame, but because society is the stronger. If the criminal be able he should destroy society because he is the stronger. Only the fittest ought to survive. The new ethics discovers an easy solution of the problem, What is to be done with the many people who are not worth keeping? Kill them off—what harm? "It is wrong," you say. There is no wrong. The only crime is being a nuisance, and surely we may abate a nuisance. Those tramps—do not feed them, swiftly remove them. Those helpless, deformed children—divine Plato approved of exposing them, follow his sage counsel. Certain people are in your way—learn from the Fijians before the advent of missionaries, eat those whom it is inconvenient to keep. Aged and infirm persons own millions of property of no present value to the public—why not forcibly seize those possessions. Purify the race and thus confer a boon on posterity. Drunkenness, says one, is a valuable agent in destroying the low and sensual class. Then keep your liquor-shops in full blast. What expense we shall thus avoid—no hospitals, no orphan homes, no asylums for the insane, no instruction for the blind or dumb, no churches, no parsons, no useless scientific speculators; all these are of no public utility, cut them off in the same simple fashion and earn the gratitude of succeeding generations. Clearly the materialistic conception of ethics, when pressed to its logical consequences, overturns the entire framework of society and obliterates the very name of morality.

3. *The second basis of morals proposed by the Evolutionists is modern Hedonism.* Pleasure and pain are the supreme tests of conduct. Pleasure is favorable to the vitality of the organism, pain unfavorable; the former is therefore right, the latter wrong. This is substantially the doctrine expounded by Mr. Herbert Spencer in his "Data of Ethics." In his evolution of moral ideas he begins with a mollusk and ends with a man. There is no radical distinction between the moral character of an oyster and that of an Oxford scholar. Spencer calls one higher and the other lower, but the moral significance of these adjectives is borrowed from the religious system. Man is more complex than the mollusk, but bears no moral differentia. All life is purely animal. In this theory is no authority, no conscience, no duty, no virtue, no obligation, no principle, no rectitude of motive. It knows nothing of moral beauty or excellence. Actions purely pleasant are absolutely right, actions attended with pain are wrong.

This is not the Hedonism of Epicurus. This philosopher came into the world six years after Plato left it, and has been generally assailed as the apostle of low, sensual enjoyment. But he was a man of blameless life, moving in the atmosphere of an estimable Greek scholar. His doctrine, that happiness or pleasure is the end of life, differs from the animal Hedonism of the evolutionist in that Epicurus teaches that the pleasures of the soul are to be preferred before those of the body, that pleasure is closely connected with virtue, that a wise man may be happy though in torture, and that

he so far transcends mere animal delights that with a little barley-bread and water he can rival Jove in happiness.

But modern Hedonism is animalism pure and simple. For man is an animal, nothing more. In the community the only test of the moral quality of an action is pleasure, the only end of an action is to increase the duration and intensity of life and transmit it to our offspring. There is no more morality in a community of men than in an ant-hill, a bee-hive, or a beaver-dam. The shark that moves through the sea with fins and devours fish for pleasure, or to sustain life, and the shark that walks our streets and steals property and honor for pleasure, and for the increased intensity of life, are upon the same level. It can be shown by this method that the seagull, which lives beyond the span of human life, in wild freedom, exempt from care and pain, is morally superior to the storm-beaten sailor. To take an example from an author already quoted: A heroic Italian physician finds a new, mysterious plague ravaging the city. He resolves to devote himself for the life of the people. He shuts himself up with a subject, makes observations upon the disease, commits them to writing, feels the poison in his blood, and calmly lies down to die. Another man finds a single life standing between him and a large fortune. He takes that life in such a way as to escape suspicion, he gets possession of the fortune, avoids a life of drudgery, improves his intellect, shares every pleasure, social, domestic, intellectual, animal; is sur-

rounded by troops of admiring friends, and after a long life dies universally honored and lamented. Why should the murderer die unhappy? Why does the physician die happy? Why do you call one man base and the other noble? We have an answer. The agnostic has none! By the pleasure test the murderer is the wiser and the better man of the two. "But," says the hedonist, "the physician had an altruistic nature, and the murderer had an egoistic nature, and an altruist is higher than an egoist." "Higher, Mr. Spencer?" "Yes, higher, as a lobster is higher than an oyster, that is all. There is no moral differentiation." "The altruist and egoist, according to your hypothesis, are bound to seek pleasure, each following his own nature. If one is thus led to murder, and the other to self-sacrifice, there is no essential superiority or excellence of one over the other." The physician is like the remarkable wolf that suckled Romulus and Remus, the murderer is a common wolf that devours the children; but both are wolves. The objections then to modern Hedonism are briefly these:—

(1) It subverts all moral distinctions.

(2) Since pleasure is relative to the organism, whether altruist or egoist, it makes all morality subjective or individual.

(3) It fails to decide the plainest questions of morality.

4. *The third and remaining substitute for Christian morality is Secularism, with which we may connect Positivism.* As I understand the connection of these



two systems, Positivism is the scientific, and Secularism the popular, side of the same general theory of life. Secularism maintains that man has an adequate rule of life independent of belief in God, immortality, or revelation, and would regulate our affairs by considerations purely human. Positivism teaches that man is a beast that perishes—no more, no less; that there is no personal immortality; that we know only what we can discern with the five senses, all beyond this material mechanism being a blank; that there is no mind, and therefore metaphysics, as a science of mind, is a dream; that there is no God, and therefore theology, as a science of God, is visionary; that humanity is the sole and loftiest object of adoration and worship. While, therefore, Positivism is the scepticism of the *savant*, and Secularism is the scepticism of the man of business and the proletaire, both agree in making this life all. All our good is compressed into these few stormy years which are numbered on our tombstones. The only life beyond is to live in the memory of humanity.

Such is the Secular theory of morals. Not entering into any prolonged discussion of the Secular ethics, we may, in a few words, summarize its logical results.

(1) It is devoid of authority. It possesses no moral dynamic. It contains nothing to impel or persuade one animal to make sacrifices for another animal. Why should an individual work for the good of a society of animals which is to flourish some æons after the individual has perished? There is here no original

authority. The assumption of authority by society, or a part of society, the individual may resent and repudiate.

(2) This theory of morals removes man beyond the reach of law, it makes law impotent, and justice an empty name. The secularist says society can be kept in order by human enactment. But a twitch of the forefinger, or a sip of a sweetened liquid will remove me, in a moment, beyond all these pains and penalties. I can laugh at all your human legislation, if there is no Divine Lawgiver. It is absurd to speak of a law which I can escape as easily as a man lies down to pleasant dreams.

(3) The secular code justifies suicide. We recall Hamlet's famous soliloquy. How simple, in poverty or bodily pain, in failure or in crime, to escape all the unpleasantness, and make our quietus "with a bare bodkin." Convinced that this is the only way of peace, the reproaches, denunciations, and pleading which it is the fashion of society to heap upon the would-be suicide would fall upon deaf ears. A man's first duty is to find comfort, even if he seek it in the bowl of Socrates, or the fire of Sardanapalus, or the seven-shooter of a bankrupt merchant. This life being all, it is immaterial whether it end in June or July.

(4) This theory also furnishes a most cogent argument for Communism. Your serene philosopher in his West-End mansion will not follow this principle to its logical results. But teach the masses, the poor, vicious, idle and dangerous classes, that there is no law but

such as men make, no good or evil but such as they can grasp by force, here, to-day and to-morrow, and they will find a short path to ease and pleasure; they will involve society in a dire catastrophe, and repeat the horrors of the Paris Commune in London, Birmingham, Chicago, New York and Toronto.

(5) That the individual should live for the welfare of the humanity of the future is, upon the secular hypothesis, an unwarrantable assumption. The humanity of the future is clearly not worth living for. A tale is told of a Russian woman and her children in a sleigh pursued by wolves. As the fierce brutes approached she threw a child to them, and this she did again and again until alone she arrived in safety at a village. In the village inn she was reciting the tale of her deliverance, when a stalwart peasant cleft her head with an axe. She had no right to be saved at the cost of those children. And, on the hypothesis of Secularism, the humanity of the future has no right to flourish upon the labors, the life, the sufferings of the individuals of to-day. Down with that humanity of the future which would sacrifice the individual to-day. A few cattle are not worth keeping, then why should you and I continue to live and suffer for the humanity of the future. Life is not worth living. I will not toil for a dream. I will not toil at all. In pain I will not live. If I live at all, animal I am; comfort to-day is my philosophy, my aim, my exceeding great reward, and if my personal comfort cease, I will pass swiftly into night and nothingness.

