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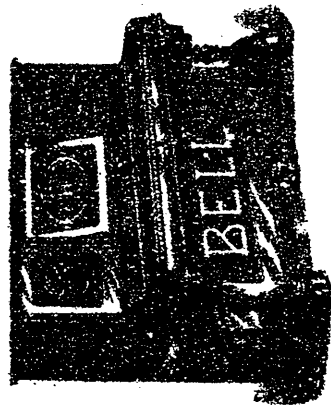
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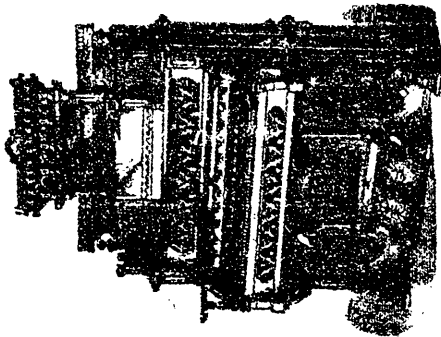
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THE CANADIAN
METHODIST QUARTERLY.

VOL. I.]

JANUARY, 1889.

[No. 1.

PERFECT LOVE.

The Eleventh Annual Lecture delivered before the Theological Union
of Victoria College, May, 1889.

BY REV. CHANCELLOR BURWASH.

I HAVE chosen this designation for the subject of our consideration, because it is definite. It separates the idea of a definite state of inward Christian experience from all collateral and subsidiary questions, and gives us clearness of thought by fixing our point of view. It is also thoroughly Wesleyan. It is John Wesley's favorite conception and definition of Christian perfection. Better still, it is Scriptural. It is the only term used in the New Testament to designate the supreme culmination of Christian experience. Other terms are used to describe the character, or the life, but this alone to designate the highest experience of Christianity. Some suppose that the contemplation of experience, apart from character and life, is dangerous. They call it Methodist, just as the tendency to fix the thoughts exclusively upon a perfect purity of life is called Puritan. Now, I am, of course, ready to lay it down at once as a settled truth that the true Christian perfection must combine the three. The Methodist and the Puritan must meet in a holy, complete and beautiful character. But there is a natural order of these three things. The practical life stands out in the forefront. The lovely character lies behind the life and shines through it. But back of the beautiful character there lies, as the source of all, *an experience*—something which I must try to-day to define to you and make as clear as possible in the light of Scripture, reason, and the living witness of the church—something which

creates the beautiful character, and which builds up the beautiful life. This something the Germans call Christian consciousness. We Methodists call it experience. The Friends call it the inner light. St. John and the Mystics call it perfect love. The Presbyterians call it the full assurance of faith.

Now, if I can succeed in conveying to your minds a clear conception of this, I shall have laid the foundation for the true apprehension of the entire subject of Christian perfection, inasmuch as the perfect character grows out of this, and the perfect life derives its power and vitality from this.

First of all, let me fix your attention upon this inward experience as it appears in the New Testament. Both expositors and theologians are now beginning to understand that we can comprehend the teaching of the New Testament only in the light of the history of the living, apostolic Church. They discover that the central force of that history was the experience of Pentecost—that the living, practical result of the work of Christ was to prepare the Church for, and to bestow upon the Church, the gift of this Spirit. St. Peter, immediately after the baptism of the Spirit had descended, declared this: "Being therefore by the right hand of God, exalted and having received of the Father the promise of the Holy Ghost, He hath poured forth this which ye see and hear." St. Matthew, in his record of the prophetic work of John, tells us the same thing: "He that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire." So St. John, in his record, written long after: "When He, the Spirit of Truth, is come, He shall guide you into all truth." These passages, which we might multiply from the pages of every writer of the New Testament, are sufficient to show that the inward experience, called here the gift of the Spirit, is the fundamental fact in Christianity. It first formed the Church itself. It was the bond of living unity and fellowship among its members. It gave rise to their outward ecclesiastical organization. It gave form to their doctrinal conceptions. It purified and perfected their ethical ideas, and thus perfected both the outer life and the inner character of all the saints. It was the badge, the seal, the witness of their sonship.

Now, what was, and what is, this inner fundamental experience. I will venture to define it thus: *It is an intuition—a direct apprehension of God, in Christ, as love.* To this correspond the words of Paul: "Hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost given unto us." So also St. John: "Love is of God, and everyone that loveth is begotten of God. He that loveth not knoweth not God, for God is love." And again, "We love Him because He first loved us." And again, "If any man love the world, the love of the Father is not in him." All these passages agree in setting forth this intuition of love as the supreme characteristic of the spiritual life. I might easily show how there are foreshadowings, and more than foreshadowings, of this in the Old Testament, how our Lord Himself centres all His teaching around this, and how His work was the full revelation of this: "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." I might trace it through the preaching and teaching of all the apostles, where it underlies all evangelistic effort, and organization, and doctrine of the Church. "It is to make all men see what is the dispensation of the mystery." That mystery is "to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God." Such being the fundamental element of the Christian religion, a personal apprehension or intuition of God's love in Christ, the question very naturally arises—is this apprehension or intuition instantaneous, or gradual? and, if instantaneous, is it given with complete fulness at once, or are there degrees of its experience and a degree which may be called perfect? These are questions which, apart from controversial prejudices, would be easily answered, whether from Scripture or from the witness of the Church's history. God's universe's method is that of growth, yet everywhere in that law of growth there are preparations and culminations. This is so true, that it may be accepted as a universal law. If we study the processes of intelligence in the human mind, we shall find them ordered under this law. There are periods of marked culmination, of intellectual crisis, when, with wonderful distinctness, for

the first time, we become fully conscious of the cognizance of some great truth. Every student can look back to such times in mathematical, metaphysical or scientific studies—times when, for the first time, he distinctly formulated to himself some axiom or some great natural law, yet it may be that for years before he had a semi-conscious inkling of such truth, and had even acted upon the basis of it. Now, however, it first becomes consciously his. The same is true in the region of human affection. The love is there, but there have not come the circumstances that call it out into distinct consciousness. But, in the meantime, it may be growing, preparing, until some seeming accident helps it into new birth and fully conscious being. Now, such is the law of our religious life and of that supreme apprehension or intuition of God, which constitutes its essence. It comes to us as a fear at first—a longing, a hope, a deeper sense of separation from God, a despair of ourselves; yet in all this, to the experienced eye, there are the promise and potency of the new life.

But the revealing of God's love to me, as an individual, has its culminations as well as its preparations; never, perhaps, more clearly described than by John Wesley in that memorable passage of his journal which describes the experience of the meeting at Aldersgate Street, May 24th, 1738: "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ—Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death." Not that in every case the act of conscious apprehension is so distinctly marked as here. But in every instance there must be in the nature of the case a moment when it first becomes fully conscious. Now, of such cases we have in the New Testament so many examples, that we must conclude this to have been the normal experience of the time. Three thousand on the day of Pentecost, thousands more a few days later; Saul of Tarsus, the Ethiopian eunuch, the Philippian jailer; even Lydia—all are examples of this culmination, in some cases with great violence of emotion, in others, with more even move-

ment of the mind into the new experience. The first question, then, is answered by all the facts, thus: there is a gradual preparation, and even partial anticipation, unconscious or semi-conscious, and there is a distinct culmination made known in a consciousness which can never again be forgotten. To our second question, both Scripture, reason and history again unite in the same answer. The culmination is not a finality. Perhaps in many experiences the first moment of distinct consciousness of God's love to me is supremely distinguished and remembered above all subsequent movements. But from the New Testament history it seems very clear that in the Apostolic Church there was this new and higher culmination which the reason of the case, and God's general law of acting, would lead us to expect. But a few days after Pentecost the young Church, still rejoicing in its newly acquired experience of the knowledge of God's love, was called to pass through its first experience of persecution, and its leaders were called before the Sanhedrim. How bravely they conducted themselves there you all know, but with that we have only incidentally just now to do. But returning to their own company, they told their experiences, and then "they, when they had heard it, lifted up their voice to God with one accord; and when they had prayed, the place was shaken wherein they had gathered together, and they were all filled with the Holy Ghost, and they spake the Word of God with boldness." Now, here is evidently a renewal of their conscious apprehension of God under new circumstances, with more especial reference to work for God, and to the courage needed to face the danger of that work. A little further on in the history of the Acts we see Stephen in the pains of martyrdom; and in that hour of extreme trial we read as follows: "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

As the history of the Acts of the Apostles is almost entirely a history of evangelization of new fields, the records of these subsequent experiences of the revealing of the Holy Ghost are not so numerous. But that they were the common experience of the Apostolic Church seems to us evident from such passages in the Epistles as Rom. i. 11: "For I long to see you, that I may impart unto you some spiritual gift;" or Rom. xv. 29, "And I know that when I come unto you I shall come in the fulness of the blessing of Christ." Especially after Paul has passed through his days of affliction and of imprisonment do we see in his writings the influence of repeated and higher and richer manifestations of the Spirit of God. We need but to refer you to such passages as Eph. i. 17; iii. 14-21; Phil. i. 9-11, 19; iv. 7; Col. i. 9; 1 Thess. 23, 24; 2 Thess. iii. 5. As appears from the Epistles to the Corinthians even the extraordinary and miraculous accompaniments of the manifestation of the Holy Spirit were so repeatedly given as to characterize their public assemblies, and even give rise to some noise and confusion.

But the question still remains, Is there anything in the New Testament to warrant us in seeking a second grand manifestation of God's love to us as a definite blessing of perfect love. We have seen that the New Testament makes the conscious apprehension of God's love to me personally very distinct and definite as the gift of the Holy Ghost or being filled with the Holy Ghost, and that a few days later this term is repeated of a wonderful blessing received on the occasion of their first persecution. But are we authorized in any way to connect this with the perfection so frequently mentioned in Paul's writings, or with the perfect love spoken of by St. John?

Before we can answer this question, we must consider the relation of this gift of the Spirit to Christian character and life. By character, I here intend not reputation or habits of life, but rather the dispositions and motives which lie back of action. Now Paul puts in the very forefront the apprehension of God's love which we have identified with the gift or witness of the Holy Spirit as the cause of all holy disposition. The classic text on this subject is, of course, Gal. v. 22: "But the

fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith (or fidelity), meekness, temperance." So Eph. v. 9. Now, it is chiefly of this character and of its outward manifestation in the life that Paul speaks when he urges or describes Christian perfection. Of this, 1st Cor. 13th chapter, is the classic passage, beside which we may place Rom. xii., Col. iii., Eph. iv., and Phil. ii. Now, in all these passages Paul exhorts directly to the fruits of the Spirit. But we must not, therefore, suppose that he ignores the experience, the manifestation of the Spirit to the inner man, which lies behind, and is the cause of those fruits. He everywhere speaks of them as the fruits of the Spirit, and as impossible to the natural man. But at the same time, he does not regard them as matter of physical causation, but of moral. The gift of the Spirit, the glorious institution of God's love, does not necessitate by a mere physical law these fruits of the Spirit, as the flame necessitates the explosion of the gunpowder. But it renders them morally possible. Hence, the Christian is constantly exhorted to walk in the Spirit, to show forth in this way "the praises of Him who hath called you out of darkness into His marvellous light." A mere ecstatic state of experience is not sufficient for the Christian. No glorious work of the revealing Spirit will supersede the need of earnestness, patience, perseverance, watchfulness, all the will qualities which Paul so constantly brings to the forefront. But while this is true, and we need especially to-day to be on our guard against forgetting this part of the apostolic teaching, it is likewise, we think, clear that a higher, more enlarged measure of the Spirit, a more profound experience is the prelude of the perfected Christian character and life. This is clearly implied in such exhortation as "Walk in the Spirit and ye shall not fulfil the lusts of the flesh." "As many as are led by the Spirit of God they are the sons of God." "But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea the deep things of God." And Paul, in a subsequent letter to the same Church, says, "Now the Lord is that Spirit, and where the Spirit of the Lord is there is liberty. And we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit

of the Lord." This passage is very remarkable, and we think seldom understood. We take it to refer to the inner revealing or light of the Spirit, what we have designated as experience in which the Corinthians were, as Paul informs us, very rich, and to describe the effect of this experience on the perfecting of the glory of the Christian character. We become like God as by the Spirit we see Him. Those who see God are purified by the vision, though there is another sense in which it is only the pure in heart who can thus see God.

But while Paul thus clearly associates the perfection of Christian character with the deeper experience of the baptism of the Spirit, yet we, perhaps, cannot say that he brings this profounder work or experience of the Spirit's influence to a momentary crisis or makes it, in modern phraseology, a distinct blessing. *There is nothing in his writings to contradict* such a conception, but it is not specifically so presented. With St. John, however, we think the case is somewhat different. He at least clearly separates the higher state of experience of those who are perfect in love from that of those who are not so perfect. And he draws the distinction *not* as a matter of *character*, but *purely* as a matter of *experience*. Paul says, "Charity suffereth long and is kind, charity envieth not," etc. So exclusively does he judge of the perfection of love by its *outcome in character*, that even love itself with him appears as a character, one of the fruits of the Spirit, rather than of the essence of the Spirit itself, the experience of the Spirit's power. Now, with John love is the experience, not merely part of the character, but *the element in which we dwell*. *Light and love i.e.*, the Christian experience as moral illumination, and the Christian experience as emotion, affection, stand out unmistakably as a distinct conscious object of his thought in the first epistle. And he contemplates that experience, in its *perfect* form, implying a lower and somewhat *imperfect* form. The characteristic of the perfect experience is, it "casts out fear." Bondage is an experience very clearly described in Paul's writings as characteristic of the lower religious state of experience. Now, what are the marks of this perfect experience, as described by St. John?

1. A continuous communion with God the Father and with Jesus Christ.
2. A continuous sense of unity, fellowship, with the Christian brotherhood.
3. A continuous sense of freedom from sin through the atonement.
4. An unmistakable discernment of moral truth and duty.
5. A full assurance of hope, boldness in the day of judgment, the absence of all fear.
6. A full and abiding apprehension of God's love. "God is love, and he that dwelleth in love dwelleth in God, and God in him."

This high state of experience is its own attestation: "Ho that believeth hath the witness in himself."

But while St. John dwells so largely upon the distinct experience of this higher state, he too, like Paul, speaks largely of its moral results in the character and life. He that is thus "born of God doth not commit sin." He is full of loving compassion to his brethren. He is freed from the love of the world as the lust of the flesh, the lust of the eye, and the pride of life, and especially from the spirit of hatred. He keeps God's commandments and does not find them grievous.