“Twere best at once to sink in peace  
Like birds the charmed serpent draws,  
To drop headforemost in the jaws  
Of vacant darkness and to cease.”

This most popular ethical hypothesis of the modern schools of unbelief is thus tried and found wanting.

III.—Thus far we have confined our attention to the logical bearings of the new ethics. This was the more necessary, since these theories have never been tried. Those gentlemen who teach them sit in their nice suburban homes under the protection of a Christian Government and civilization. Here they cannot do much harm. Nor have they very ample opportunity to ascertain what good is in the new ethics. They should go, like missionaries—but leave all religious ideas and the products of these ideas at home—and try the new-fangled system upon a tribe of heathen savages. Or let them take a million of people from the lower parts of London to some remote locality, where, undisturbed by the current religious truths and traditions, they can make an experiment. Hitherto they have done nothing to speak of. They have caused no sweeter fruit to grow upon the tree of life. I am not aware that Materialism ever caused two blades of grass to grow where Christianity only produced one. Perhaps the evolutionist has forced some sluggish minds in our era to think, but the Bible has been a thousand times better intellectual stimulant. Hedonism teaches us to care for the body, but the apostles of Christ proclaimed this duty in more impressive language, and

urged it by more powerful motives. Secularism professes to be busy with many plans for the temporal improvement of the people, but Christians are much more prompt, more active, and more successful in secular enterprises. We are thankful that those negative systems have never been fairly tested, no organization has arisen with sufficient faith in them to give them an open trial. But we may now mention a few facts to indicate what the practical influence of the new ethics may be. What manner of men does it make? How does it work when applied in practical life?

1. Let us take, then, the most romantic picture in the gallery, that of Comte, the founder and idol of the Positivists. He, when a delicate and fractious youth, was turned out of school; he was rejected by the great socialist teacher, St. Simon, was unhappy in his marriage and in his family life, spent a season in an insane asylum, nearly succeeded in drowning himself in the Seine, and was banished by his wife as a madman, an atheist, and immoral. He finds he has a heart which is swept away by his frantic adoration of the lonely wife of a convict who is absent in the galleys. Following those who sixty-four years earlier had set up goddesses of reason in the cathedrals and churches of Paris, where upon each high altar a fair woman, chosen for her faultless beauty, sat enthroned, her foot resting upon the consecrated slab, Comte proclaims that two hours a day, divided into three private services, are to be spent in the adoration of humanity

of Rome. This is your man, however it is attempted to hide the grim reality under the glamour of French romance ; this is the Positive philosopher who gives a woman everything except justice, disowns God and immortality, worships humanity and his Clotilde, and dolefully sings :

“ Cessation is true rest,  
And sleep for them opprest,  
And not to be were blest ;  
Annihilation is a better state than this,  
Better than woe or bliss.”

2. Turn now to a more familiar example of legitimate products of secular morality. No more painful and shameful scenes have been enacted in the proceedings of the British Parliament in our times than those in which Mr. Charles Bradlaugh was the chief actor. We see this man, a blatant and blasphemous atheist, appearing at the bar of the House of Commons, ready to deny God or to appeal to Heaven, ready to take an oath upon the Bible or to spit upon it, ready to trample upon the law of a Christian nation or to crouch before it like a whipped cur in order to obtain a seat in the legislature ; and in this man without fine sensibility, in this man devoid of moral honesty, in this man unfit to be trusted with the interests of a great Christian people, in this man we have a specimen of the grade of moral character that atheistic Secularism can produce. And he is

ordinary person. He is one of the popular and influential leaders and teachers of the Secularist party, at whose feet their common men meekly sit.

3. Do you call for an example of the type of moral character which the new ethics can evolve in the life of woman. We have one ready to hand in that singular compound of feminine sensibility and masculine vigor of intellect known to us all under the sobriquet of "George Eliot." She became a disciple of the Positivist school, a daughter or granddaughter of Comte. Educated amid evangelistic influences, had she yielded to the teachings of her Methodist relatives, and her father, she would have been saved from those errors which impel even Mr. Cross to speak her name with bated breath. But she went over to the Secularists. Here surely was good material to work upon. Out of this nobly endowed woman, whose works of genius we read with unaffected admiration, the anti-Christian moralists had a splendid opportunity to produce an example of pure and lovely womanhood which we should delight to place before our wives and daughters for their imitation. But they ignominiously failed. They failed, not because the woman was bad, but because their ethical system was vicious; and I charge it to Hennell and to Bray, to Strauss and to Lewes, and to the coterie of sceptics that surrounded her impressible intellect and hungering heart, that this marvellous woman fell into those moral and domestic vagaries which render it well nigh impossible to study her life without tears.

4. I will pass over Mr. Louis Greg going to church devoutly carrying a prayer-book in which he does not believe; perhaps it makes him feel better in the darkness of his doubt. I will not speak of the author of "John Inglesant," who, with no faith in Christianity or its Christ, comes to the Lord's table, and in taking the sacred symbols of Christ's doctrine and life, joins in the holiest act of Christian worship; it may be that in some way the unknown God touches his soul through the shadows. I will not insist that another member of the agnostic fraternity, Mr. J. H. Clapperton, characterizes such conduct as hypocritical, and therefore immoral. I will not further refer to the inconsistency of the advocates of the new theory. But I will give you one more instance of the practical working of the new ethics when consistently applied.

5. Some years ago a man of exceptional intelligence thoroughly educated, a graduate of the University of France, stood before the criminal court in Paris, on trial for his life. He had murdered an aged woman of some means for her money. His defence, logical to him, but audacious to society, was bold enough to startle even gay Paris. It was the Darwinian theory of "the survival of the fittest." He knew the old woman had a large sum of money; that she could not or would not use it; he was convinced he could make better use of it than she, and it was therefore fair and right to put her out of the way, and assume possession of the money. Admitting his premises, that there is no future, no responsibility, that the right of the



stronger is the only rule of morals, his conclusion is unavoidable. The logical sequence and the practical results are identical. This was his defence in the French court. His advocate, silenced by the cool effrontery of his client, could not defend him directly. But he presented this deplorable case as a result of the false teachings of the day, especially in France; and there and then, before that tribunal, he solemnly, in scathing eloquence, impeached those damning doctrines which had led this unhappy man into crime, and to the scaffold.

Such men are produced by these doctrines. They are more dangerous to society than ordinary criminals, for they corrupt their fellows, making crime a necessity and a virtue. They are the rotting fruit of society, contaminating whatever they touch. They are the malcontents of the modern state who rise to the surface in times of popular agitation. Each of them brings a torch for burning, but no hammer for building; and when their numbers increase they imperil the social order and tranquillity. They stood at the head of the Paris Commune. They are the leaders of the more dangerous forms of German Socialism. They are the most desperate and unscrupulous characters among the Russian Nihilists. Wherever these evils threaten to disturb the existing order, allowing a large margin for superstition, and much for hoary wrongs that need redress, these evils are the bitter fruit of those irreligious theories which are put forth as substitutes for the dogmatic foundation of morals. When

tried, those systems do not work well, and whatever does not work well stands condemned. "The tree is known by its fruit."

IV.—Our next step will be to survey the theological heritage we possess. What are our truth-treasures which modern speculation asks us to replace by her novel negations? What dogmas do we already hold? Have they proven strong enough to sustain the framework of character and society? What has been the result of the transmutation of Biblical doctrines into convictions? How do they work when honestly applied? The answer to this question finds so frequent expression in the pulpits, and on the platforms of our churches, that it is less necessary to deal with it at any length. But justice demands some allusion to the nature and influence of Biblical dogma. Is, then, this bird in the hand so void of plumage and song and true value that we are prepared to let it go, and beat the bushes for the two birds said to be hidden in the tangled undergrowth of incipient science? I trow not.