But St. John goes even further, and sees in this spirit of perfect love, a guide in matters of Christian doctrine, concerning which he says, "Ye have an unction from the Holy Ghost and ye know all things." This passage is evidently related to the promises contained in St. John's Gospel concerning the gift and guidance of the Comforter: "He shall guide you into all truth," etc. There has been a disposition to take these promises in a purely supernatural way as a direct magical communication of all knowledge, or, at least, of all needed knowledge. This idea appeared in the early days among the Montanists, and it has reappeared in almost every century since. St. John is indeed a mystic, a profound mystic, as we have seen, holding up to view the pure, distinct, inner consciousness, the experience of religion as we phrase it, as no other New Testament writer has done, and even distinguishing its higher and perfect form from all lower forms. But we have already seen with what strong

moral sense he subjects this mystic experience to the tests and discipline of moral law, and makes it not supreme above, but the mere handmaid, the support of the holy *will*. It would surprise us, therefore, if he allowed his mysticism to supersede the laws of our intellectual nature any more than the laws of our moral nature. And we do not find that he does so. He simply proclaims a great truth, one of the highest laws of our intelligence, and especially of our moral intelligence, when he says that in this mystic experience, "God hath given us an understanding that we may know Him that is true," and that in this state "we are in Him that is true, even in His Son Jesus Christ." By this, I understand not a superseding of our intelligence by a religious mystic psychicism, but this universal law, that the religious spirit is in *sympathetic harmony* with all truth, and especially with all moral and theological truth, and that the man who dwells in this spirit will, as a natural consequence, more quickly, easily, perfectly and profoundly apprehend truth, and especially all truth concerning God and duty than will the common man. His natural faculties are not superseded, but strengthened. Prejudices and passions, which so often blind us, are removed. The mind is open to receive the truth. It is the old question over again between a mechanical inspiration and the dynamical view which conceives the inspiring spirit as working not upon man, but by him. We think a careful, rational exegesis of St. John will make it clear that this is his meaning.

This brings us back now to the question suggested some time ago. Does St. John say anything to lead us to believe that he regards this higher form or state of the Christian experience, as attained by a crisis of experience, such as we familiarly call a second blessing? We cannot assert that he does; and yet it is to be remembered that we might say the same of the first great crisis of religious experience as well. There are evident reasons for the absence from the Epistles of direct testimony on either of these points. They were matters familiar. They were of constant occurrence in the history of the Church. The Church was familiar with the occurrence of a sudden crisis of conviction, conversion and baptism of the Spirit, and the

apostles had no occasion to write to them describing such things as what might be or what ought to be. If we were required to produce a detailed direct statement of the process of what we call conversion from the writings of Paul, John or Peter, we must fail in the attempt to do so; not because such things never took place, but because they were so common that they needed no description. The only descriptions of this initial process of the new life are a few historical examples in the Acts of the Apostles. But the Acts of the Apostles deals everywhere with evangelism, the founding of the Christian Churches. The higher forms of advanced experience are not matters of direct record. As to the question, then, of the manner of attainment of this higher experience so distinctly described by John as perfect love, the Church in every age is left to the testimony and living fruits of God's present work. It may come gradually, as a growth. It may come like Pentecost, as a mighty, rushing wind. As God sends it, so let us seek it. We have the evident tests, infallible marks, by which we may know it as genuine from all spurious imitations. These are sufficient for our guidance. Because a man has told me that in the course of a few weeks God has led him up into a region of Christian ecstasy or experience, before unknown, and which I may scarcely have reached by years of slow growth, I have no right, therefore, to discredit him; but I am called to examine the Spirit which he professes to have received, and, by St. John's marks, see whether it be of God.

On the other hand, we must beware of making the mystic experience supersede all else. God has given it a high place, the highest place, in our spiritual life. But it is not to supersede our ordinary intelligence. Reason, common-sense, conscience, moral law, the lessons of experience, history, science, the wisdom of the past, and science of the present—all retain their place. Mystic experience is no substitute for these things; but through them all it infuses a spirit of heavenly glory. It helps them all into a clearer light, and it makes them all a living temple, resplendent with the ever-abiding and conscious presence of God. "He that dwelleth in love dwelleth in God, and God in Him."

THE RELIGIOUS FACULTY:—ITS NATURE, SCOPE,
AND SATISFACTION.

A Lecture delivered before the Theological Union of Mount Allison
Wesleyan College, May 28th, 1888.

BY REV. W. HARRISON.

ANY review of the facts and forces which have made up the world's past history and life, that fails to recognize the influential part which the religious element has constantly played, would be an omission so glaring in its character, as to render such a review both fragmentary and unreliable, and a very uncertain guide to any final and safe conclusion that we might wish to draw.

The more the strange and checkered career of mankind is analyzed and understood, the more fully is it demonstrated that religion, in some form or other, has been the most imperial and world-moving power that has ever had a place and influence among men since man's life and history began. The manifestations and movements of this kingly and undecaying power, are found in all ages and generations; and above the changes and revolutions of the thronging centuries, the religious element forces its way down, and occupies in this latest and progressive age a larger space in the world's attention, intellect feeling, literature and languages, than any other that can be named. The presence of this persistent and universal power constitutes one of the most important facts in the history of mankind, and it is to the examination and explanation of this great force that a large share of the most advanced thought of our day is being specially directed. The principal object of this paper is to look somewhat carefully at this world-wide religious phenomenon, to indicate its distinguishing characteristics, and show in as clear a manner as possible, that amid all the multitudinous attempts which have been made to meet the continuous and irresistible demands of man's religious nature Christianity alone is equal to the task.

In considering this important and timely theme, a variety of voices will be heard bringing into the discussion significant and appropriate contributions from likely and also unexpected sources; the special design of this frequent quotation being to justify in the strongest manner the claim of superiority which Christian theism has not failed to assert, and in spite of the fiercest antagonisms, successfully and perpetually to maintain.

In opening up the subject proposed for review, attention is first invited to—

THE NATURE, EXTENT AND POWER OF THE RELIGIOUS ELEMENT IN GENERAL.

The following statements as to the religious principle in man will indicate something of the character of that powerful element which has had so much to do in building up the mighty religious systems and structures that have found an existence during the history of the past.

Professor Tiele, in his "Outlines of the History of Ancient Religions," defines the religious feeling as, "the relation between man and the Superhuman Powers in which he believes." The Duke of Argyll in "Unity of Nature," says that "man has that within him by which the invisible can be seen, and the inaudible can be heard, and the intangible can be felt. Not as the result of any reasoning, but by the same power by which it sees and feels the postulates on which all reasoning rests, the human mind may, from the very first, have felt that it was in contact with a Mind which was the fountain of its own;" and again (p. 274), "The common element in all religions, such as we know them now, is one of the greatest simplicity; it is the element of a belief in superhuman beings—in living agencies, other and higher than our own."

M. Guizot, as quoted in "The Reign of Law," states that "a belief in the Supernatural lies at the root, not only of Christianity, but of all positive religion whatever."

In his lectures on "The Science of Religion," Max Müller, after the most comprehensive study of comparative religions, says that "There will be and can be no rest, till we admit, what cannot be denied, that there is in man a third faculty—

apart, that is, from the faculty of sense and reason—which I simply call the faculty of apprehending the infinite." To the same effect is the definition of religion given by Immanuel Kant, "The worship of a spiritual power exalted above human nature." In an article on the "Recognition of the Supernatural in Letters and Life," Dr. Storrs has said that, "If anything, therefore, seems natural to man, it is this tendency to affirm the Invisible, and to reach in desire toward systems of being surpassing ours. . . . If this religious instinct, so general, is not a real one, if there is nothing in the facts of the universe which furnishes foundation and argument for it, it is hard to infer anything with confidence from such a deceptive mental constitution."

The extent of this religious principle, in its simplest form, appears to be commensurate with the race, and a common possession or faculty in the nature and constitution of man. Says Mr. Conder in his "Basis of Faith," that history proves that the elements of religion, "faith in the Unseen and reverence for the Divine, are inwoven into the fabric of man's nature." "The religious instinct in man," says James Freeman Clarke, in his "Ten Great Religions," "is universal. Some individuals, and some races, possess more of it, and others less, but the history of mankind shows that religion, in some form, is one of the most indestructible elements of human nature." Professor Tiele, in his "History of Religions," has also stated that "The statement that there are nations or tribes which possess no religion rests either on inaccurate observations or on a confusion of ideas. No tribe or nation has yet been met with destitute of belief in any higher beings, and travellers who asserted their existence have been afterwards refuted by facts. It is legitimate, therefore, to call religion, in its most general sense, an universal phenomenon of humanity." In view, then, of the far-reaching and universal extent of the religious sentiment, it may safely be said to constitute one of "the foremost instinctive tendencies of the human mind." The amazing power of the religious element in human history is too evident to need any lengthened statement here. The structures, influences and results which this mighty energy has originated in its pathway

through the ages, present an aggregation of facts so palpable and imposing as to demonstrate in the most convincing manner the statement that, "Religion is the first power on the face of the earth." "The effects of religion," says J. Stuart Mill, in his "Three Essays on Religion," "has been immense in giving direction to public opinion, which has in many most important respects been wholly determined by it." Even such a radical Free thinker as Fichte has been compelled to acknowledge that, "We and our whole age are rooted in the soil of Christianity, and have sprung from it; it has exercised its influence in the most wonderful ways on the whole of our culture, and we should be absolutely nothing of all that we are if this mighty principle had not preceded us." "Religion," says another writer, "is before all systems of belief—the former is the creator of the latter." In an address delivered by the Rector of the University of Halle, on the "Influence of Religion on Science," we find the following remark: "In the religious feeling and convictions lies the mightiest impulse to rise above the merely phenomenal world to its source and essence, and above the region of observation and time and space, to the invisible, the spiritual and the eternal."

When we remember the part played through the centuries by the great historic faiths, we cannot fail to recognize the almost invincible and immeasurable power of that religious sentiment which lies at the foundation of all the beliefs of mankind, and which, in fact, has been the main factor in their origination and continued stay. It is also worthy of note that the religious principle is older than philosophy, and strikes its roots deeper in the human soul, and the varied efforts to banish it have only shown how deeply seated it is in the mind and heart and needs of man.

Speaking of the importance of Religion generally, without discriminating between the different existing faiths, Miss Frances Power Cobbe, in a recent article in the *Contemporary Review*, entitled "A Faithless World," says that "the religious problem is altogether unique, because it has to deal with the whole of human nature—with intellect, conscience and heart—and it is quite unmatched by anything that science, art, politics, com-

merce, or friendship, has to offer. It is the greatest thing with which we have to do from the cradle to the grave. . . . Nothing equally great can come in our way again." Referring to the wide extent of the influence and dominion which the religious element has established for itself in the world, she very properly says that the full force and power of religion among men can only be seen by attempting an universal explosion of religion. "It would," she continues, "take several thousand years to make a full-blooded atheist out of the scion of forty generations of Christians."

Having glanced at the religious faculty and feeling in human nature, in its simplest form, and also as the source and creator of the many-sided beliefs which have found an existence in the history of the world, we now invite attention to a more specific enumeration of—

THE PRINCIPAL IDEAS COMMON TO MANKIND IN THE RELIGIOUS HISTORY OF THE PAST.

Foremost among what may be called the fundamental conceptions of religious belief is the wide and universal conviction as to the existence of a Supreme Being. One of the ancients declared that "God is an unutterable sigh in the innermost depths of the soul." Prof. Christlieb has stated that "the soul is a never-ending sigh after God; because she is from him, she is also for him and tends to him." (Modern Doubt and Christian Belief.) According to Locke, the existence of God is a "necessary inference of reason." Berkeley asserts "that we have more reason to believe in the existence of God than in the existence of any human being." Mansel declares that by the very "constitution of our minds we are compelled to believe in the existence of an absolute and infinite being." And Immanuel Kant brings in the existence of God as one of the "postulates of the moral reason," or one of the "great practical necessities of life." "The belief in the divine existence," says Dr. Calderwood, "is an intuitive belief so fundamental to human life that men accept and apply it without question."

Professor Bowne in "Studies in Theism," declares that "the sense of the supernatural is a distinguishing feature of the

human mind, even in its lowest stages." Another learned writer, an eminent historian, member of Parliament, Professor in the Berlin University, and formerly a Freethinker, has said, "I think that in man the consciousness of God is altogether indestructible; and I believe that science will eventually strengthen and purify this consciousness." "The question whether there exists a Creator and Ruler of the Universe," says Darwin, "has been answered in the affirmative by the highest intellects that have ever lived." "God and the soul," says another distinguished authority, "have at all times been the ultimate aim of all knowledge." Cousin places the existence of God among first truths.

Intimately associated with this God-consciousness, which may fairly be said to be a phenomenon of universal humanity, is the demand of the common intelligence of the race for some reasonable explanation of the origin of the universe around us, and of which we form a part. The natural, unrestrained operation of our rational faculties in surveying the innumerable marks of intelligent design presented by the vast and splendid fabric of the visible world, leads to the irresistible conclusion of a mighty mind as the only explanation of the evidences of plan which distinguishes that fabric all through its far-reaching and magnificent domains. Such an originating Cause, outside and independent of the whole order and system of things which makes up the universe, appears to be the logical demand of the great, fundamental or intuitive perceptions of that mental constitution which is man's crown of loyalty, his rich inheritance and his boon. Even John Stuart Mill, after rejecting every other argument for the existence of God, admits that the argument from design in the universe is irresistible, and that "Nature does testify of its Maker." "Reason demands a first cause," says another writer, "not as a mere STARTING-POINT, but as an EXPLANATION."

But the idea or conviction respecting the existence of the unseen power and intelligence, does not, in itself alone, satisfy the requirements of the human mind; the past has been marked by a vast and unremitting search to know God and find out the Almighty to perfection. The desire for some visible manifesta-

tion of the invisible, appears to have been almost as wide as the race itself, and has found expression in nearly all the various faiths which have secured an existence in the past. "Show us the Father and it sufficeth us," was not only the prayer of Philip, but the teachings of all comparative religions point to this longing and anticipation for a further revelation of God, as the deep, and abiding, unspoken prayer of humanity itself. The inventions of the countless idols which the world's paganism has furnished, appear, in their best form, to be a mighty effort to bridge the gulf of separation between man and God, and a groping of the human mind for a representation of the Infinite, which nature and reason utterly fail to supply.