1. Take the Bible as a summary of religious truth. Take Jesus Christ as the most efficient teacher of this truth. Commit to memory the Sermon on the Mount; take the Gospel according to St. John in your right hand, and the Epistle to the Romans in your left; stand under the cross of Calvary, and there study in the light of subsequent history the influence of Christian dogma, in the only form which we, as a Church, recognize as of Divine authority. This, however, is

not a study for an hour ; years would not exhaust it. No learning or eloquence would suffice to recite these annals ; it would need some celestial genius to depict in becoming terms the marvellous influence of Christian truth since Jesus flung those sayings of His upon wind and wave.

Here is a small book. We call it the New Testament. From the middle of this book we select a few pages. Here, in this audience, select at random an educated man. He has read many books, in various departments of literature, in many branches of science, in several different languages. During the thirty remaining years of his life he expects to read many more volumes, to absorb the best thoughts of many great and good men. When he becomes an old man, he will have spent his life in familiar contact with the richest products of the best minds. Then, standing on life's bourne, he will put all those stories of human learning into one scale, and these few pages from this small duodecimo volume into the other scale ; and he will testify that these few pages from the New Testament, in his life, outweigh all the treasures of literature. In power to transform, to elevate, to control, and to bless the individual life, these few pages are proven to have more vitality, greater moral momentum, and more efficiency in awakening the dormant intellect, kindling the moral nature with holy life, and thrilling man with angelic raptures, than any, or all, teachings that have ever touched us. Such is my personal testimony, and such is yours. Such is the testimony

of tens of thousands of the most admirable of living men. Such is the testimony of that great multitude which no man can number, who have passed into the unseen. This alone is a remarkable fruit of the pure theological dogma. I venture to say that not three men can bear similar emphatic testimony concerning any one of the three systems of which we have spoken. Those trees are barren, why cumber they the ground ; cut them down !

2. The Biblical doctrine has left a track of light through the ages. Wherever the Bible has gone we see a ramification of this radiance. It has furnished the most powerful motives to virtue. It has exemplified the meaning of holiness. It has formed the most saintly and beneficent characters of history. In the days of the Patriarchs, of Moses, of Solomon, of Jesus, of Luther and of Cromwell, it has produced the best men. It has not indeed made those men perfect, not obliterated every trace of depravity, not rectified every crook and perverse deformity of character, not made those men invulnerable to temptation ; but it has taken them, made of common clay, from the lowliest places, and has exalted them far above the ordinary level of human excellence. Men moulded by the Bible have not been perfect, but they have always been the best men of their time, and their country. Who are your pure and saintly men ? Who are your stalwart workingmen ? Who your model mothers ? Who your pure-minded patriots ? Who your trusted legislators ? Who your revered teachers on Monday

as well as on Sunday? Who your noblest men of letters? Who the brave pioneers of your civilization? Who your heroic missionaries? Who your martyrs esteeming truth more precious than life? Who? Men whose souls accumulated vigor and health, and force and beauty by feeding upon the doctrine of the Bible! What made grand old Abraham tower above the men of his time? Or Socrates, or Paul, or Constantine, or Bede, or Alfred, or Columbus, or Washington, or Florence Nightingale, or Grace Darling, or Victoria, or Gladstone? What made the lives of myriads of men and women fragrant as the rose of Sharon? Nothing but religious truth and principles appropriated by natures of original force and mettle. The test of a system of ethics is the manner of men it makes. Select the half dozen men that Secularism can produce, if you can find them: take from them such excellences as they owe to Christian civilization, and let them stand, half clad, a poor corporal's guard, beside the countless hosts that Biblical dogma, informed with the spirit of Christ, has instructed and transformed and glorified with all the high qualities of stately, and beautiful, and benevolent manhood. Then, as you read the unmeasured and immeasurable contrast, remember the principle to which you freely assented, "The tree is known by its fruit."

3. But any system of truth that can produce such manhood and womanhood can also build up society. What pure soul does not take fire in contemplating the beneficent influence of the Christian dogma upon social

conditions. It has dotted each Christian country with happy homes. It has erected our marriage altars, and placed woman, in queenly state, upon her throne. It has filled the Western world with sweet charities. It has fed the poor and aged, and gathered the sick and infirm into hospitals. It has built asylums for orphan children. It has trained armies of skilled nurses. It has sent ministers of mercy with cordials to the wounded and dying soldier. It has manned life-boats on the storm-beaten coast. It has broken the fetters of the slave. It has founded schools, and given, in the dark ages, an impulse to learning. To the toiling children of men it has given the Sabbath, as a benediction to rural life, and a safety-valve of city populations. It has improved the temporal condition of the peoples that have received it. It gave England the Magna Charta, and the free constitution of the world's greatest Monarchy. It gave to the United States the Declaration of Independence, and the free constitution of the world's greatest Republic. It has purified many corrupt fountains of political life. It has made many deserts "rejoice and blossom as the rose."

I will ask the opponent of the open Bible, be he a priest or a sceptic, to study history and life. I will show him that the grandest modern nations have founded their constitutions upon the Bible. I will show him, both in England and New England, that the brightest pages of history were written when the people had an open Bible, read it, and loved it. I will take him to Canada, or Ireland, or Italy; and show

him that those countries are the most prosperous where the Bible is in the homes and hearts of the people. I will take him into any city of this country, into any street of that city, and show him that there is more wealth, better health, higher intelligence, cleaner dwellings, greater sobriety, industry and purity, a superior class of citizens, a happier people, and sweeter homes, where the Bible is open, taught, believed and obeyed. Where our dogmas, pure and potent, are received, there we find the material comforts, the moralities, and the holiest sentiments of life. This, I judge, is an incontrovertible position.

Some thirty-five years ago (writes the Rev. Joseph Cook), Lord Beaconsfield wrote a book called "Tancred." He saw that, notwithstanding the wide diffusion of liberty, intelligence and property, the people were not happy. In this book, Disraeli sends a young English lord from London to the Jordan in search of a cure for the social and political evils of Europe. He represents the young noble kneeling at the Holy Sepulchre, at Bethany and at Bethlehem, in prayer to the Unseen Power for some guide in the healing of the nations. He passes over the Jordan, and traverses the wilderness, until at last he comes to Mount Sinai. One night he goes alone to the very spot where the law was given. There he kneels beneath the watching stars, and falling into a trance, sees the Genius of Christianity standing with her arms outstretched over the nations. She speaks in answer to his prayer, and exclaims: "The equality of man can be accomplished

fraternity can never be satisfied but under the sway of a common Father. Announce the sublime and solacing doctrine of theocratic equality." Not only is Theology the firm foundation of morals, but it is also the groundwork of national prosperity, and of the fraternity and happiness of the people.

This Christian truth is the Tree of Life. It is laden with fruit forevermore. Its leaves are for the healing of the nations. With former generations of men, we "sit under its shadow with great delight, and its fruit is sweet to our taste."

V.—We may fitly conclude this exposition with some reflections upon the attitude of a wise and fair-minded theologian in the present state of ethical speculation.

1. And *first*, let us distinctly recognize that a man may be better or worse than his written creed. As a man is not therefore good because he can pronounce every theological shibboleth, so he is not necessarily bad because he has plunged into the depths and shallows of sceptical materialism. The theist may be vicious in defiance of his creed, as the atheist may be virtuous despite the inherent tendency of his negation. Our opponents exultingly inform us that David, the king and poet, the pet of the theologians, fell into sin. True, but his sin brought him into deadly antagonism with the principles of his religion. Darwin, the modern apostle of evolution, we are told, was a man of stainless, and almost massive grandeur of character.



True again, but he was made such by forces outside of the blank negations of materialism. We can neither attribute the excellence of the agnostic to his denial of theology, nor trace the moral delinquency of the believer to its acceptance.

We cannot, in all candour, avoid being charmed by the lofty sentiments and serene morality of some of those men who have wandered from the faith of their fathers. Far be it from us to throw dirt upon any white garment. Let us rather acknowledge that a man may be better than his creed. And no wonder! There is a certain unworldliness in the manner of life of some of those men of science. Think of Agassiz, so intent upon the study of nature that he had no time to make money. We have heard even of some clergymen more worldly than that. Those years spent in patient toil, and long, and lone journeyings over forest, mountain, and sea; this self-abnegation, to accumulate information, and furnish data for future inductions; these habits of close study and wide reading, all give a certain elevation and refinement to the character of the original investigator. Then, even in the extinction of their own faith, these men still live in the twilight of religion. They are held fast to the existing social order, in a net-work of sacred personal relationships. They are rich in the possession of sentiments and hopes formed by religion. They have taken the fundamental idea of duty from Christianity; and while their theoretical convictions have fallen into ruins, their conscience still remains

standing, the sole witness of a demolished building. The terms higher and lower applied to actions, the terms noble and base, moral and immoral, right and wrong, and the corresponding ideas, they have appropriated and freely use. They live by the faith of others. By the religious convictions of others, society is sustained and conserved, and these few men share the benedictions. They are so busy digging stones, or measuring planets, or pondering metaphysics, or playing the iconoclast, that they have no time to bake the bread necessary to sustain life; but they live upon the bread already prepared by the great permanent faiths of humanity. When speculation becomes absurd in reason, and hence falls into aberrations of conduct, then strong, sturdy common sense, that enemy of fruitless and dangerous speculation, keeps men in the ways of righteousness. The child lives by instinct before he attains a conscious, fixed faith in the truth of life. And often, when the man of science loses his early faith, he goes back, and lives by instinct again. What marvel that those men are often better than their creed! For, as it has been well said, "The priests of science have stolen from the crown of Christ's Gospel its most rare and precious jewels, and then have pretended to the world that they found them in the mines of nature, in their own honest search after truth."

2. Theologians should, in the *second* place, frankly acknowledge that their dogmatic statements are not final. This truth-treasure is often poured into earthen

vessels. It is surely no indignity to creeds and confessions, ancient or modern, to say that these vessels are earthen. Shall the vessels which we fill from the sacred fount of inspiration always be of the same shape and design? Must I continue to carry the water of life in the same goblet, although it is cracked, or a hole is worn in the bottom? Do you compel us to drink from the same tin-cup no matter how rusty the years have made it? Are we supposed to be unable to see the hole or rust? May we not solder it, or polish it, or even cleanse it? I do not need to counsel so grave and learned a body to obtain the best possible theological vessels, and occasionally to mend them.

Dogmatic statements are not final. They are liable to the imperfection that attaches to all human concerns. Incompleteness is a characteristic of creeds, in the nature of things. And misconceptions of incomplete statements of religious truth have stirred many an unholy passion, provoked many a savage blow, and shaken the Church with unseemly controversy. Hear the venerable Copernicus, with his eye on the star circles, lift his feeble voice against the finality of creeds. Hear the Smithfield martyrs from the flames, hear the Vaudois mountaineers whose moans the vales repeat to the hills and they to heaven, hear the brave Covenanters as they raise their psalms in the lonely glens of Scotland, hear the Reformers of Germany and the Evangelists of England, hear all those who are charged with turning the world upside down pro-

test in a voice of thunder, in the hearing of all the Churches, against the finality of creeds. Hear Mr. George Holyoake, the prominent advocate of free-thought, in an address delivered in this country, tracing his heterodoxy to his early impressions received from his devoted mother's torturing dread lest she had committed the unpardonable sin, and to the doctrine of infant damnation enunciated by the celebrated John Angell James in Carr's Lane Chapel, which he attended in his boyhood. And if the transition be not too sudden, I may ask you to hear the quaint language of the Farm Ballad of Carlton.

"The first thing I remember whereon we disagreed  
Was something concerning Heaven, a difference in our creed ;  
We argued the thing at breakfast, we argued the thing at tea,  
And the more we argued the question the more we didn't agree ;  
And so the Heaven we argued no nearer to us got,  
But it gave us a taste of something a thousand times as hot."

These are concrete examples of some of the perils of dogmatism. Exact theological terminology and formal statement is necessary. Yet we should not hesitate to purify and improve such extreme statements as may be liable to abuse. The theologian proceeds to demolish Huxley's automaton man, when, to his astonishment, Huxley turns the theologian's arguments against the fatalism of Edwards. The sovereignty of God, a dogma firm as the pillars of heaven, has been abused by men seeking excuse for inaction or false conduct. Extreme predestinarian formulæ are admitted to be injurious. On the same principle it has been said that

the doctrine of justification by faith is immoral. Roman Catholics declare that Protestantism is inimical to the stability of society, and this is founded on a misconception of the position of the Reformed Churches. It is disastrous to the interests of truth to cling to defective statements needlessly liable to misconstruction and abuse. We may safely grant that dogmatic statements are not final. We need not fear to purge them of extraneous matter. Every intelligent teacher of religion practically does so in his sermons and prelections. In theology, all imperative propositions should possess the qualities of brevity, simplicity and scientific accuracy.

3. *Thirdly*, in regard to the use of dogma, it is well to distinguish between the pulpit and the school. This suggestion is intended both for that venerable worshipper in our churches who, being a born theologian, is never quite satisfied with a sermon unless it is a profound theological disquisition; and for that student in our theological colleges who is a born evangelist, and thinks every class lecture by the Professor of Divinity should be a red-hot sermon. Now your theologian in the pew, and your evangelist in the class, having confounded the essential functions of the pulpit and the school, are both doomed to frequent disappointment.

There is also another practical error here which I may indicate. A young man, fresh from one of our theological institutions, or while yet a student, is called to regularly occupy a pulpit. He must have

sermons, of course. If you could see into his study, during the first year of two of his ministry, you would probably find him, week by week, pacing that room, wringing his hands, and pressing his throbbing temples, saying, "O dear, what shall I preach about next Sunday?" In his trouble he has recourse to his accumulated stock of theology. He fishes from his trunk those old notes and lectures, with one or two well-worn text-books. He intends to preach on Sin. Here is a chapter that will make a sermon on that subject. He proposes to preach on Justification. Here is a chapter which may be wrought up into a sermon on that topic. And if this does not quite satisfy him, he will polish it or buttress it with some extracts from one of Wesley's. It is in order, upon a Methodist platform, to refer to personal experience. I recall my first year in the pulpit, having graduated, not from a college, but from a farm-house. I have preserved those first manuscript sermons. Very careful statements, are many of them, of such doctrines as Primeval Man, The Fall, Depravity, and The Atonement. How the villagers applauded those productions; for though they were like the dry bones of Ezekiel's vision, they *were* orthodox. I cannot honestly preach in that fashion now. And it is my misfortune that those old sermons will not likely be of any further use until that day which seems very far distant, when I shall be called to a theological lectureship in some college.

The relation between theology and preaching appears to me to be nearly the same as that between

botany and materia medica. The botanist lives among plants, for his own pleasure, or in the interests of science, to enlarge the domain of knowledge by original research and discovery. He knows all about plants, their organs, structure, habits, and technical names, and can put each into its own genus, species, or class. An Indian doctor, however, is ignorant of all scientific terminology; he could not classify a Canada thistle so as to satisfy a professor of botany. But if an Indian brave is wounded, or a papoose has a fever, the rude medicine man knows what to do with the herbs he has found in the woods. Here we see the reason why a Methodist preacher, with very slender educational advantages, often proves more effective in converting sinners from the error of their way than the scholar who comes forth equipped with all the learning of the theological seminary. But we may roll the botanist and the Indian doctor into one, and give this compound man some special college and hospital training in the art of healing, and we then have the enlightened physician who goes into the sick room, ministers to the diseased body, and prescribes from the fulness of exact knowledge, while no pedantic echo of a scientific term escapes his lips. We are aiming, I am persuaded, to roll the Methodist preacher and scholar into one, and to give to this compound man some special training in the sacred art of healing the moral maladies of men. I say not that the professor's chair should never become a pulpit, or that the pulpit should never become a teacher's desk. But I fear the distinction has not

always been clearly recognized. The theologian, as such, goes through the Bible, in the interests of truth first, and of man secondly. The preacher, as such, goes through the same Bible, first in the interests of man, and secondly in the interests of truth. The theologian endeavors to fix the relation of each truth to other truths, and its place in the system. The preacher takes the same truth and asks, What can be done with it? How can I use it to minister to a mind diseased? Is it antiseptic or anodyne, tonic or antifebrile, aperient, or stimulant? Never mind the system of doctrine, what malady will this truth heal?