"Every nation," says MacKay, "that has advanced beyond the most elementary conceptions, has felt the necessity of an attempt to fill the chasm, real or imaginary, separating man from God;" and again, "men cannot worship a mere abstraction; they require some outward form in which to clothe their conceptions and enlist their sympathies." "I need a God," said a learned Pagan, "who can speak to me, and lead me." This is a common and universal conviction, and accounts for "the irresistible tendency in the race to personify the Supreme Being."

Says a distinguished writer on comparative theology, "Behind all the searchings of humanity are seen the distinct outlines of a man—a man in the likeness and majesty of God, and that the entire religious history of the world has been a prayer for a living and personal Mediator." The universal consciousness of guilt and the felt need of some sacrifice to propitiate the unseen, has also been one of the most real and influential elements in the religious career of the past generations. This sense of guilt and condemnation and attempted reconciliation by sacrifice, stands written out across all the ages of mankind's troubled life, in characters so large and deep, that they defy all the obliterating waves of time to wash out the crimson and gloomy page. "I consider sacrifice," says Madame de Staël, "the basis of all religion." "Sacrificial atonement, especially atonement by blood," says MacKay, "has ever been the great religious idea."

From the great facts which have characterized nearly all the religions of the earth, it is beyond doubt that the sense of guilt and the closely associated idea of atonement by sacrifice has been as permanent as it is universal. Passing over the conscious need of mankind for an authoritative standard of life and morals, the feeling that the Supreme may be approached by man in prayer, the widespread want of some explanation for the painful mysteries which surround our existence and our world; the despairing and bitter cry for something more than human consolations in the times of life's sore calamities, sorrows and pains; we notice more particularly the deep, imperishable intuitional anticipations of a state of existence other and more lasting than the one in which we now are found. Presensé, in an article on the "Royalty of Man," has remarked that "not only does man struggle after some knowledge of and communion with the Divine, his soul also beats with its wings against its earthly prison in the endeavor to rise higher than life, towards that mysterious region where he thinks he ought to live again. The instinct or presentiment of immortality is as powerful with him as are the moral and religious sentiments." Sir Thomas Brown has said that, "It is the heaviest stone that melancholy can throw at a man, to be told that he is at the end of his being."

"I do not comprehend," says the great German Chancellor, himself at the summit of fame, and surrounded by many possessions and conditions highly prized by the world at large, "how a man can endure this life unless he believes in another and better one."

We are also told that Wundt, in his "Logic," regarded by authorities in some respects as the most complete work ever written on that subject, makes this significant declaration: "The thought that a world of hoping and aspiring human beings is doomed to annihilation, through which all past thinking and striving will prove itself to be in vain, has always been, and ever will be, intolerable to man."

But why is the thought or prospect of total extinction intolerable, if man is simply the outcome of blind evolutionary forces working in nature, and if all possible progress is merely

an adaptation to his earthly environment? The very cravings of man for something beyond are revelations of his higher and more enduring nature within, and a prophecy of a larger and more satisfying destiny than earth can give.

If there were no hereafter, the pathetic lines of Tennyson would give expression to what would then be an appropriate feeling for all to share alike :

“What then were God to such as I?
 ’Twere hardly worth my while to choose
 Of all things mortal, or to use
 A little patience ere I die.
 ’Twere best at once to sink in peace
 Like bird the charming serpent draws,
 To drop headforemost in the jaws
 Of vacant darkness, and to cease.”

But with faith in the justice of God, and in the credibility of our nobler instincts and aspirations, he sings in more hopeful strains :

“Thou wilt not leave us in the dust,
 Thou mekest man, he knows not why ;
 He thinks he was not made to die,
 And Thou hast made him : Thou art just.”

“I look with longing for a future life,” says Carlyle, “where we and our loved ones shall meet and be together again. Amen and Amen.”

“The great mass of mankind,” say the authors of “The Unseen Universe,” “have always believed, in some fashion, in the immortality of the soul.”

“The materialistic assumption,” says Mr. John Fiske in “The Destiny of Man,” “that thought and feeling cannot exist independent of the body, and that the life of the soul accordingly ends with the life of the physical organism, is perhaps the most baseless assumption that is known to the history of philosophy.”

But we are not left to rest on some painful bewildering guess as to whether death is a door opening into larger spheres, or a massive and unbroken wall ; whether it is the rising or the setting of the sun of man’s existence, with all that that existence involves.

The make-up and constitution of the very nature of the soul appears to mark out for man a future which will furnish responses and opportunities for the progress of those capacities and possibilities of our nature, which remain unreached and unprovided for within the limits of the present world. The almost universal dread of annihilation is in itself also a powerful intimation that death does not end all. The poet, Addison, referring to this revulsion of the great common mind against the final and utter extinction of being, pens the following lines, which embody a sentiment and feeling suggestive of the strongest probabilities of a life to come :

“ Whence this pleasing hope, this fond desire,
This longing after immortality?
Whence this secret dread and inward horror
Of falling into naught? Why shrinks the soul
Back on herself and startles at destruction?
'Tis the divinity that stirs within us,
'Tis Heaven itself that points out a hereafter,
And intimates eternity to man.”

To shut up man's existence within the brief fleeting years of his life on earth is to narrow down within the most painful contractions the powers of the soul ; and a winding-sheet of death is thus stretched over many of the brightest hopes and aspirations which the very noblest of the race have carried and cherished from age to age. The constitutional and well-nigh universal anticipations of something beyond the veil, is in itself one of the most powerful guarantees and pledges that that something exists, as a great and abiding adaptation and correspondence to those higher necessities which distinguish man as a thinking, rational and accountable being. Here, then, are the principal ideas, convictions and expectations respecting God, design, incarnation, law, sin, guilt, atonement, prayer, and a future state, constituting, as they do, the foundation-stones and living forces in the immense fabric of the religious history of mankind, and the inquiry—whence came these ideas, and what is their significance and value? forms one of the most important questions of the age.

We now briefly direct our further consideration to the

ORIGIN, AUTHORITY, AND RELIABILITY OF THOSE RELIGIOUS
IDEAS AND BELIEFS.

Looking, then, at these convictions and beliefs, which have been the common possession of earth's various tribes and races, which have exercised a mighty power in the march of centuries, and which are deeply rooted in the thoughts and life of this later age, the demand for an origin which will account for and explain these beliefs and the vast consequences which have flowed from them through past ages, becomes one of the most imperative subjects with which we have to deal.

Here are great anticipations and beliefs, which have come sounding down through the years of the past, whose "distant footsteps echo on the corridors of time," which contain "presences that will not be put by," and possess a strange vitality which enables them to "outlive all the slings and arrows of outrageous fortune."

To say that these religious convictions of mankind owe their origin to mere "Hebrew dreams," "Galilean visions," or to speculations of some far-off, obscure and unhistoric past, is too unsatisfactory to be entertained for a moment. "A pool of water on the street," says Prof. Fisher, "may be explained by a summer shower, but not so the gulf stream."

Not the inventions of savage brains, or the outcome of some unaccountable mechanical evolutionary process, or the teachings of some dim traditions coming up out of the misty ages of a dateless antiquity, can for a moment explain the world's faiths now under review.

Even Mr. Spencer endeavors to show that any artificial explanation for religious belief is utterly untenable.

To attempt to reduce the origin of the religious ideas of the race, as some speculators have done, to the phenomena of dreams, is altogether too frivolous an explanation for what has proved itself the mightiest force in the history of man. Professor Bowne, in his "Studies in Theism," referring to such speculations, says: "They trace the whole religious history of the race to the fact that some ancestral savage dreamed, and mistook his dream for realities. The idea of the supernatural

once afloat was speedily and greedily taken up by the race, and with the exception of a few rare and choice spirits, it has been haunted ever since. This view needs no criticism: It assumes that men are generally fools, and there is nothing to do but to return the compliment."

Frederick Harrison (*Nineteenth Century*, 1880) has also said, "that it is a mistake in presuming that religion is a morbid growth of the human mind—a weakness bred of ignorance or inaction." He speaks of all such explanations as "slight and shallow;" for he continues, "human nature, under the influence of its deepest sentiments—veneration, adoration and devotion—rises up from time to time and snaps their webs like tow; the instinct of feeling is paramount as well as indestructible, and philosophy and politics are in turn confounded by it."

In the language of an able writer on Comparative Theology, we may say that:

"It answers our purpose equally well to side with Malebranche, Schelling, Coleridge and Cousin, who pronounce these first truths of religion to be strictly and purely *intuitions*; or, with the early philosophers, the scholastics of the middle ages, and theologians of modern times, who say they are *discerned by the light of nature*; or, with Descartes, and his school, who assume that they are *connate* with the soul; or with Dr. Reid and the Scottish school, who interpret them as the ground of *common sense*; or with Dugald Stewart, J. S. Mill and Herbert Spencer, who account for them upon the ground of *experience and association that cannot be overcome or separated*."

Whatever account we may accept, the great, indisputable fact is ever before us in its most imposing form, that these ideas exist, and no empty guess or speculation can explain them away. And now the inquiry may be raised as to the reliability of these ideas. Are these religious convictions of humanity substantial and authoritative, or something mythical and misleading? Are they magnetic mockeries of the brain, or fundamental and constitutional perceptions of the soul?

H. Spencer has said that the best criterion of truth is "the inexpugnable persistence in consciousness." And again he has remarked that:

“Entirely wrong as human beliefs may appear to be, yet the implication is that they germinate out of an actual experience. . . . More especially may we assume this in case of beliefs that have long existed, and are widely diffused ; and most of all in the case of beliefs that are perennial and almost or quite universal. The presumption that any current opinions are not wholly false, gains strength according to the number of its adherents.”

Tyndall, in his somewhat sensational Belfast Address, speaks of the “immovable basis of the religious sentiment in the nature of man.” Professor Huxley in his “Science and Culture,” says, “we know more of the mind than we do of the body ; and that the *immaterial world is a firmer reality than the material.*” To much of the same effect is the language of Professor Bowne : “As the mind posits the physical world upon occasion of sensation, so it may posit a spiritual power on the basis of its spiritual experiences.”

Among, therefore, the most authoritative and reliable elements and operations of our mental and spiritual constitutions are undoubtedly the beliefs, convictions and ideas which lie at the foundation of the religious history of mankind, and which, amid all the long night through which they have travelled, have ever, in various ways, been groping for some substantial response, and outward corresponding reality, great, satisfying and abiding.

Has the answering and assuring voice yet been heard ? or is there nothing more in the world and surrounding universe, than the empty echoes to man’s long and wailing cries ?

We now direct attention to

THE NECESSITY FOR SOME OUTWARD, SUBSTANTIAL CORRESPONDENCE TO THE UNIVERSAL RELIGIOUS INSTINCTS AND ANTICIPATIONS OF THE RACE.

Says an acknowledged authority on Comparative Religions : “That all primary religious ideas are based upon original intuitions ; or, in other words, upon the soul’s faith.” “But,” says he, “it is a universal tendency of the race to associate internal monitions with some corresponding external reality. Reality is always a coincidence of desire and thought.

Either these religious ideas must have a substantial realization—that is, there must be something to correspond to these heaving and swelling tides of the human soul, or else human nature is, throughout, a stupendous and disastrous falsehood, all existences are phantasms, and to the four winds should be flung every form of modern philosophy.”

Are we prepared to adopt the true but melancholy conclusion embodied in the closing words of the statement just quoted? I think not; the mind shrinks from believing that its highest operation, stretching through all generations, is a lie, and that what has proved to be the mightiest force on earth is based upon deceptions which have prolonged themselves to this very hour. Authorities in the scientific world teach emphatically that there is “no vice in the nature and constitution of things,” and that Nature has no “half hinges,” and always keeps her word. Is it true, then, that man, in the “higher zones of thought,” in the “uplands of the spirit,” has been pursuing ghosts, which have no actual existence, except in his own imagination and feverish and troubled dreams?

Reasoning from the whole structure and conditions of the natural world around us, where the law and principle of adaptation prevail throughout its vast domains, we may certainly infer that man, in all the great necessities of his being, is no exception to the universal correspondences which obtain in all the lower orders of existence, by which he is surrounded.

The environments all through the various grades and classifications of nature are adapted to meet the requirements of those organisms which those regions contain, and there is marvellous harmony in this respect, wherever we may look. “So far as human observation extends, we know inductively that there are no exceptions to the law that every constitutional instinct has its correlate to match it. Wherever we find a wing we find air to match it; a fin, water to match it; an eye, light to match it; an ear, sound to match it, and so through all the myriads of known cases.” (Joseph Cook). And not only do we find this universal adaptation to the organic instincts of the animal creation, but up to a certain stage in the nature of man the same principle of correspondence is found and the same

harmony prevails. "Every man assumes instinctively that the system around him contains what his nature prompts him to seek," and when this is applied to man as a physical and social being it is undoubtedly true; but there is a line in man's constitution, marking off in distinct outline his moral and spiritual capacities, where the environment of the natural world fails to touch him, deep and living wants it cannot supply; and yet, beyond that point in man's nature, are his highest needs, his bitterest cries, his profoundest ideas, ever calling out for some answering voice and satisfying power. Nearly all that makes man, man, lies across that wondrous line; his mental, moral and soul nature is there, and out of that nature springs the conceptions, beliefs, convictions and ideas which place the religious demands of the race among the most important and imperative with which we have to deal.

Is it true, then, that all the organic and constitutional instincts of the lower creation, are provided for, and that up to a certain point the wants of man are also amply responded to by the system of things around us, and yet that in the region of our existence which imparts to man his princely position in the scale of beings there is no grand correspondence, no satisfying answer or supply to his deepest needs and profoundest expectations? Then man in his moral and spiritual nature becomes a stupendous falsehood; perplexities of the most bewildering and painful character crowd fast upon us, and the great, grim shadows of an immeasurable and hopeless gloom settle down upon us as the cruel mockeries of our being stare us in the face.

But we are not left to bewail a nature that has been built up on the principle of organized falsehood or deception, and it is a pitiable and humiliating makeshift of some to say that "consciousness is the hideous mistake and malady of nature."

Everything around us is a touching and assuring prediction and intimation that man's religious convictions and his needs, as briefly surveyed in this article, will find a correspondence and substantial response sometime, somewhere and somehow; if not in nature, then in some other way which will bring the desired manifestation and long-expected good. But it is a fact,

now clearer than ever, that the material world has never been able to furnish man, as a religious being, with the light which he needs. "It is," says Prof. Flint, "an indubitable, historical fact that, outside of the sphere of special revelation, man has never obtained such a knowledge of God as a responsible and religious being plainly requires."

"What, then, is the inference?" says Drummond in "Natural Law in the Spiritual World:" "That this poor rush-light by itself was never meant to lend the ray by which man should read the riddle of the universe. The mystery is too impenetrable and remote for its uncertain flicker to more than make the darkness deeper."

Reasoning, then, from analogy, it may be said that "a general belief renders a corresponding reality highly probable, and such belief represents the total outcome of a race-experience, the impressions which the universe and the phenomena of our own existence has made upon us."

Mr. Conder, in his "Basis of Theism," has well said :

"The basis of man's faith is neither cloud nor quicksand, but solid rock. Man's nature is not a lie. Man is not the orphan-heir of the universe. His deepest and sublimest instinct is not a fond, vain yearning after an idol of the imagination—a colossal reflection of himself in the infinite void. The uncounted millions of human spirits are not fatherless, nor is human life an eternal drifting nowhence, nowhither, without chart or harbor, sun or star. The universe is not a riddle without an answer, a language without meaning, a soulless dance of atoms, a dream-mist, overhanging the abyss of the unknowable."

If then there is a grand and everlasting answer to the religious anticipations of mankind, where, we ask, shall that answer be found?

In reply, we call attention to—

THE VARIOUS RESPONSES WHICH HAVE BEEN GIVEN TO THE RELIGIOUS BELIEFS AND NEEDS OF THE RACE.

We notice the reply which ATHEISM presents.

In view of previous statements and the imposing facts which mark the religious history of the past, how utterly absurd are the positions which distinguish the bold negations proclaimed

by certain schools in the present age! To accept the positions announced by the various branches of Atheism to-day, would make the operations of man's higher nature responsible for delusions of unequalled magnitude; human life would become a bundle of miserable and hopeless contradictions; the world, one gigantic paradox; the history of mankind a confused and inexplicable struggle; time a troubled and feverish dream, and the future a vague and dreadful fear. Lord Bacon, in his "Essay on Atheism," says, "I had rather believe all the fables in the 'Legend,' and the 'Talmud,' and the 'Alcoran,' than that this universal frame is without a mind." Cousin is said to have pronounced avowed Atheism impossible; and Frederick the Great, as reported by Carlyle, could not abide Atheism. "To him, as to all of us," says Carlyle, "it was flatly inconceivable, that intellect and moral emotion could have been put into him by an entity which had none of its own."

Not only do the denials of Atheism fail to throw light on the system of things by which we are surrounded, to provide any satisfactory replies to man's religious inquiries, but they are burdened with the elements of an unspeakable gloom, and a great and sad despair.

" Loveless and without God! the way is dreary,
The wind upon the streets is cold; and you?
The entire world is in despair and weary."

Matthew Arnold gives expression to the melancholy results which those cheerless negatives have produced in his own and other minds.

"The sea of faith," he says:

" Was once, too, at the full, and round earth's shore
Lay like the folds of a bright girdle furled.
But now I only hear
Its melancholy, long, withdrawing roar,
Retreating to the breath
Of the night winds down the vast edges drear,
And naked shingles of the world.
Ah, love, let us be true
To one another! for the world, which seems
To lie before us like a land of dreams,

So various, so beautiful, so new,
Hath really, neither joy, nor love, nor light,
No certitude, nor peace, nor help for pain ;
And we are here, as on a darkling plain,
Swept with confused alarms of struggle and flight
Where ignorant armies clash by night."

And again we hear the same writer uttering, in touching words, the melancholy within.

"Light flows our war of mocking words, and yet
Behold, with tears mine eyes are wet,
I feel a nameless sadness o'er me roll."

Strauss, in the later confessions of his life, speaking of the hopelessness of unbelief, says :

"The giving up of the faith in a Divine Providence is certainly one of the most sensitive losses that can befall man. You see yourself placed within the awful machine of the world, with its iron-teethed wheels revolving with terrible rapidity, its heavy hammers falling stunningly to the ground ; in this awful machine man sees himself placed helplessly and *alone*, not a moment safe, but he may be crushed or torn to pieces within those roaring wheels and falling hammers with which he sees himself continually surrounded. This feeling of abandonment is something terrible."

To the same effect is the extremely sad confession of the late brilliant, but atheistic, Professor Clifford :

"It cannot be doubted that Theistic belief is a comfort and solace to those who hold it, and the loss of it is a very painful loss. It cannot be doubted, at least by many of us in this generation, who either receive it now, or received it in our childhood, and have parted from it since with such searching trouble as only cradle faiths can cause. We have seen the spring sun shine out of an empty heaven to light up a soulless earth. We have felt with utter loneliness that the Great Companion is dead."

It is evident to all that Atheism utterly and forever fails to make any provision for man's religious convictions and his needs ; he asks in his hunger for bread, and in return receives nothing but the empty echo of his own deep and unending cry.

LET US SEE IF SCIENCE CAN MEET THIS DEEP RELIGIOUS
NEED.

By this we do not mean the brood of speculations which endeavors to pass current under this honorable name, but the acknowledged facts which high-minded and pure-principled investigators have presented in the physical world in which they have patiently, skilfully and unweariedly toiled. It is no reflection upon the true scientists of the age, to say, that amid all their splendid investigations and achievements in the domains of the material universe, that they have absolutely no answer to give to the religious anticipations and necessities of mankind as indicated in the previous pages of this paper. Up to a certain stage in man's nature, the material world around us furnishes all the responses which his physical needs require, but when his moral and spiritual capacities assert themselves and their requirements, the visible system of things fails to supply the manifestations and replies which the case demands. Amid all the unstrapping and unpacking of the material world in which science is engaged, the Biblical declaration, that "man by searching cannot find out God" is confirmed in the most emphatic, conclusive and final manner.

It is true, as Professor Bowne has said, that "Atheists and Materialists, in particular, have squatted on scientific territory to such an extent, that the opinion has got abroad that science is identical with Atheism and Materialism; and of course the squatters do their best to keep up the delusion." The large and influential part which a number of men of strict orthodox views, and also in the ministerial profession, take in the proceedings of the British Association for the Promotion of Science, and many kindred institutions, carries a stern and timely rebuke to the characters above referred to.

Says a writer in the *Nineteenth Century Review*, "All true Science since the time of Socrates has been conscious of her limits. If those limits had been recognized by many investigators in the scientific realm, we should have been saved from many of the absurd statements respecting theistic themes which have found expression from time to time. Even within her

own legitimate limits Science has still a burden of mystery which baffles the most heroic and princely toiler in those far-reaching and wondrous realms.

Says H. Spencer in his "First Principles" on "Ultimate Scientific Ideas," "Instead of Science holding out any prospect of making all the problems of nature intelligible to the human understanding, on the contrary, the explanation of that which is explicable does not bring out into greater clearness the inexplicableness of that which remains behind."

But denying, or in any way repudiating the great religious ideas which have characterized humanity all through the centuries, is at once to step outside the proper limits of a true and honorable scientific exploration and to introduce an element of antagonism between science and religion, which in the end means humiliation and defeat to the party guilty of such an outrage on the fundamental conceptions and beliefs here referred to. Man's intellectual and moral needs are just as true, and even more real, and vastly more important than any of the physical experiences of which he may be conscious from time to time.

That religion in one form or other, has been a mighty force in the career of the race, and that it has deep and lasting foundations, is a fact capable of demonstrations which no sane man can ignore or deny.

The *Quarterly Journal of Science* utters a commendable word when it says: "Science is bound by the everlasting laws of honour to face fearlessly every problem which may fairly be presented to it." If many professed scientists had faced as earnestly the religious problems and facts of the race as they have the facts and phenomena of the material world, their disposition and treatment of the former would not have been so inadequate, and in some cases so frivolous, as they have frequently been.

Principal Shairp, in his "Culture and Religion," has said: "No harmony between science and religion can be accomplished by any movement or thought which begins by denying or throwing into the *background those spiritual principles* which are the most deeply rooted and the most enduring of any that are in man."

It has been said by some one, "If there be no God, man must invent one." He is a necessity of philosophy. He is a necessity of the human heart. "My heart and flesh," says the Psalmist, "cry out for the living God." But Mr. Spencer tries to discredit this instinctive craving. The sentiment of religion, according to him, is a transmuted feeling of low origin, and consists for the most part in a creeping of the flesh in the presence of the mysterious and the inscrutable. Religion has nothing to do with right conduct. Morals relate to man, not to God. He denies that they possess any supernatural authority. He writes a book to secularize them. Of the object of worship he does not, as we have seen, permit us to predicate any attributes whatever, least of all those of a moral kind, such as holiness, justice, goodness, love. Whether piety and virtue can breathe and live in the exhausted receiver of this air-pump would seem to be more than doubtful. We may charge it to the error of the moon, and mourn over it, but the ugly fact remains that we are brought face to face with a new aggressive Islam, with its new formula of faith, proclaiming, There is no God but matter, and Spencer (or Darwin) is its prophet.—*Christian Thought.*

For Professors Huxley and Tyndall attempting to meet man's religious aspirations and necessities by requesting men to "confine their worship to that of a silent sort at the altar of the Unknown and the Unknowable," is a poor reply to the unspoken appeal of mankind for a revelation of the unseen. Who can worship an absolute darkness, an utter silence, an eternal energy? To offer a vast abstraction when men are crying out for the living God, is to give a stone when they ask for bread, and thus mock the deepest instincts of the soul.

Science working within the proper limits of her own domain recognizes the religious beliefs of humanity as a great fact, but honestly confesses that the substantial realization of those convictions and beliefs is not with her.

HAS WHAT IS TERMED BY ITS AUTHORS "THE NEW RELIGION OF HUMANITY," ANY ANSWER WHICH WILL MEET THE CASE?

Comte's definition of the New Religion, and the Religion of the Future, is "A reverence for the generic and universal humanity." A further explanation of the "Religion of Humanity" is "a great abstraction of the combined qualities of all those who have benefited the race, but all of whom have passed

away forever and fallen back like a wave into the bosom of that ocean of unconscious life from which they rose for a moment." "Let us," says Frederick Harrison, in his address at the celebration of the "Festival of Humanity," "consecrate all our energies to the service of the only Supreme Being we can ever know, humanity."

This strange theory, it is true, recognizes the existence, necessity and power of religion, but presents a bundle of absurdities to meet wants so deep, real and abiding. Mr. Harrison calls us and the great suffering world, with its moral cravings and spiritual needs, to the shrine of humanity, and claims that it will furnish all we require as an object of devotion.

Not only do all intelligent religious thinkers see the hollowness and deception of this proposed "Religion of Humanity," and its complete inability to meet the demands of the religious sentiments of the race, but even Mr. Spencer, in a recent and now famous controversy conducted in the *Nineteenth Century*, with the apostle of this new faith, said that, instead of seeing anything to worship in the "Great Being Humanity," the contemplation of it is "calculated to excite feelings which it is best to keep out of consciousness;" and Sir James Stephens, referring to this worship, refuses adoration to "so stupid, ignorant and half-beast of a creature." And yet we are told that this little sect, doomed by the common sense of mankind to a sure and deserved extinction, have a revised version of Thomas-a-Kempis's "Imitation of Christ," from which the names of God and Christ are expunged, and the word humanity, with a capital H inserted; and they sing the Te Deum Laudamus, Time and Space and Progress and Light taking the place of God and Lord. And it is the utterance of such jargon as this they call the worship of humanity? Was there ever such a debasing of noble phraseology as this? The language of Theism and Christianity has been robbed of its glorious meaning, and a poor painted mockery placed in its room. Words which have been the inspiration of myriads of earth's noblest and most cultured minds, have been pauperized in the most deliberate and wanton manner, and we may well say, as we look at the verbal sepulchre left behind by these religious vandals, that "they

have taken away the Lord, and we know not where they have laid Him."

The "New Religion of Humanity" is a poor, pitiful attempt to respond to the conscious wants of our religious nature, and how utterly it fails is evident to every honest and candid mind. Surely, a man must be a very monster of credulity to accept a faith like this!

Are then the religious convictions of mankind, as expressed in a thousand ways in the career and history of the past, in vain?

Is there nothing better than the empty, pretentious and unsatisfactory replies with which the chiefs of Positivism propose to meet so vast a need?

LET US LOOK AT THE ANSWERS AND PROVISIONS WHICH ARE
MADE BY AGNOSTICISM.

As a theological term, this word was adopted on the suggestion of Prof. Huxley at a meeting of Scientists held in London, in 1869, and is applied to those who hold that there are matters pertaining to religion which we not only do not know, but have no means of knowing; that the existence of any person or thing beyond and behind material phenomena is unknown, and with our present faculties can never be known. The doctrine, briefly stated, may be called the doctrine of the Unknown and the Unknowable. Many strong minds in science and philosophy are resting at the humiliating confession which states that so far as God and the future are concerned, we cannot know.

Mr. H. Spencer, who occupies a foremost position among the agnostic community, and who may be regarded as the chief exponent and advocate of their opinions and views, says that "the proper object of religion is a Somewhat which can never be known or conceived or understood. It is the Inscrutable Existence, the Unknowable Cause, the Ultimate Cause, the All Being and the Creative Power." (*Nineteenth Century*, 1884.) And again, he says: "Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty that man is ever in the presence of an infinite and external energy from which all things proceed."

"Of all the senseless babble I have ever had occasion to hear or read," says Professor Huxley, "the demonstrations of those philosophers who undertake to tell us all about the nature of God, would be the worst, if it were not surpassed by the still greater absurdities of the philosophers who try to prove that there is no God."

To man in his need, and amid all the solemn inquiries which gather around the system of things in which he dwells, and the universal ideas to which special reference is made in this essay, what has agnosticism to offer? Practically it says, "Look to the Unknowable," "Think on the mystery that cannot be fathomed," and the "Power that is omnipresent."

But this worship of the "Unknowable," this dwelling in the cold, icy regions of the Arctic circle of the Inscrutable, is no answer to the imperishable questionings of the race, and leaves unaccounted for the religious forces which have marked and fashioned the ages of the past.