Now in the school the clergyman is a theologian, but in the pulpit he is a preacher. The preacher, as far as possible, should be able to handle truth as the theologian does, but that is not his proper work. He knows the intrinsic value of the school theologies. But he surveys a group of once hopeless men and women, saved by the rough methods of some unlettered men, and he discerns that quite crude and simple statements of doctrine are very effective in dealing with a certain class of living and sinning souls. An evangelist may make a sad medley of the theologies, and yet be successful. Like the sailors' preacher of Boston, when he lost himself in an involved sentence, he can say, "I don't know where I came into this sentence, and I don't in the least know where I am going out, but thank God I am bound for the Kingdom of Heaven." If, in these days, we are wise, we will not confound the functions of the school and the pulpit.



We will not set one against the other. The more clearly we perceive their true relation the less likely shall we be to provoke the hostility of frivolous or critical hearers to doctrinal sermons, and to the hard and dry dogmatism of the pulpit.

4. *Fourthly*, in view of current ethical speculation, we need not tremble for the final issue of the conflict of our age. An age of doubt, of ferment, of high intellectual excitement, it certainly is. This sign of our time is daily forced upon our notice. Every sunset brings it before us with the evening journals. What will be the end of all this turmoil?

Now, I think the study of former critical epochs in the history of religion and philosophy will enable us, with tolerable certainty, to forecast the future. We see a great deal of fine writing, doleful too, about a "moral interregnum." Morality is about to be dethroned, leaving every man to do what is right in his own eyes. All this mournful eloquence should be read by Christians while they dwell in the sunlight and the song of their high faith, lest these melancholy predictions should plunge the faithful into the abyss of pessimism. Above all these nightmare fancies of doubt we may confidently lift up the prediction that, as the world never has been cursed with a moral interregnum, so the world never shall be desolated with a moral interregnum. The Almighty Power, who created the world, who guides its multifarious life onward to that "far off divine event to which the whole creation moves," will guard against any calamity so disastrous

to society, to the Church and to humanity, as a total collapse of moral principle and practice. Amid all these doleful prophecies we observe a steady improvement in the moral conditions of human life. Our Heavenly Father has led His people down the ages to this the happiest and most fruitful of the centuries, and we, His children, will rest and sing in the sweet confidence that the world and mankind are safe in His hands.

Man has come through former periods of searching inquiry, the truth of Christ has passed through the hottest criticism, the Church has seen forms of unbelief bolder and more blasphemous than those which we contemplate, and man has lived on through it all; the institutions of society have stood, all the interests of life have been conserved and promoted, the old truth has still held the noblest minds and formed the best characters, the Gospel has continued to be received, the Sabbath shone upon devout worshippers, wise legislation was effected, crime was punished as before, schools were kept open, children were educated, evangelists flamed far and near, explorers penetrated unknown lands, commerce sent her swift ships over the seas, literary workers poured forth books, artisans toiled at their various crafts, happy homes were established, the millions ate and drank, married and gave in marriage, lived and loved, served their generation, fell on sleep and went in triumph to heaven, heedless of the wailing prophets of scepticism, because men knew God their Father, and eternal life their heritage, and

duty their watchword, and hope the anchor which fastened them to the unseen verities. Occasional unbelievers there may be, but humanity is not sceptical. Therefore has society ever remained stable and secure amid the fluctuating billows of unbelief. The few ripples on the surface cannot change the course of the mighty tide of human life as guided by Him that made the sun, moon, and stars. A moral interregnum coming? No, never! "The thing that hath been is that which shall be," only under happier conditions. In this respect, depend upon it, "there is nothing new under the sun."

Yet we may find some cause for immediate alarm. Not, indeed, from the handful of cultured agnostics "whom nobody expects to break out into violence or lust," but from the spread of those pernicious theories among turbulent spirits, taking from the masses of the poor the compensating hope of a future life, and exciting them to grasp, by fair means or foul, all they can of the temporal and material good. The horoscope of any theory that tends to disintegrate and enfeeble the faith of the people in the great dogmatic truths of religion points to possible disturbance. To select an instance, the life of the French nation, her religion and her Church were not overthrown by the scepticism of the eighteenth century, but the decay of faith introduced the most turbulent and unhappy period of her history. The bloody revolution, the awful "reign of terror," the seige of Paris, the horrors of the Commune, the tragic end of the good Archbishop, the nameless

crimes, and the subsequent restlessness which even now threatens to burst forth, with volcanic fury, in some national fanaticism or popular madness, all this is, in part at least, the effect of the relaxing of the religious faith of the French people. They who ride at anchor in some roadstead, or sail a yacht on some placid Windermere, know little of the storms; but let them launch upon the ocean, if they would feel the fury of the elements. We, in Canada, in our quiet towns, never feel the pressure of feudal tyranny or wrong, and dwell in peaceful security. But go into the great centres, the dense populations of countries long divided between ignorant superstition and clamorous infidelity, and there learn that when faith wavers we may expect destroying tempests, and conflagrations, and volcanic eruptions in the heart of society. Nevertheless we know, in the great battle of Armageddon, which side will conquer, and assured of the final result, we join our fortunes to that only and eternal King who "must reign till He hath put all enemies under His feet."

5. *Lastly*, we are resolved, I am persuaded, to stand by *duty* wherever it may lead. Nelson, in the hour of battle, sent ringing through the bands of British sailors the clarion call, "England expects every man to do his duty." But long before Copenhagen, and ever since, duty has been a talismanic word. Yes, we will stand by our duty. Then must we also stand by those dogmas upon which duty is based. God, the supernal Trinity; Christ, the Divine Sacrifice and

Example ; freedom, the glorious endowment ; eternal life, the hope and reward—this is our faith ; for it is our life, our joy, the power of righteousness, the salt of society, the safeguard of all human interests, the light of the world.

A favorite dogma of modern science is the conservation and dissipation of energy. It appears that in the operations of nature there is a continuous waste. In a remote geological epoch the earth was once unfit for human habitation ; and in consequence of this perpetual dissipation of force, such a time will come again, unless power supra-material intervene to preserve the life of man upon this planet. Even science calls for a Power, that is for a God, to rescue nature from desolation. We know there is similar necessity in the moral life. In the advancement of society there is a ceaseless dissipation of moral energy. This waste must be repaired by the constant communication of Divine power and life. If terrestrial life must eventually perish without God, how much more the spiritual life of the race. It then becomes our duty, so far as in us lies, to unite the soul, the Church, and the world to the Divine Power by invincible faith and prevailing prayer,—

“ For so the whole round earth is everywhere  
Bound by golden chains about the feet of God.”

Not detaining you longer, I will quote a few lines from a discourse delivered in Montreal at the meeting of the American Association for the Advancement of

Science: "I have sat beside many death-beds and have learned that there are truths in the system of things as real and as certain as any law of nature. My eyes cannot see them, my ears cannot hear them, nor can I touch them with my hands, but they are there. I know them to be true, and that they will endure when nature and her laws shall have passed away like the memory of a troubled dream. I testify what I have seen. I have many a time seen an humble earnest faith in those unseen truths cause a smile of joy to play upon the pale face distorted with pain, like a sunbeam dancing on the bosom of the troubled ocean. I have seen those truths illumine with a light from heaven the dim eyes soon to be closed forever by the cold hand of death. Those truths are more dear to me than all that nature can teach me, because they touch my inner life and consciousness. I learned those truths as a little child at my mother's knee; I cherish them in my heart of hearts; and in defence of them, if opportunity should offer, and God should count me worthy, I would gladly lay down my life."