Froude, in his *Biography of Carlyle*, says: "The agnostic doctrines, he (Carlyle) once said to me, were, to appearance, like the finest flour, from which you might expect the most excellent bread; but when you came to feed on it, you found it was powdered glass, and that you had been eating the deadliest poison."

Nothing can be more crushing than Mr. F. Harrison's sarcastic overthrow of this agnostic religion; except, perhaps, it be Mr. Spencer's refutation of the religion of Comteism. Mr. F. Harrison forcibly says:

"Agnosticism is no more religion than differentiation or the nebular hypothesis is religion. . . A religion which gives us nothing in particular to believe, nothing as an object of awe and gratitude, which has no special relations to human duty, is not a religion at all. It may be a formula, a generalization, a logical pestu'ate, but it is not a religion. The Unknowable has managed to get itself spelt with a capital U; but Carlyle taught us to spell the Everlasting No with capitals also. . . To make a religion out of the Unknowable is far more extravagant than to make it out of the Equator. We know something of the Equator; it influences seasons, equatorial peoples, and geographers not a little, and we all hesitate, as was once said, to speak disrespectfully of the Equator. But would it be blasphemy to speak disrespectfully of the Unknowable. . . In the hour

of pain, danger, or death, can anyone think of the Unknowable, hope anything of the Unknowable, or find any consolation therein? . . . As to acknowledging the Unknowable, or trusting it, or feeling its influence over us, or paying gratitude to it, or conforming our lives to it, or looking to it for help, the use of such words about it is unmeaning."

This is forcible and unanswerable. The elements that are essential to religion, are not found in agnosticism; and the supreme purposes of religion are not answered by it. It is good for nothing, but to deceive and mislead the unwary.

Mr. Goldwin Smith, in summing up the results of the famous discussion by these representatives of the "Religion of Humanity" and "Agnosticism," says: "The conflict has been fierce, and at the close little is left of either combatant's theory. The Comtean religion of humanity has been reduced to an enthusiastic philanthropy; the Spencerian religion of the Unknowable has been reduced to a metaphysical blank."

HAVE THE PAGANISMS OF THE WORLD EVER GIVEN THE GRAND REPLY?

It is not necessary to detain the reader in considering what the heathenisms of the past have done to meet the necessities of man as a moral and religious being. The immense structures which have been reared in pagan lands along the centuries, may have afforded some relief to man, tossed on the unquiet sea of his own questionings; they have been like so many expedients, until the morning bringing the needed light and satisfaction should dawn.

But it is now seen that these human expedients are utterly failing. "The consciousness of coming doom is creeping about the heart of every system of idolatry now on the face of the earth;" the muffled moan of "baffled hopes" is everywhere heard, and the progress of human thought is "wrapping in thickening folds of forgetfulness and despair" the once powerful systems, and they are becoming more ghost-like and shadowy as the years pass by. Heathenism, with all its inventions and provisions, has lamentably failed to give the uncounted millions under its influence and power the answers, satisfactions, deliverances, consolations and peace which their religious nature has in various ways been seeking in vain.

CONCLUSION.

On the one hand, therefore, we have the great fundamental religious ideas, convictions, anticipations and needs of mankind asserting themselves under all conditions and circumstances, and doing much to fashion the career and aspect of all ages, asking for some substantial correspondence and realization, and in various ways reaching out in vast attempts to find, if possible, the expected good. Baffled a thousand times, humanity has tried again, and never fully given up the search. The operations of man's inward nature, we are told by distinguished authorities in science and philosophy, are more reliable and real than even facts in the physical world, and cannot be relegated to the land of shadows, fancies and dreams.

The system of things by which we are surrounded is built up on the principle of a vast adaptation and harmony of the most wonderful kind, and stands as a sublime prediction that somewhere and somehow there will come an answer and response to man's wants in the higher region of his nature, and if that answer never comes, then man stands in the visible universe as the only bungle and organized deception which, so far as our knowledge extends, that universe contains. Atheism leaves man the saddest and most painful spectacle that we can possibly conceive. The replies from the physical world utterly fail to reach the case. The worship of humanity is a vast deceit and baseless sham. The agnostic bible is the bible of far-off and vague abstractions, and of a great despair, and heathenism has demonstrated its inability to respond to the religious irresistible needs of mankind, and is now being pushed off the face of the earth by forces which assure its universal overthrow, and which it cannot resist. It is here where

CHRISTIANITY AS A SUPERNATURAL RELIGION

steps in and announces in sublime words its divine and beneficent mission to our sin-cursed earth. It is God's great and everlasting answer to humanity's needs and prayers, and its adaptation to the universal anticipations, ideas, and necessities of man as a religious being, constitutes one of the strongest

claims to the credence of men in its heavenly origin and world-renewing power.

Its crowning and gladdest message is that "the Desire of all Nations" has come, and that in the glorious personality of the God-man there is the complete and everlasting realization of humanity's best hopes, the supply for man's profoundest needs, and the explanation which flings a welcome and holy light upon what otherwise would prove the darkest problems with which we would have to deal. His coming made and marked "the one great hour of time," and it is no wonder that earth's highest peoples should date all subsequent events and years from that auspicious and memorable day.

Here and here alone, the ideas of mankind respecting God, design, mediator, sin, guilt, sacrifice, atonement, prayer, duty, existence and a future state are met by this divine provision of Christianity, in a manner the most satisfying, certain, final and complete. Where nature fails, where merely human resources and expedients have proved utterly insufficient, this gospel of unspeakable good enters our world and brings a most blessed correspondence to the religious anticipations of mankind, and in this respect may fitly be designated the Great Exception. Christianity is, therefore, not only a religion, but a great historic religion, and it has come among the thronging millions of men to stay until its divine and beneficent work is done. The arguments and facts connected with its career have stormed their way through nearly two millenniums; they have come up out of great tribulations, and stand in the full blaze of this nineteenth century without one spot or stain of earth upon their robes of light.

A religion then, which, from the first, addresses itself to the universal wants of the great rudimentary and universally diffused characteristics of man's existence, which overleaps all geographical limits and all other boundaries, and makes its home in the permanent and everlasting necessities of the soul of man, must win its way to a final and world-wide dominion, no matter what powers of evil for a while may block the way.

Christianity, the great exception to all the historic failures of the past, is quietly, but assuredly, moving upward and

onward in the human mind; the old antagonisms are passing away; countless doors are opening the world around; the altars of pagan ages are being desolated as the years go by; the human instrumentality working for the universal proclamation of the Gospel is continually increasing in magnitude and power, and, from rapidly multiplying evidences, it is clear that the vast system of the Providential Government of the world, is being carried on with a view to its continued advancement and universal dominion and sway.

No wonder that the renowned French sceptic has been compelled to make the following admission as to the ever-expanding influence of the Redeemer. Speaking of Jesus, he says, "A thousand times more living, a thousand times more loved, since Thy death, than during the days of Thy pilgrimage here below, Thou wilt become to such a degree the Corner Stone of humanity, that to tear Thy name from this world would be to shake it to its foundations." (M. Renan).

"What a book!" exclaimed the sceptical poet Heine, after a day spent in the unwonted task of reading it. "Vast and wide as the world; rooted in the abysses of creation, and towering up beyond the blue secrets of Heaven. Sunrise and sunset, promise and fulfilment, birth and death, the whole drama of humanity, are all in this book."

We cannot more appropriately close the discussion of this comprehensive theme, than by referring to the striking statement made by the great Swiss historian, John Von Müller, in which he gives the result of his life-long labors, extracted, he says, from seventeen hundred and thirty-three authors, in seventeen thousand folio pages:—

"Christ is the key to the history of the world. Not only does all harmonize with the mission of Christ, all is subordinate to it." "When I saw this," he adds, "it was to me as wonderful and surprising as the light which Paul saw on his way to Damascus; the fulfilment of all hopes, the completion of philosophy, the key to all the apparent contradictions in the physical and moral worlds; here is life and immortality. I marvel not at miracles. A far greater miracle has been reserved for our times—the spectacle of the connection of all human events in the establishment and preservation of the doctrine of Christ."

GYGES' RING.

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CLASSIC story is charged with many a precious legend. Some of these are deeply significant, touching as they do upon the great questions that still press for solution, and associated as they are with the deepest interests of our race.

What faultless rhetoric, what ethical beauty, in the "Choice of Hercules," so charmingly told in Xenophon's *Memorabilia*! Virtue and vice in attractive female form solicit the following of the future hero when just ready to enter upon the responsibilities of early manhood. Two ways of reaching happiness are put before him: one the effeminate and easy path of self-indulgence, the other the severer one of virtuous self-control and unselfish consecration to the higher claims of humanity and religion.

There is no mistaking the significance of this utterance. Man's intuitions turn instinctively toward the true and good, as the needle toward the pole. In the mind of man there is the idea of a supreme law of right that attaches happiness to virtue and unhappiness to vice. Our inmost nature sees and approves the right, even while we may pursue the wrong. Made in God's image, we are conducted to Him by a ray of His own being, so that between Him and us there is a living and sacred tie. The fame of Hercules was doubtless attributed to the wisdom of his choice.

The story of Narcissus is a standing rebuke to undue egotism. The beautiful youth in no way reciprocated the love inspired in others because of his extraordinary charms. A rejected lover prays for revenge, and Nemesis answers her request. Drinking at a fountain, he falls in love with his own reflected image, and is thenceforth looked upon as a simpleton. He gradually pined away, and the flower which now bears his name is but the metamorphosis of this ancient dude.

Instances like these illustrating fundamental principles and tendencies of our nature, and showing that the heart and con-

science of man are not wholly deflected from the truth, might be greatly multiplied. No richer field can be found in literature where feeling and emotion, passion and intellect, appetite and conscience, are more truthfully portrayed, or their individual and related significance more graphically set forth than in the philosophy and tragedies of the Greeks. Laughter is blended with tears; irony and ridicule are associated with argument, and woven into history to set forth the infinite wealth of the soul, to urge to action the patriot, or to restrain a tendency to immorality and crime. Our own Shakespeare scarcely rivals in either artistic skill or truthfulness to nature many of the sublimer utterances and subtle delineations of Plato, Sophocles, and Euripides.

The story of

GYGES' RING

is first given in the "Republic" of Plato, whose writings no one can read without owning himself in the presence of a marvellous interpreter of the human soul. In him we have the fullest, most beautiful, and most inspiring utterances of Grecian thought. Of Plato, Eusebius says that "He alone, of all the Greeks, reached to the vestibule of truth and stood upon its threshold." Plato's name is synonymous with all that is sublime in conception, chaste in diction, and vital in philosophy. His mind moved in an orbit familiar only to the few. In him uninspired thought reached its furthest limits, and he touched no theme which he did not adorn. He spiritualized the Greek language, and made it the unparalleled vehicle through which Christ communicated His life-giving doctrine. The simple yet majestic utterances of the Fourth Gospel reveal the far-reaching influence of the poet-philosopher of Attica. His writings are still a mine of wealth, and it has been not inaptly said that "all philosophy is Plato rightly understood." The perennial interest excited by his productions can be explained only by our personal connection with the great themes discussed, and the matchless skill with which the truth is unfolded. In the fundamental principles of his philosophy there is "a something which finds its echo in the heart and its reflection in the uni-

versal reason of humanity." Wordsworth but repeats the thought of Plato in saying :—

“Our birth is but a sleep and a forgetting ;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar ;
Not in entire forgetfulness,
And not in utter nakedness,
But, trailing clouds of glory, do we come
From God, who is our home.”

And again :—

“Hence in a season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither,
Can in a moment travel thither,
And see the children sport upon the shore,
And hear the mighty waters rolling evermore.”

The story of Gyges' Ring, as told by Plato is as follows :—

“Gyges was a shepherd, so the story runs, in the service of the reigning sovereign of Lydia, when one day a violent storm of rain fell ; the ground was rent asunder by an earthquake, and a yawning gulf appeared on the spot where he was feeding his flocks. Seeing what had happened, and, wondering at it, he went down into the gulf, and among other marvellous objects he saw, as the legend relates, a hollow brazen horse, with windows in its sides, through which he looked, and beheld in the interior a corpse, apparently of superhuman size, from which he took nothing but a golden ring off the hand, and therewith made his way out. Now when the usual meeting of the shepherds occurred, for the purpose of sending to the king their monthly report of the state of his flocks, this shepherd came with the rest wearing the ring. And as he was seated with the company he happened to turn the hoop of the ring toward himself, till it came to the inside of his hand, whereupon he became invisible to his neighbors, who fell to talking about him as if he were gone away. While he was marvelling

at this, he again began playing with the ring, and turned the hoop to the outside, upon which he became once more visible. Having noticed this effect, he made experiments with the ring, to see whether it possessed this virtue; and so it was, that when he turned the hoop inwards he became invisible, and when he turned it outwards he was again visible. After this discovery, he immediately contrived to be appointed one of the messengers to carry the report to the king; and upon his arrival he seduced the queen, and, conspiring with her, slew the king, and took possession of the throne."

The following additional quotation will explain the object in narrating the preceding story, and so the speaker in Plato's dialogue continues:—

"If, then, there were two such rings in existence, and if the just and the unjust man were each to put on one, it is to be thought that no one would be so steeled against temptation as to abide in the practice of justice, and resolutely to abstain from touching the property of his neighbors, when he had it in his power to help himself without fear to anything he pleased in the market, or to go into private houses and have intercourse with whom he would, or to kill and release from prison according to his own pleasure, and in everything else to act among men with the power of a god. And in thus following out his desires the just man will be doing precisely what the unjust man would do; and so they would both be pursuing the same path. Surely this will be allowed to be strong evidence that none are just willingly, but only by compulsion, because to be just is not a good to the individual. For all violate justice whenever they imagine that there is nothing to hinder them. And they do so because every one thinks that, in the individual case, injustice is much more profitable than justice; and they are right in so thinking, as the advocates of this doctrine will maintain. For if any one having this license within his grasp were to refuse to do any injustice, or to touch the property of others, all who were aware of it would think him a most pitiful and irrational creature, though they would praise him before each other, mutually deceiving one another, through fear of being treated with injustice."

It is to be observed that the story here related, and its application alike to the just and the unjust man, is given by one of the speakers in the dialogue, and not by Socrates, who may be supposed to represent Plato. Such a theory of justice we can not accept, nor is it in harmony with Plato's teaching, as elaborated in his "Republic" and elsewhere. Nor are we disposed to accept Plato's views on this question, overshadowed as they are by the relation of the individual to the State. Man is something *other* than a citizen, and something *before* he is a citizen, and we need some fundamental principle as a standard and source of obligation to which all action is referred, whether we are in State organization or out of it. A morality deserving of our highest consideration must have a meaning for the individual as well as for the community life.

The whole system of Greek ethics lacks the essential elements demanded by a conscience enlightened and influenced by New Testament Christianity. The voice of eternal truth in its relation to reason and the moral faculty, and the spirit of love, disinterested and benevolent, are but faintly—if at all—heard above the rage of clamoring passion and the ambitious lust for power. There is a State, but no brotherhood; children, but no family; want, but no charity; suffering, but no heart to sympathize, and no organization to give relief.

Uhlhorr says: "Of the duty of love, of compassion, of such a love as denies itself, of such a compassion as is self-sacrificing for the sake of others, we hear nothing. Even in the making of gifts and presents it is not the individual, but the state, the town, the citizenship that is regarded. Selfishness is at the bottom of all. Each individual is valuable only in so far as he aids in realizing the idea of the State. Therefore the poor are of no account, for they signify nothing to the State. They are a burden upon its shoulders." Plautus says: "What is given to the poor is lost."

We surely need some higher motive to action than is here portrayed, and some better foundation for ethical science than is here expressed or implied. Even granting the great merits of Plato's teaching that virtue is reached through a ceaseless effort at self-perfection by the imitation of ideal excel-

lence, yet when our own finiteness and imperfection enter of necessity so largely into our ideal, we need scarcely wonder that such thought is powerless to mould society or renovate the heart. The doctrine lacks that higher sanction coming from the source of all truth, and that highest inspiration coming from an ideal incarnated and made historically real. But what a height must Plato's thought have reached, when he could say that if such an ideal character should appear the whole human race would fall down and worship him.

The story of Gyges' Ring is quoted from Plato by

CICERO,

in Book III., Chapter IX. of his Offices or Moral Duties. "The import of this ring," says Cicero, "and of this example, is this, if nobody were to know, nobody even to suspect, that you were doing anything for the sake of riches, power, domination, lust—if it were forever unknown to gods and men, would you do it?" Again, he says, "But when the judge must pronounce sentence upon his oath, he will remember that he has called the divinity as witness, that is, as I conceive his own conscience, than which the deity himself has given nothing more divine to man." And again, "Nothing is expedient which is not morally right, even though you could obtain it without anybody proving your guilt. For as, how much soever that which is base may be concealed, yet it can by no means become morally right (*honestum*) so that it cannot be made out that whatever is morally wrong can be expedient, since nature is adverse and repugnant."

Seldom has the sovereignty of moral law been more clearly conceived, or its authority more satisfactorily expressed. His voice as a philosopher is no less potent than that of the satirists of his own age, who so mercilessly held up to ridicule the vices and follies of the day. Satire has significance only as it makes its object appear as a just subject of ridicule. The sense of the ridiculous is, in turn, most intimately, though not exclusively, linked with our moral nature. It is an implanted principle, amongst others, to preserve as far as possible the soul's moral equipoise, and secure a virtuous and upright life.

The high conception of moral obligation held by Cicero is a fitting rebuke to much of the so-called ethical teaching of to-day. When Paley pronounced

UTILITY

to be the "sole test of moral obligation," one can scarcely believe that a Christian archdeacon could set up a standard that so suffers in comparison with the high conception of a heathen philosopher.

Nor did the generally depressing and materializing influences of Locke find an echo in Paley alone. The science of ethics, as represented in English thought, has been largely moulded by the empirical character of its mental philosophy. The vigorous and influential school of

UTILITARIANISM,

represented by the two Mills, father and son, Bentham, the Austins, Geo. Grote, G. H. Lewes, and others of equal reputation and influence, found a large and appreciative audience both within and without the circle of University life. With such an audience to applaud the banishment of the word "ought" from the vocabulary of morals, we can understand something of the feeling that roused Thomas Carlyle to scourge with merciless invective the degeneracy of the age, and to tear the mask of hypocrisy from public and private life. A Utilitarian creed could furnish little satisfaction to so earnest a soul, and to so inveterate a hater of everything like sham. Such men have their mission; and with all their eccentricities, their life and writings contain more truth of permanent value than the superficiality and falsehood associated with less of the cynic and more of that teaching whose office it is to minister to sense rather than to reason. We prefer the "Everlasting yea" of Sartor Resartus where "the first preliminary moral act—annihilation of self—has been happily accomplished." Where, "Love not pleasure, love God, solves all contradictions," "wherein whoso walks and works it is well with him," and where again "it is with man as it is with nature, the beginning of creation is light."

With what exquisite beauty Tennyson has touched in "Locksley Hall" this thought of the annihilation of self in the higher and diviner mission of love:

"Love took up the glass of time, and turned it in his glowing hands ;
Every moment, lightly shaken, ran itself in golden sands.
Love took up the harp of life, and smote on all the chords with might,
Smote the chord of self, that trembling, passed in music out of sight."

Such utterances secure a response from the heart, because they reflect the reason of universal man.

Time was when a utilitarian selfishness made itself somewhat respectable in the guilds and corporations of the middle ages. The personality of the individual was to an extent lost in the impersonal character of the organization. The same thing is accomplished to day in the monopolies by which one part of society is legally organized to despoil the other. Put the same spirit into practice, with each man shouting, as the Dutchman put it, "Every man for myself," and you will turn Carlyle's words into veritable history, where in his essay on Diderot, he says: "Instead of seven corporate spirits we have twenty-four millions of *dis*-corporate selfish spirits, and the rule, 'Man mind thyself,' makes a jumble, and a scramble, and a crushing press (with dead pressed figures and dismembered limbs enough) into whose dark chaotic depths we shudder to look."

Utilitarianism is a plant without a root. The flower may charm us with its aroma and beauty, but it can offer no explanation of its unnatural existence, or indicate the source and fountain of its being. To the question, Why? it gives no answer. Fontenelle, seeing a man led to punishment, said, "There is a man who has calculated badly." The culprit does not bow his head to the wholesome reparation due to justice, but to a force more powerful than his own, which compasses and overthrows him.

If the extreme idealism and probable, if not actual, tendency to Pantheism, represented by the late Professor Green—the Mr. Grey of "Robert Elsmere"—shall succeed in extirpating Empiricism, with its legitimate and first-born child, Utilitarianism,

from the thought and life of the Anglo-Saxon race, its mission will not be an unmixed evil. Both are opposite extremes; but the easily secured pleasure and sense-allurement of the one is a thousand-fold more dangerous than the strongly intellectual, idealistic, and probably, pantheistic tendency of the other.

No ethical theory can meet the demands made upon it that refuses to recognize (a) God as the source of law; (b) man's personality and freedom, or power of choice in relation to God, and the law thence originating; and (c) conscience apprehending the law, and demanding unqualified obedience thereto.

(a) Atheism, Pantheism, necessity or determinism, materialistic evolution, and every kindred theory, are logically put to the rout by a full and correct exposition of man's moral nature. Law has neither existence nor warrant, except as related to a lawgiver who expresses in himself the source of law, and authority to demand its loving recognition. Law is not an abstraction standing apart and out of connection with some reality. Law, force, and all terms of kindred meaning, do nothing and are nothing in themselves. Much of the jugglery of what professes to be science, and passes as such, is emptied of its claims by this simple consideration. When J. S. Mill says that, "Force has all the attributes of a thing uncreated and eternal," he utters the veriest nonsense. Force has no existence and no meaning apart from some reality exercising such force. No law or activity of nature is the antecedent, but rather the consequent of reality. Laws, forces are revelations of what things are. Things found the law, not the law things; and just as the laws of matter reveal the existence and nature of matter, so the moral law reveals the existence and nature of God in the realm of ethical truth, as redemption in Christ reveals His infinite and unspeakable love. These truths express eternal verities in God. It is not that God finds them as laws or truths external to and outside of Himself, and subjects Himself to their will. The utterance that had He so chosen "He might have made the universal moral sense of the world sing jubilees over sin, and dirges over holiness,"* is irrational and absurd. God is not independent of truth, nor is truth inde-

*Rev. E. F. Burr, D.D., "Modern Science," p 102.

pendent of God. *God is truth and truth is God.* And herein lies that sovereign authority in the claims of truth, and the just demand for our cheerful obedience thereto. All rebellion against the right and the true is rebellion against God. If that rebellion could be carried out to the extent of God's dethronement, the universe would lapse into hopeless confusion, and scientific and ethical truth would lose their reality and become expressions without meaning or significance. Mystery! Yes, a mystery all, even to the grain of sand kissed by the rippling waters along the shore. The simplest axiomatic truths are mysteries, yet in practical life what could we ask for more than they give us? But when we attempt to find a final explanation for them, and reason in its divine and imperial guidance leads us to God as the source of both them and us, and points to Him as the satisfactory and only answer, we stand trembling upon the threshold,

"Dazzled by excessive bright."

Mystery! Nature to our filmy vision and narrow orbit, is steeped in seas of mystery. "If a Jehovah build the temple of nature at all, He will found it on mysteries, frame it with mysteries, pillar and ballast it with mysteries, pave and ceil it with a mosaic of mysteries."

Says Carlyle, with his usual vigor: "I hope, also, that they will attack earnestly that idle habit of accounting for the moral sense, as they phrase it . . . A very futile problem, my friends; futile idle, and far worse; leading to what you little dream of! The moral sense, thank God, is a thing you never will account for; that, if you would think of it, is the perennial miracle of man, in all times visibly connecting poor, transitory man here on this bewildered earth with his Maker, who is eternal in the heavens."

Says Dr. Robinson, President of Brown University, in one of the latest text-books on ethics: "To the existence of a Supreme Being conscience is a direct and conscious witness." To the same effect Julius Muller says: "Conscience and the consciousness of God are one."

(b) As law without a lawgiver has no meaning, so moral law implies man's personality and freedom or power of choice among contrary and contending motives.

"Personality," says Calderwood, "implies (1) self-conscious being, (2) self-regulated intelligence, and (3) self-determined activity." Wherever these three are not united, moral obligation and obedience have neither place nor meaning. Every system of ethics that leaves no room for their united life and action has removed from itself all rational significance for solicitation, exhortation, entreaty, threats of penalty, or promise of reward. If man is but the conscious throb of the eternal pulse, with no proper thinghood pertaining to himself; or if his history is but the necessitated outcome of physical forces omnipotent in their relation to that history, and producing it as the forces of nature clothe the tree with foliage, flower and fruit; then we must transform our conceptions of responsibility and law, give a new interpretation to thought in its relation to truth, and a new meaning to language in its report concerning the facts of consciousness.

In view of the importance of a correct interpretation of personality and freedom in relation to law and life, as also of recent literature bearing upon the question, and professing to correct misapprehensions on the part of both freedomists and necessitarians, we reserve any further remarks for a subsequent paper.

(c) Conscience apprehends the law of right, and demands unqualified obedience thereto.

A most misleading view in the popular conception of conscience—a conception largely shared even by ethical writers—has been the position assigned to the element of feeling. "What does your conscience say?" when properly understood, is to them synonymous with "What is my *pectoral* feeling?" Why not ask, with more evident meaning in the question, "What says an enlightened and well-instructed reason?" Mere feeling under the plea of conscientious scruples is about the lamest and the laziest apology that can be offered in defence of an act already executed, or in justification of any contemplated course of action. Duty springs out of relations, and these are dis-

covered by the intellect.* St. Paul's "I verily thought I was doing God service" could be repeated with bitter emphasis by multitudes scarcely less zealous, but lacking both intellectual and spiritual quickening, to show them that "God-service" lay in the opposite direction. His oft-repeated utterance, "Take heed to your doctrine," may have had a deeply significant meaning for himself, as it recalled the days of conscientious but persecuting zeal that "breathed threatening and slaughter" against those called by the name of Christ. Led by the voice of conscience and shielded by its most sacred authority, the dark catalogue of organized wrongs against humanity have steadily grown with each advancing century. "In almost every age, which has stoned its prophets and loaded its philosophers with chains, the ringleaders of the anarchy have been, not the lawless and infamous of their day, but the archons and chief priests and decorous men of God, who could protect their false idols with a grand and stately air, and do their wrongs in the halls of justice, and commit their murders as a savory sacrifice; so that it has been by no rude violence, but by clean and holy hands, that the guides, the saints, the redeemers of men have been poisoned in the streets of Athens, tortured in Rome, burned in Smithfield, crucified in Jerusalem."†

Blind, ignorant credulity seeks a refuge from crime, and puts forward an extenuating plea that would brand one with infamy and consign him to the gallows if offered in the business affairs of everyday life. Was divinely-given reason conferred upon man to be thus despised and neglected in the field where it should find its highest realization, and where it should speak with an authority absolute and final?

Conscience is the intellect discovering truth, having the force of moral and absolute law. It is not that it discovers truth alone, but truth as an expression both of God's nature and will in their relation to us as furnishing a law and rule of life. In

* Moral truth and law as seen and known imply seeing and knowing power, and hence have more to do with intellect than with feeling. We do not deny the presence of feeling, but we emphatically protest against giving it a supreme or leading position.

† Martineau, "A Study of Religion," Vol. II., p. 370.

this way the element of feeling enters, not as enlightening the mind or furnishing a rule of action, but urging the sacred claims of what reason says is true and right, and hence a law not to be disregarded.

As formerly stated, conscience, equally with the intellectual and emotional nature, furnishes one of a threefold proof of the Divine existence. Man is not wholly intellectual, not wholly emotional, not wholly ethical, but all three combined. If the significance of any doctrine is at all correctly expressed in its historical results, then the testimony of conscience touching the Divine existence and nature is entitled to pre-eminent consideration. Philosophy and theology resting upon pure intellectualism have given birth to pantheism, scepticism and rationalism in their most virulent and dangerous forms. We need but appeal to Spinoza, Fume and Kant for verification of this posi. on.

The various forms of mysticism are an impressive warning against a too great regard for the merely emotional, fruitful as this element of our nature may be for close communion with God and the cultivation of a spirit sympathizingly responsive to the sorrows and wants of our fellow-men. Its one-sided tendency, manifest in so many religious extravagances and vagaries, should prove a standing rebuke to anything approaching an over-indulgence of its claims. The office of conscience in the religious life is abundantly witnessed to by St. Paul. Those who are under its guidance "show the work of the law written in their hearts, their conscience also bearing witness and their thoughts the meanwhile accusing or else excusing one another."