# Christ's Divine Mission :

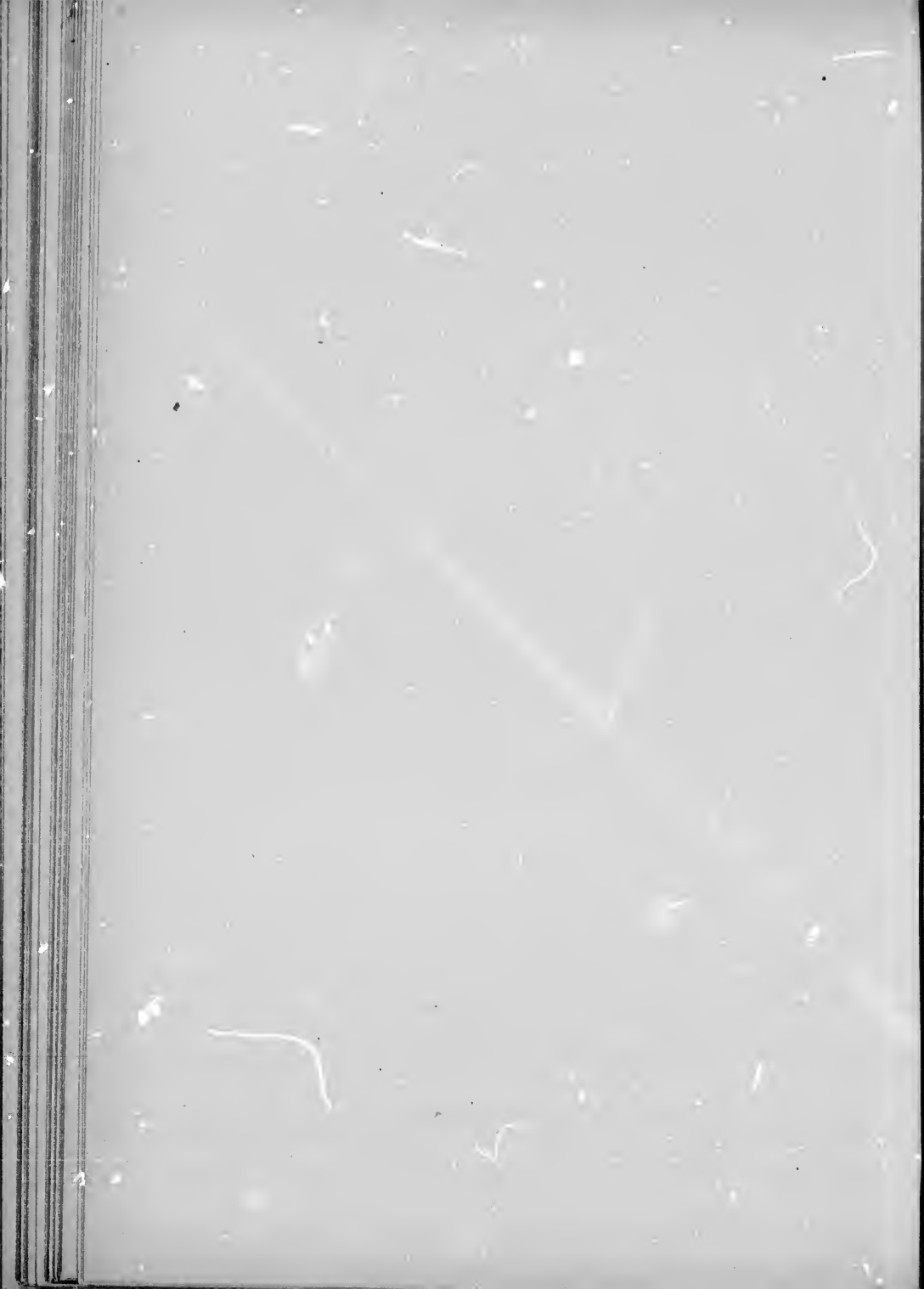
A SERMON DELIVERED BEFORE THE THEOLOGICAL UNION OF  
VICTORIA UNIVERSITY, MAY 10TH, 1885.

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BY THE

REV. S. J. HUNTER.





## Sermon.

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# CHRIST'S DIVINE MISSION.

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“Philip saith unto Him, Lord, show us the Father, and it sufficeth us.”—JOHN xiv. 8-12.

WHILE there is a great variety of views as to the relative importance of the evidences of Christ's divine nature and mission, such variety does not disclose any weakness in those evidences. It arises out of the very abundance of resources at the command of the Christian apologist. Neither let any one suppose that a change in the line of battle betrays any weakness or misgivings about the ultimate issue of the conflict. The Greeks made several changes of disposition in front of their watchful enemy before the battle of Platea, which Mardonius mistook for weakness; but soon and sorrowfully he found that his exultation was unfounded. In my text, Christ states the evidences of His mission. He speaks of a variety of proofs,—“works,” “greater works,” His “words,” and that union of His with the Father which a true insight might have discovered, and which would be discovered by those who should come under the guid-

ance of the Holy Ghost. First, He asserts that His miracles are of themselves proofs of His mission; but He evidently places them below that self-evidencing power residing in Himself, which He seems to regard as the highest evidence. Then, He makes this remarkable assertion: "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." Because of His ascent to the Father and the consequent descent of the Spirit, His disciples would do greater works than He. On another occasion He taught a kindred truth: "He that believeth on Me, as the Scripture saith, out of his belly shall flow rivers of living water. But this spake He of the Spirit which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." The explanation of these "greater works," given by some, is puerile; namely, that they are the cures wrought by the shadow of Peter, or the handkerchiefs of St. Paul, or the gift of tongues, considered simply as a miracle.

Alford gives, I think, the true interpretation. "'Greater works than these' they did; not in degree but in kind; spiritual works, under the dispensation of the Spirit, which had not yet come in. They should have much greater success in their ministry than He had met with." But is this promise to be limited to the disciples? No. The wonders of grace and the triumphs of the Spirit cannot be temporary, but must continue to the end of time, if the Spirit so

continue. Surely we may say that the flowing out of the Spirit from the hearts of believers in holy tendencies and sympathies and assimilating power, through all time, is included in the promises of the seventh chapter of this book; and this is equally true of these "greater works," so that we have here indicated the whole evidence of the propagation and moral effects of Christianity resulting from the indwelling of the Holy Spirit in the Church, and this evidence Christ places above that of the material miracles wrought by Him and His followers. But, further, Christ here speaks of His words, of which He elsewhere says: "They are spirit and they are life;" as if they carried with them to the hearing ear unmistakable proof of His divinity. But over and above all He sets Himself as His own evidence, and treats it as a matter of surprise that those who had been so long with Him as His disciples had been, did not recognize His oneness with the Father. And thus is brought out in its full force a truth of paramount importance, namely, that the discovery of His divinity, which personal intercourse had failed to give, should be imparted by the teaching of the Spirit, whom He promised to send. "At that day,"—after the Holy Spirit has come,—"ye shall know that I am in My Father." Now, if called upon to state the evidences, as this passage states them, and as they stand related to each other in value and importance, I should range them thus:—1. Miracles; 2. Christ's words; 3. The propagation and moral effects of Christianity; and,

4. The personality and character of Christ, associated with the existence and indwelling of the Holy Spirit.

*1st. Miracles.* I shall not enter upon a detailed argument in proof of the possibility of miracles. To assert the impossibility of the miraculous, on the ground that the course of nature is immutably fixed, exhibits an assumed knowledge of the universe and of God which the greatest mind ought to be slow to arrogate to itself. If the world was created by a God of infinite wisdom and power, He must be able to lay His hand upon the mightiest forces that He has brought into existence, and compel them to do His will. Bind God by the iron laws of necessity, and I may fear Him, but I cannot reverence Him. As Sir Isaac Newton justly said, "If you deprive God of His providence and intelligent purposes in creation, you have nothing left but mere Fate and Nature." Equally fallacious is it to argue that even if miracles are possible, it may be impossible to prove that they ever happened. Hume's argument is, that our confidence in testimony, being due entirely to experience, can never warrant our believing any reported departure from experience. But, assuredly, all that Hume was entitled to say was, that he had never had experience of the circumstances in which supernatural facts are alleged to have occurred. It was impossible for him to say what could or might happen in different circumstances. And then, as to testimony itself—and this is true in the case of the New Testament writers—it may be given in such a