Where conscience has in any sense realized its full significance—a Divine Personality, the fountain and source of moral law, and man's personal, free, yet responsible, obligations thereto—a masculine morality and a rugged, stalwart and aggressive type of Christianity have ever been the result.

In Victor Hugo's "Les Miserables," that marvellous portraiture of the human soul, he says: "There is a spectacle grander than the ocean, and that is the conscience. There is a spectacle grander than the sky, and it is the interior of the

soul. To write the power of the human conscience, were the subject only one man, and he the lowest of men, would be reducing all epic poems into one supreme and final epos. . . . It is no more possible to prevent thought from reverting to an ideal than the sea from returning to the shore. With the sailor this is called the tide. With the culprit it is called remorse. God heaves the soul like the ocean." And again: "Let us take nothing away from the human mind. Suppression is evil. Certain faculties of the mind are directed toward the Unknown. The Unknown is an ocean. What is conscience? The compass of the Unknown."

WE join hands with the editor of the *Methodist Review* in suggesting a new or revised Methodist Catechism. We have always felt that the catechisms of all the Churches, though designed "for children of tender years," had a hard, theological air that ill-adapted them "For the use of the families and schools connected with that body." We want a book of questions and answers that is clearly within the comprehension of those for whom intended, and that shall have an impressive, winsome, helpful tendency Godward. A catechism should not be a mere traditional monument of an unchangeable theology that is to be transmitted to posterity, but a teaching medium that will produce moral and spiritual results by exerting "a well-defined educational influence on the youthful mind of the Church." The questions and answers should be Biblically and theologically correct, simply, though elegantly, expressed, clear as to meaning, and free from metaphysical distinctions. The English Wesleyans revised their Catechism in 1882, making many wise and fitting corrections. This Catechism was adopted "for the use of the children of our Church," but may it not be further improved? Why not take this matter in hand, and prepare the way for a thorough revision, and complete recasting of our Catechism at the next General Conference?

CRITIQUE OF THE FERNLEY LECTURE FOR 1887.*

BY REV. JAS. GRAHAM.

It is not owing to the fact that the lecture here under notice is the production of a doctor of laws, and a distinguished microscopist, that we deem it in place for us to make some reflections thereon. Had the author confined his attention to atoms, or molecules, or to spores and cholera microbes, we might have "pursued the even tenor of our way." But the learned lecturer has nobler ends in view. This lecture professes to give us nothing less than a philosophic view of God, and His relation to the universe. That is something grand. We may now expect an illustration of the truth that "fine spirits are not touched but for fine uses." Nor is it because we dissent from a large part of this lecture that we make these strictures upon some parts of it. With the argument, showing the untenable nature of the materialistic hypothesis of the universe, and also showing that it cannot be understood without postulating mind, we fully concur. We are not to be judged blind to that part, because another part is here more prominently kept in view. The lecturer is also a Wesleyan Methodist minister in England; and this of itself would recommend his production to notice in these pages. The founders of this REVIEW designed it to be a medium through which "the distinctive doctrines of Methodism may be defined, defended and scientifically considered in the light and experience of the present day." Some time ago we had only one type of evolutionists manœuvring before us, but now we have groups of them—atheistic pantheistic and theistic evolutionists. The lecturer takes his stand with the theistic evolutionists, and comes forth to "ennoble without limit our fatally humanized view of creation."† But though thou comest in garb of angel white, or of goblin black,

* Lecture on Evolution by Rev. W. H. Dallinger, LL.D., F.R.S.

† P. 50.

we will speak with thee. Hast thou on the wedding garment of truth? If not, you go to outer darkness.

The lecture is entitled: "*The Creator and what we may know of the method of Creation.*" On this it is said that "the only conception that we can justly form is, that in the awful mystery of creative action, Divine will determined law, modes of affection of matter by motion, through force; making the dome of heaven and the peopled earth the realized will of the Eternal."* By this so-called "creative method, the universe becomes one lasting act of the unsearchable, but immanent, Eternal."† The position occupied by the lecturer is simply this: We know the Eternal is immanent in the universe, and that He has produced every thing in the universe, by "modes of the affection of matter, through force," the result being "continuous evolution."‡ We not only may, but do know that this theory is not new, and we think that the lecturer has not proved it true. To our thinking, there is ambiguity in the phraseology employed. Both in the title, and all through the lecture, such phrases as "Creator's method," "creative laws" and "creative method," dance their mazy round. But it is doubtful whether we have a Creator at all, in the strict sense of that word—One who gave *existence* to matter and mind, which previously *did not exist*. However that may be, the lecturer steps out with a Creator. Captain is said to be a good travelling name in Europe. So, we suppose, Creator is a good travelling name through the realms of philosophy and science; though his real name is Evolver—his work, evolution. For the present we withhold our admiration of the Captain, but will give the Creator our attention. Evolution involves something to evolve from. It is process, and only process. All that comes up under process is growth, formation, procreation, or propagation. This tall talk about "what we may know of the method of *creation*," when what is meant is *evolution*, is the sheerest word-juggling. We may challenge the very learned lecturer to exhibit the method by which his "immanent Eternal" evolved any thing from nothing. Creation is giving existence to something which previous to that creative act did

* P. 55.

† P. 58.

‡ Pp. 39-41.

not exist. We are left in doubt whether any such Creator exists; and, most certainly, there is no light thrown on the method of that original creative act. That all creation supposes a *plan*, as respects the mind of the Creator, is admitted. But that is not the creative act. The lecturer's creation is evolution. He has substituted a new thing for an old thing, but retained the old name for the new thing. It is simply the Captain abroad on his travels. This method throws an air of thimble-rigging over the whole procedure. We are told that in the light of this theory, "The universe becomes one lasting act of the unsearchable but immanent Eternal." Well, it may be owing to our defective organs of vision, but even with this flood of light, we are not conscious of enlargement of former view; and besides, additional nebulae float now between us and what we wanted to see more clearly. We can only do the best we can in the darkness produced by the emission of the cuttlefish. Really, then, this God is the "immanent Eternal." If so, what has He been eternally immanent *in*? Immanent—in the connection of God's relation to the universe—must mean that which lies within that in which He is immanent. If so, the matter of the universe must be as eternal as the God that is immanent in it. These run parallel to each other; and, therefore, either matter must be eternal, or an immanent God is not eternal. And lastly, on this point. If God is eternally immanent in the universe, and if the universe is the "sustained act" of that immanent God; then, the act cannot be, nor can it include, the creation of the matter in which that God is eternally immanent. And if not; then, all that the immanent God can be, in relation to the universe, is an immanent protoplast working in matter, which matter is as eternal as Himself. Does this "ennoble without limit our fatally humanized view of creative action?" O ye gods, ye promised to lead us to the land of Beulah, but ye have led us down to Avernus. God is immanent, absolutely, in all—come let us worship the tadpole, the whale, yourself, or the devil. Confounded are all they that boast themselves of idols.

There are other aspects of this immanent God theory of the

universe, which ought to be sighted by every man who is of the truth; and especially by ministers of the truth as it is in Jesus. There are a good many things and beings in the universe. The vastness, not of the whole, but of what may be brought under cognizance, overwhelms us. And it is not the omnipotent and all-wise God that is on the throne now—who can create and can destroy—but an immanent Eternal evolver, out of matter. Was any living vegetable evolved out of *mere* matter by that evolver? Were all animals—from an “ascidian” grub to man—evolved out of matter by that God? And still on, is there any such *entity* in the universe as created spirit, or soul, distinct from matter? Could that immanent Eternal God evolve spirit *from* matter? Though we may apprehend the abstract possibility of omnipotence and omniscience creating spirit, we cannot apprehend the possibility of their evolving spirit out of matter. The lecturer gives us a round of assumptions on knowledge of the method of creation, which are not self-evident, and which lack sufficient proof. We might dismiss them quietly, but still wondering what they were called into court for, as they prove nothing touching the case now pending. But, we ask, was it to this “immanent Eternal” evolver that we owe the humanity of Our Lord Jesus Christ? Did this immanent evolver by “affections of matter through force” evolve the human body of the sinless *One*? Here, emotion almost makes logic retire for a time. But we must suppress emotion here. The coolest reason, at this point, will suggest to the Biblical theologian, what adjustments will be necessary in order to prepare the way for the glorious coming evolver. As he has evolved us—men—into life through a long line of ancestors, so, we suppose, he will evolve us into death, as with our ancestors; but if so, what hope is there that he will evolve us from the grave, or evolve us into a glorious immortality? If this evolution is the fact, and that it ends in death, what hope does it afford of any existence, of a conscious character, beyond the grave? We must say, none whatever. Our reason says, if that is all the immanent evolver does, we dismiss him from thought and life, as we have done with the *Anima Mundi* of ancient days.

But we must look wider "a-field" still. What becomes of psychological freedom of will in this line of evolution? "No matter about consequences," say our fine speculators, "is it true?" But it does matter about consequences, even in pursuit of the truth. It is not reasonable to accept things on a merely speculative ground, which contradict what we already know to be true to fact; and therefore, in looking at logical consequences, we do not lose sight of truth, but may be on our way to it. We may mistake here the lecturer's personal opinion, but judging from what the lecture presents, all evolutions in the universe are under the law of "continuity"—of inevitable cause and effect. This too, not only with respect to their existence, but also with respect to mental life and action. All we mean by necessity is, *the impossibility of the contrary*. No contrary can possibly be, either in the physical or spiritual worlds, under the inevitable law of cause and effect. If man's mental nature is under such law; then, as respects freedom of will, we do not see that it can be. We are only links in the evolutionary chain of necessary evolutions. It is of no avail by way of defence here, to say, that our rational consciousness declares that we are free. This is quite true, but it is a refutation of the inevitable law of cause and effect—as that law is known to us—not a support of it, nor consistent with it. The lecturer makes an attempt to defend his theory against the charge of necessity by saying that, by his theory, "The universe becomes one lasting act of the unsearchable but immanent Eternal."* This cannot save it from the dart of truth's Ithuriel spear. The question is not who has done it, but what has he done? What law has he placed us under? And, so far as the question of our freedom is concerned, it makes no matter whether an immanent protoplast established "creative laws" under which we are evolved, or that an eternal God established it by an eternal decree. If we are under the inevitable law of cause and effect, viewed as mental beings, it makes no matter who, or what has established it; freedom under it is not for us. Hence, we can see what a fine logical defence it is against the charge of necessity, to be told that the charge is unfounded;

because the whole universe is the "sustained act of an immanent Eternal" evolver. The theological necessitarian tells us that by his God's eternal decree we may be doomed to everlasting woe, yet our liberty is not thereby destroyed; because his God did it. The philosophic evolutionist tells us that we are not at all under the law of necessity, though we are under the law of cause and effect, because everything in heaven and earth is the sustained act of his immanent Eternal evolver.

Is this defence an evolution from the immanent Eternal evolver? If so, we cannot profess respect for its procedure. If it would improve the reasoning, it would be worth while to put that evolution through as many evolutions as the Buddhist goes through on his way to *Nirvana*. This, we think, is a suitable place to ask a question about another thing. We are told that the immanent Eternal, "being mind, imparted mind to the universe wherever it is found." We suppose that by "mind" the lecturer means the *entity* called *spirit* or *soul*. Not that there is evidence of mind or intelligence manifested in the things, or beings, evolved. Now, though we have mind imparted, we have no light afforded to enable us to see *how* this mind was evolved under "creative laws." Nor have we a ray of light thrown upon the "method" of "imparting" mind to man. Hence, it appears to us, that the lecturer's theory breaks down at this point. It does not account for the mind imparted; it does not account for the method of its impartation to man; and it does not say whether the mind imparted is an entity different from matter, or that it is an original creation at all. We have not the old consolation, even, at this point: "Blessed are they that expect nothing, for they shall not be disappointed;" for we did expect something. This procedure, considering the vast knowledge and official position of the lecturer, is a surprise to us. There can be no paltering with us by using words in a double sense. No; Homer is only taking a nod. But all that the creator and the creation can mean, in consistence with the theory of the evolver and the evolved, is that, evolver is called creator, and the evolved, creation. To our thinking, this is the true state of the case.

As we are confidently told that the lecturer's view of God

and His universe is the only alternative for us, we may be permitted to present another from a man not to be despised by the learned lecturer himself. Speaking of God and His relation to the world, Dr. Christlieb says: "No; if God is the living, the holy, the merciful, and the faithful One, He must have reserved to Himself free and unencumbered movement in the world He has created. If God be Master in His own house, He cannot, as it were, have walled in Himself within immutable ordinances, by which His actions, as regards every detail of the world's development, have been prescribed from all eternity. Nay, we must believe that He rules the *world according to men's moral conduct, and constantly adapts the course of nature to express His judgment concerning that conduct.* Were it not the case, man himself would not be really free, and all his actions, his good, as well as his evil, conduct, would form but items in a predetermined order; his very fall, and all his acts of sin being included in it, as, indeed, some rationalists are very apt to allow. We are thus landed in an inflexible determinism, which destroys the worth or worthlessness of all our actions."*

Thus, it appears, that there are other conceptions besides the one the lecturer presents as the only one which we can justly form, on the subject of God and His relation to the universe. We now have two placed before us, and if we are to choose between them, we decidedly prefer that of Dr. Christlieb to that of Dr. Dallinger. Christlieb's looks like Christian theism, and accords with human and divine freedom. Dallinger's looks like toothless pantheism, and leaves no apparent room for human freedom. We would be sorry if any words of this lecturer should give any support to a small swarm of speculators with whom we are likely to be infested for some time to come, who, perhaps without knowing it, mistake the notions of a fervid brain for facts of the universe, confound analogy with identity, and by what they call law in the physical and spiritual worlds would enfold both God and man in the everlasting arms of an ever-evolving necessity. But such a God has been out playing his evolutions before us a good while. Here he is, set to music, for their temple worship. We are

*"Modern Doubt and Christian Belief." P. 206.

incapable of doing justice to the music of the subject—some one will please raise the tune :

“ I rise and fall on the waves of life,
 I move to and fro in action's strife ;
 Birth and the grave,—an eternal sea—
 A web that changes alternately—
 A life which must ever glow and burn
 On a whirring loom of life ; in turn
 All these I weave, and the Godhead see,
 Clad in robes of vitality.”