form, by such men, and in such circumstances, that its falsehood would be a miracle. Christ did not go to obscure places to work His miracles, where investigation could not follow Him. He did not work one miracle, but many—on sea and on land—on hopeless paralytics and raving maniacs, and on death itself. The people laughed Him to scorn because He said of the daughter of Jairus, "She is not dead, but sleepeth;" but He took her by the hand and she lived again. If you say this was a case of *apparent* death—was the son of the widow of Nain only a case of suspended animation? Was Lazarus another case of trance—four days dead—corruption already working upon the fluids and solids of the body? Was Christ Himself a case of suspended animation—an animation which asserted itself at the very time at which before His death He said He should rise again? No. Mothers had learnt too well the look of death in the faces of their children to be mistaken, and disease was too well understood to be cured by the incantations of a juggler. Men tell me that the doctrine of miracles impeaches the perfection and order of the universe. Why, the regularity of the laws of Nature is indispensable to the argument from miracles. If these laws were not ordinarily uniform in their action, the interruption of their uniformity would be no sign of God's hand. But why conclude that a miracle is a violation of a law at all? We rather believe that it is the working of a higher law subordinating and controlling the lower, in perfect analogy with what we

see and do every day in the sphere of the natural. For instance, life, supervening to the mechanical and chemical laws of matter, causes the sap to ascend contrary to the law of gravity. Will, itself a supernatural power not subject to any natural laws, supervening to these, as organized in the human body, causes the limbs to act and move intelligently, and produces effects in the world of nature which nature could not do. So the Divine will, according to laws above our comprehension, and for ends within the Divine reason, for which and by which the world was made, supervenes by miracle upon the ordinary course of nature; the higher and infinite circles of God's supernatural system dipping into and sweeping visibly across our lower system of material causes. This no more deranges the order or violates the laws of nature than eclipses or meteoric showers, which also are miracles to the ignorant savage. Miracles are part of an enduring *order*—visible signs of a vast system of supernatural powers and agencies constantly acting upon and within the system of nature. But while accepting the fact of miracles, and while regarding them as amongst the evidences of Christ's mission, I do not place them on the highest pedestal. The chief defence of Christianity does not rest in them. Possibly too much has been made of them, and hence science has been brought into its mistaken conflict with faith. The miracles are only in a few instances claimed by Christ as evidences of His mission; but are wrought for the healing of the sick, the feeding

of the hungry ; so that one of their chief designs— if not the chief—is to be visible fruits of His love which sprang up in the pathway of so Divine a Being. I cannot, indeed, see in His expressions the extreme disparagement of them so current amongst a certain class of theologians in the present day. He certainly considered them sufficient evidence to render opposition to Him inexcusable, and helpful to a personal faith in Him ; though He expected that those who were about Him should overleap this preliminary stage. Nor do we forget what stress He laid on that crowning miracle of all—His resurrection from the dead. We should guard against carrying into our estimate of miraculous evidence the not uncommon error of supposing that what is of less relative importance has no importance. It does not follow that a thing is not great because something else is greater.

*2nd. His Words.* I take the “ words ” of Christ to mean His doctrines, His teachings relative to the great facts of life, God, and eternity. And when I look upon Him as a Teacher and study His words, I am convinced of His Divinity. He was born nearly two thousand years ago, in an obscure country village—the child of a poor woman whose husband was a working carpenter. His knowledge of men, His acquaintance with literature, His intercourse with the educated must have been exceedingly limited. He died at the early age of thirty-three. He never wrote a book. Men wrote down what He said in four small books, and if all the



repetitions were expunged, the entire records would fill but a few pages; yet the thought of those few pages fills the world to-day. His words, His teachings are alive as the words of no other man are. Take Plato, Demosthenes, Cicero, Socrates, Homer—the colleges study them, the student delves into them; but the words of Jesus are ringing everywhere; little children and masters of Philosophy are studying them; they are translated into all languages, and men everywhere are reading them. Now, you look at Christ as a Teacher, and how different He is from other teachers. Ordinary teachers, if they are wise, are men of caution; they do not dogmatize; they regard themselves as learners a little in advance of their pupils. A teacher is about ready for superannuation when he ceases to be a learner. But Christ never felt His way to a truth. His doctrines were not the accumulations of experience. He never made a declaration in which you can detect the slightest symptom of misgiving. The tone of every utterance is “verily, verily, I say unto you.” On every subject on which He opened His lips He had complete, absolute knowledge. The system of truth taught by Him is complete. Science is a development—every new principle contains the germ of another new principle. Take, for instance, the science of Chemistry. Mankind find themselves surrounded by chemical phenomena. Fermentation, combustion, oxidation, dissolution are occurring on every hand. These events have been studied, have been made the subjects of experiment. The result of

these experiments has been recorded. This record constitutes the science of Chemistry. But on that dread moment when Christ said "It is finished," Christianity was perfect. The idea that the words of Christ are only steps to a completed revelation, and that the human generations are approaching the truth only as astronomers locate a new planet—the idea that the truth is evolving—has no warrant in the Word of God. When I say that Christianity is a completed revelation, I mean that it was completed just as creation was when God rested from His works and pronounced them very good. All the great astronomical facts existed then just as they do now. The telescope has only brought nigh what was afar off. So the science of Biblical interpretation has been progressive, and is still going on. Christ's words are so full of meaning that we do not get their full measure all at once. They are a mine, and no matter how far bygone ages have delved into it, they have only broken through the outer crust. But as to the truth itself, the world will never discover anything that goes beyond Jesus Christ. And then, how perfectly accurate His teachings are! Take, if you will, His teaching relative to things concerning which we are in a position to judge. There never was a teacher so sharply criticised as Christ has been. Every word He uttered, every doctrine He advanced has been placed under the lens of critical analysis; but who will say He was mistaken in His teaching regarding earthly things. He dwelt in an obscure corner of the earth.

and among the narrowest, most bigoted of people; yet He legislated for the world and for all time, He touched upon the relations which men sustain to one another, He gave rules for the government of the family, He taught for the governance of civil society, His Sermon on the Mount is replete with all that can affect the welfare of the man, the family, the Church, the world; and who says that in any single point He was wrong? The keen, logical John Stuart Mill, the polished, critical Renan, the able and eloquent Theodore Parker—in a word, all sceptics capable of judging and honest enough to give an unprejudiced opinion, give the palm to Christ, and say that in relation to questions affecting material interests “never man spake like this man.” And now when I look at this fact, and when I combine with it His life, which infidelity itself admits was absolutely pure—I say, when I find that this Teacher passes through the material world where I can follow Him and compare His teaching with facts as I find them, and discern that He is absolutely correct; when He passes on into a world and life beyond, when He tells me of beings this world never saw, of states of existence surpassing the most fantastic exaggerations of romance, of facts in relation to God and humanity which my reason never could have discerned, of doctrines of the inner life which the eye of sense cannot read; and furthermore, when I find in my own soul a desire for, and intimations of, the immortality which He brings to light, and a witness to the sin which He exposes, and a longing

for the deliverance which He promises, I shall follow Him thither and trust Him to guide me out into the future as He guides me in the present. He has been true in everything else, unchallenged in everything else, why should He not be the same here.

*3rd. The Propagation and Moral Effects of Christianity.* I said a while ago that the remarkable words, "He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do; because I go unto My Father," indicated the evidence arising from the propagation and effects of the Gospel, consequent upon the indwelling of the Holy Spirit in the Church. I take this as the third in value of the evidences. It is well to put forward and vigorously press this upon the consideration of Christian people. Men are for the most part influenced less by abstract statement than by what they see immediately around them, and so the life of every Christian, in every rank of life, must and will have influence on those who observe it. The effect of real harmonious and sustained Christian life is above the power of words to estimate. Christ has committed to His people the perilous dignity of being "the light of the world," and the world has a right to judge them by that standard. It can never be known till "the day" shall declare it, how many stumbling-blocks have been placed in the way of honest doubters by the inconsistencies of professed Christians, or how many who obeyed not the Word, have without the Word been won by holy lives that they have witnessed. *The manifestation of an increased unity*

*amongst Christians* occupies a place of its own under this head, and no words can do justice to its importance, when we consider the prominence given to it by our Lord. If we need an illustration of it we may see it in the infancy of the Church. "The multitude of them that believed were of one heart and soul. . . . and with great power gave the Apostles witness of the resurrection of the Lord Jesus." The unmistakable manifestation of the internal unity of the believers gave a greatly added power to the miraculous evidence. That Christianity has been grievously shorn of her strength in this particular cannot be concealed, but it is a matter of great satisfaction that the signs of a closer bond of union among Christians are becoming so marked and numerous as to attract the notice even of the sceptical. *The evidence arising from the fruits of Christianity* possesses also peculiar power of its own. A field is opened to us here too vast for us to explore to-day. Take a single illustration—the social and commercial condition of Rome when Christianity appeared. Rome was mistress of the world, the tribute of all places flowed into it. "Mommsen," says Fairbairn, "the greatest authority on Roman history, says its population was 1,610,000. How was it composed? There were 10,000 senators and knights, 60,000 foreigners, 20,000 garrison, 320,000 free citizens, 300,000 women and children, and 900,000 slaves—three fifths of Rome were slaves. Slaves were the absolute property of the master. Your dog has more rights than a Roman slave had. All labor was done by

them, so that the wealth of Rome was gathered into the hands of a few thousand men who owned them, and outside that circle there was the deepest poverty. The 320,000 were idlers, or they were worse—buffoons. Look at that vast Colosseum—what does it mean? It means that an Emperor had a people so idle that he had both to feed and amuse them. And whole rows of gladiators, men or even ungentle women, met there with knife and shield and sword to fight, row upon row, and unt. death; and this was the amusement. Moral putrefaction and death polluted the air of Rome. Face to face with this came Christianity. What did it do? It did not at once abolish slavery, yet it declared itself the foe of slavery. In the Church there was no slave and no master, all were servants of Christ, and members one of another. Slowly the idea of man's equality entered into the heart of society. When you come to Justinian and his laws, slavery is still allowed, but to kill a slave is made a crime. Later still, the slave gains new rights. He can become a free man, he can enter into a religious order, and there become the peer of the very best. And so liberty grew, until there arose a society without slaves, where manhood is known and honored and has its rights conferred. Then, following a greater love of freedom, there came a large belief in the dignity of labor." Christ and the Apostles gave dignity to toil. The Roman citizen couldn't soil his hands, the Christian teacher worked toiling with his hands. Then, see how the Christian religion consecrated the home, built it

up in purity and love, gave position and character to woman, built colleges and seminaries of learning, gave inspiration to inventive genius, and opened up pathways for commerce through the seas. Men say these are but the outgrowth of civilization; but why is it that they are found only where the Bible is read, and where the Cross of Jesus is uplifted? "Ye shall know them by their fruits." And then there is the propagation of Christianity. Miracles being common both to Christ and His Apostles, they had greater success than He had because, as He told them, the Holy Ghost should be with them. Miracles being absent, it follows that the spread of Christianity is the work of the Holy Spirit. The Gospel has won its way because it is divine. As such it has an independent life. It is independent of outward forms. It can live and grow amid wide diversity of creeds and great variety of government—Congregational, Methodist, Presbyterian, Episcopal, or Papal. It is an inward personal life, and like all forms of life it maintains in all hearts its own peculiar type. The pine tree may be different in size and form, as it is planted in the sheltered valley or on the stormy mountain side. But everywhere it is a pine. And so with the Gospel, in all hearts and circumstances, it is the same Divine life, controlling and regulating all. Christianity is also the only religion which can now be propagated beyond the home of its birth. Hinduism cannot live if translated to another climate. The Chinese may come to our shores and build their joss-houses, but they cannot win converts

amongst our people. Mohammedans can extend only by military conquest. But Christianity goes into the home of the Hindoo and wins him to itself; it bounds over the great walls of China and leads the poor child of superstition to Jesus; it throws its golden chain of love around the Indian of the north or the savage of the south, and makes him a member of the family of God. Its past progress is the standing miracle of the ages. It shows no sign of decay. It goes forward majestically winning nation after nation, and by and bye it will hold the world in its fond embrace.

*4th. The Personality and Character of Jesus, associated with the Existence and Indwelling of the Holy Spirit.* This evidence Christ appears to put the highest of all. But anyone who carefully weighs it will see how difficult it is to deal with it. It is addressed to deeper perceptions than the others, and defies definition. The "character of Christ" may be drawn out in beautiful words—but that is only a part of the evidence we are now referring to. On one occasion, in John viii. 46, 47, He challenged credence on that ground, but on numberless occasions He demands reception on the ground of an inherent right to be recognized as Divine in His words and in His being. His own challenge, "Which of you convinceth Me of sin?" is plainly, from the context, a challenge to show that He had been untrue to His Father. "I honor My Father," "I seek not Mine own glory," "I do always such things as please Him," "My meat is to do the will of Him that sent Me." Such are a few of



the words spoken by Him in his aspect towards God. We can form no conception of Him if we do not give prominence to this supreme regard for God. He acquiesced in God's appointment, "Even so, Father, for so it seemeth good in Thy sight." "My Father, if this cup may not pass away from Me except I drink it, Thy will be done." So far we have been regarding Him as a holy man, calling God His Father, not necessarily in any other sense than that in which He teaches us to call Him "Our Father." But when we once get beyond the character of Christ in His relations to man, and study it in its relations to God, we reach a point where we become conscious of a region beyond, into which we are summoned to enter. There we hear more distinctly the challenge to see Him as the Son, to believe in Him as we believe in God, to believe that He is in the Father and the Father in Him—in a word, that He is God, that He and His Father are one. Christ puts this evidence higher than all other evidences, and the point to which all other evidence tends, so that the faith that does not reach it falls short of its ends. But, in connection with this, arises another vital consideration. The disciples had been long with Him, but He had still to say "How sayest thou, show us the Father?" But then He added the promise of the "Comforter, which is the Holy Ghost," and He taught them that they should know more of Him when absent, from the teaching of the Holy Ghost, than they had known of Him when present. "At that day ye shall know that I am in My Father." Now, it is im-

possible to draw out the evidence of the Divinity of Christ without postulating the existence and operations of the Holy Ghost. He appeals to men's insight, but adds that insight is to be obtained from the Holy Spirit. He says to Peter that flesh and blood had not revealed to him the truth he confessed. Again and again He insists on the necessity of being taught of God. "If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give His Holy Spirit to them that ask Him." Put that promise to the test. If your prayer be granted, the Bible with all its promises will become your reward; but if your ardent, persevering prayer bring no light and knowledge from above, you may pronounce the Bible an imposture and doubt the being of a God. The witness of the Holy Spirit gives heartfelt effect to any evidence, and he who has that "witness in himself" is in his turn a witness to the reality of that Divine Life from whence he draws his life. Christianity, to such an one, is not a dead and powerless thought of the forgotten past, but a living, energetic reality, instinct with all that is noble, elevating and divine.

My brethren, "What think ye of Christ?" Is he a man? Yes, but I want more than the dignity of manhood, however perfect it may be. Is he a great teacher? Yes, but I want more than food for my intellect—instruction relative to the things of the present. Is he a great philanthropist? Yes, but I want more than a cure for the ills of the body. I am a member of a

fallen race ; I myself am fallen ; I am diseased by sin ; I hold no part of my being in soundness, and my soul cries out for a healing balm and the offices of a physician who can infallibly cure. I am a candidate for another world ; before me is the grave, the throne, the Judge. I want a teacher who can tell me how to save my soul and reach a happiness lasting as eternity. This Christ is a perfect man, a teacher, a philanthropist—but is he God ? *Yes !* cry the prophecies that foretell His coming to our world. *Yes !* say his miracles—surpassing all the power of man. *Yes !* echo His words, diviner in their wisdom than those of earth's sages and philosophers. *Verily He is !* speaks His inimitable character in its relations to both God and man. *He is, He is !* declares the Holy Ghost, proceeding from the Father and the Son and dwelling in me as a witness to the fact of salvation through the name of Jesus Christ our Lord. If, then, this Christ be God—if our Christianity be Divine—He is able to save unto the uttermost all that come unto God by Him, and this world shall yet be brought under the strange spell that has lifted so many nations and peoples into civilization and enduring greatness. I should despair of bringing the nations to God, if it were not for the Divinity of Christ. With that doctrine, heartily and intelligently accepted and believed, we know that the time shall come when the kingdoms of this world shall become the kingdoms of our God and of His Christ.

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FOR

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

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

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3. *Doctrinal Study*.—The Trinity. Text-books: Bull's Defence of the Nicene Faith, Dorner's Person of Christ.
4. *Apologetic Study*.—The Canon of the New Testament. Text-books: Westcott, Briggs' Biblical Study, Sanday's Gospels in the Second Century.

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