Though we are told that the only conception we can form of the relation of God to the universe is that which the lecturer presents to us, we do not need to be dismayed. Other conceptions than his have been presented already—more will soon follow. We confess that we are a little amused that such fertility of invention as is displayed in this lecture should place an embargo on ours.

We now turn to consider another phase of the lecture under notice. It is maintained that the universe was formed—not created as to substance—by an immanent Eternal, working in, and through, matter ; and that the method, or law of procedure, was the evolution of one thing from another by “ modes of the affections of matter.” We here quote again : “ The only conception we can justly form is, that in the awful mystery of creative action, Divine will determined law, modes of affection of matter by motion, through force, making the dome of heaven and the peopled earth the realized will of the Eternal.” No use to occupy space here in pointing out that what is meant by creation is simply “ modes of affection of matter by motion.” There is here no creation of matter at the “ awful mystery of creative action ;” though, with some readers, these words may not be so understood. That awful mystery was the decision of the “ immanent Eternal ”—immanent at the time he decided to evolve all things in the universe by “ modes of the affection of matter through force.” This, then, is the only conception of God and His relation to the universe that we can justly form. Then, we reply, if so, it is better to form none. Let us do what we are told others have done : “ we will burn our gods and wait

for better." But we must now proceed to inquire into the method of continuous evolution, presented to us in this lecture.

And first, what is the proof presented for it in this lecture? The position of the lecture is, that nature indicates a "method" of what is called—we would have thought facetiously—*creation*; and that method is *evolution*. But, what in the beginning? On this we have the following deliverance:

"Had matter a coeval existence with an eternal being like God? or did He create it? bring, what to our senses is something, directly out of nothing? None dare answer. Both suggestions refuse to be dealt with by reason."* None then, can say with reason, that matter is eternal, and yet, the lecture is permeated with that assumption. At the beginning, the evolver is the "immanent Eternal." What was He immanent *in*, at the beginning? Was He immanent in Himself? No. Then He must have been immanent in matter; and, if so, what He is immanent *in* must be eternal. Is it not a most illogical procedure, to assume the eternity of matter, and, at the same time declare that reason cannot deal with the subject? The thing commits suicide in the brain, and is born dead. But we will proceed to inquire if our reason does not show us, that, by logical inference from plain facts, *matter is not eternal*. Let us hear on this subject men of reason, not of imagination. *Prof. Flint* writes thus:—"There at once arises the question, Is it really necessary to believe both matter and mind to be eternal? No, must be our answer. The law of parsimony of causes directly forbids the belief, unless we can show that one cause is insufficient to explain the universe. And that, we cannot do. We can show that matter is insufficient, that it cannot account of itself, even for the physical universe; but not that mind is insufficient, not that mind cannot account for everything that is in matter. On what grounds can it be shown that a mind possessed of sufficient power to originate the universe, the ultimate elements of matter being given, could not also have created these elements?"†

But reason can say a little more on the subject of the eternity of matter. Let us hear the reasoning of another, and one

* P. 52.

† "Theism," p. 103.

of the most competent physical philosophers of the present age. Prof. Clark Maxwell says: "None of the processes of nature since the time when nature began, have produced the slightest difference in the properties of any molecule. We are, therefore, unable to ascribe either the existence of the molecules, or the identity of their properties, to the operation of any of the causes which we call natural. On the other hand, the exact quality of each molecule to all others of the same kind gives it, as Sir John Herschell has well said, the essential character of a manufactured article, and precludes the idea of its being eternal and self-existent. In tracing back the history of matter, science is arrested when she assures herself, on the one hand, that the molecule has been made, and on the other, that it has not been made by any of the processes we call natural."* Now, we submit, that there is some rational evidence to show that matter is not eternal, nor has it been produced by any of the laws we call natural.

Passing from molecular physics, we have paraded before us, Geology, Paleontology, Biology and Botany; as if all these sciences gave evidence in favor of the theory, that all things in the universe—man included—were produced by the method of genetic evolution. This whole QUARTERLY would not afford space to record the decisions given against this theory, by the highest scientists and philosophers of our own time. But the failure to make good any scientific foundation of fact to rest it on, or to find any root of truth to deduce it from, is reason enough for the Scotch verdict *not proven*. Not one of its advocates has shown that life, animal and vegetable, was ever evolved from that which had *not* life. Even the "primordial living forms" of Darwin, had to be assumed. He could not, and did not, show that they were evolved from dead or inorganic matter. Nor has this lecturer gone an infinitesimal part of an inch, to prove that it has been done by the "immanent Eternal" evolver it dishes up to us. The author of nature, whoever or whatever *He* or *it* may be, has not wrought by evolving life from death, by "modes of af-

* President's address in Transactions of the British Association for the Advancement of Science, 1870. Quoted by Prof. Flint.

fection of matter by motion, through force." The geological record is proof positive against such evolution. It gives us gaps, still yawning—successions of animal types, but nothing to supply the missing links. Even with respect to the *origin* of species, the theory of evolution breaks down. Variations do not prove it, except you can show that they have produced a *new* species. This has not been done. Resemblances, in passing through the embryonic states, do not prove it; except that we can show that those resemblances prove *identity* of *origin*, and of *nature*. This has never yet been accomplished. There is not sufficient evidence furnished in this lecture, nor anywhere else that we know, to show that evolution of one species from another; or, that the evolution of all species from one, or a few, low primordial germs of life, was the "method" by which all living beings were produced. The late Dr. Whedon says: "Geology is a great book written by God in refutation of Darwin. On its rocky pages is a succession of tableaux for different periods. And, on every tableaux, abundant species exist in all the independent distinctness of the present age. That tells a conclusive story. Similarity of pattern is seen in animals genetically independent. But what right has any reasoner to conclude the genetic identity of man and ape, without historical identification or power of propagation, from resemblances not greater than appear between clearly independent species. The derivation of the race from primitive forms by infinitesimal variations, may be dismissed from the count as dead."*

We trouble our readers with another and competent testimony on evolution, as respects the geological record. *J. C. Southall, M.A., LL.D.*, writes as follows:—

"If intermediate forms between the trilobite and the fish, or the ape and the man, once existed, what has become of them? The missing links, if such there were, must have been considerable in number, and the individuals representing each in the chain must have existed by tens of thousands and millions. The transitional forms must have been *a hundred times more numerous than the completed type*, and yet we find perfect trilobites and perfect fish, perfect apes and perfect men; and no

* Meth. Quarterly Review, 1871, pp. 514, 515.

trilobites *in transitu* to fishes, and no apes *in transitu* to men—although *we ought to meet them at a hundred points*. Where are the intermediate forms between birds and mammals? We ought to meet hundreds of these intermediate forms, with perfectly developed organs; if they existed, there is no reason why we should always miss just these transitional forms, and no others. If we had missed them in one country we should find them in another. The same gaps essentially are reproduced in Europe, Asia, North America, South America, Africa and Australia. The alleged pedigree of the horse (which the lecture trots out), and such forms as the archœopteryx, and the many similar discoveries which will be made, do not seriously touch this difficulty. The great gaps to which I have referred still remain, and will not be appreciably diminished by these discoveries. If it should be asserted that the silver dollar had been gradually developed by some natural process out of the copper cent, and we should be able to discover only one-cent pieces, two-cent pieces, three-cent pieces, five-cent pieces, ten-cent pieces, quarters, half-dollars and dollars; and if, moreover, exactly the same pieces, and no others, were found in all parts of the world, theory would have to be abandoned; because it would be incredible, if the four-cent pieces, the six-cent pieces, the seven-cent pieces, the eight-cent pieces, the thirty-cent pieces, the forty-cent pieces, the seventy-cent pieces, etc., once existed as transitional links, that we should always miss these particular pieces, and always find just the others in all parts of the world. Unless we could assign some good reason for the disappearance of all the missing pieces, we should be compelled to conclude that they never existed. In that case, if we still held to the doctrine of evolution, we should have to adopt the paroxysmal theory evolution of Mivart and Clarence King, and assert that the quarter was developed out of the ten-cent piece by a paroxysmal act, and the dollar out of the half-dollar by a still more violent process.*

Thus, it appears, that there is not the ghost of evidence for genetic evolution in either the geological, biological, or paleontological records. The lecturer considers that Darwin saved

* "Man's Age in the World," pp. 24, 25.

himself from atheistic absurdity by postulating a few "primordial living germs" with the properties of life. That is, he saved himself by a postulate inconsistent with universal evolution, as he did not show that the primordial living germs were evolved. Darwin and the lecturer are welcome to that. But we now inquire, does paleontology furnish any evidence in favor of genetic evolution in plants? No doubt the Fernley lecturer is aware of the fact that Dr. Carruthers, keeper of the Botanical Department of the British Museum, in a lecture delivered before the Geologists' Association, of which he was president in 1876 and 1877, sweeps genetic evolution out of fossil botany. We quote from him: "No doubt there is in the older paleozoic rocks a great absence of any records of land-life. The conditions that permitted the preservation of the fucoids in the Landoverly rocks at Malvern, and of similar cellular organisms elsewhere, were at least fitted to preserve some record of the necessarily rich flora, if they had existed, which, through immense ages, led by minute steps to the conifer and monocotyledon of these paleozoic rocks. The complete absence of such forms, and the sudden and contemporaneous appearance of highly organized, and widely separated groups, deprive the hypothesis of genetic evolution of any countenance from the plant record of these ancient rocks. *The whole evidence is against evolution, and there is none in favor of it.*"*

It will now be seen with what propriety the lecturer exhibits before us his splendid evolutions concerning science, as if it was in favor of genetic evolution. Another Daniel has come to judgment. Whoever, or whatever, gave existence to the universe of living things, it was not done by the "method" of genetic evolution. But still, it appears to some, that it is easier to "imagine," or to form a "concept" of evolution being the "method" of procedure in nature, than immediate creation by Omnipotent power. Easier or not, can make no difference as to the fact in the case. Evolution is not the fact as to the method. There is rational evidence to show that the universe had a beginning; and if so, we conclude that

* Address before the Geologists' Association, p. 57.

matter is not eternal. Who? What gave it existence? Can reason give a satisfactory answer? We do not decide. But this we know, the smallest part of matter ever conceived by man, bears "essentially the stamp of a manufactured article." It exists then with the mark of intelligence on it, so of everything, and we who are looking at it possess intelligence. Then we infer that a competent and intelligent Being gave existence to all that we call natural. But, it is still asked, how can we conceive of a creation out of nothing? Well, do we find it easier to conceive an immanent Eternal evolver? Not a bit of it. And does it not approach close to nonsense to talk about "method," in respect to God creating? There is no method or *how*, of God's original creation? We apprehend the fact, but we do not even apprehend the *how* of the act, because, in that case, there is no *how*, in the sense of method or process. What, then, is it we apprehend in original creation? We will state the case, and leave our readers to judge for themselves. One instant the Eternal God is alone, besides Him there is nothing. The next instant something else *is*. This second thing that *is*, has not passed from one state into another by creation. It *was not*. It *now is*. It has been through no process. It simply *is*. That is *all* we can say. *How* it is we have nothing to do with. We know no *how*, in the sense of *progress*, or *process*, in the act of original creation—either of matter or of mind. We ought to remember that our power of mental conception is no measure of the Divine action in the universe. It may contain many things which are neither conceivable, nor apprehensible, much less comprehensible, by us. We talk about *how*, and about *method*, and about *process*; but God speaks, and it is done; He commands, and it stood fast. This is true in all the creations of God, primary and secondary; true in giving existence and properties to matter and mind; true in giving life and breath to all living beings.

Still other considerations arise. This lecture gives us an "immanent Eternal" of the universe; but it says nothing at all about a *transcendent Eternal*. The lecturer must be aware that transcendence, as well as immanence, has exhibited its evolutions in connection with the subject in hand. Some

maintain that God is both immanent in the universe of things, and transcendent, out of, or above them. As this lecture gives "immanence," we would have thought that it would have given us something on transcendence. It is not quite safe to draw inferences from what is not expressed, but it may be allowed to do so from what is necessarily implied. If the lecturer occupies the ground of "Absolute" immanence—and he has mentioned no other—then, as has been justly said, "this is such an identity of God and the world that the cause is one with the effect, the substance with the phenomenon, the absolute with the relative—this is the conflict between theism and pantheism.*" This is correct. If the immanence of God in the universe is absolute, pantheism is the legitimate result. And this seems to be the position of the lecturer now under notice. Transcendence is not expressly denied, but it is ignored. Either the lecturer knew nothing about transcendence, or he considered the "immanent Eternal," all-sufficient for the philosophy of the case in hand. If the former, then there appears incompetence to deal with the subject properly; and if the latter, to our thinking, there is a very serious mistake. In this connection we deem it proper to notice another aspect of this matter. Even the doctrine of the Divine immanence in the universe has been presented in a two-fold way. Do we mean immanence of *essence*, or immanence of *presence and influence*? On this double aspect of immanence, as on the matter of transcendence, the learned lecturer gives us no information whatever. When we put forth a philosophy of the relation of God to the universe, we may be expected to give an opinion on the matter.

Space calls for a halt. But we crave a little more. It cannot be deemed either irrelevant to this subject, or to the design of this REVIEW, to inquire what is the doctrine now held on the matter of evolution and creation by Methodist ministers? By way of preliminary, we remark, that it is well known that Wesley, Dr. A. Clarke, and R. Watson, all teach the immediate creation of matter *at first, by God, out of nothing.*† But

* "Final Causes." By P. Janet, p. 336.

† Wesley's Notes, Heb. ii. 3. Dr. Clarke, Com. on same passage. Watson's Institutes, pp. 360, 361, 365.

these may be considered as ignorant of modern science, and of the instructions of "the splendid Darwin;" and that, had they lived until now, they would be found reverently bowing before the "immanent Eternal" in the Pantheon of evolution. Well, then, let them rest in peace. We shall inquire of the living. *Dr. W. B. Pope* writes as follows: "The Omnipotence of God gives us absolute creation; His wisdom and power, secondary creation, or formation. . . . But it must be remembered that the formation was creation also. No theory of evolution or development which seems to trace a regular succession of forms through which organic existence has passed, in obedience to a plastic law originally impressed upon matter, can be made consistent with Scripture. Nor do the discoveries of science give any valid sanction to the theory."* Again, on the creation of man, *Pope* writes as follows:—"This Divine account of man's origin displaces many theories. First, those which deny the general principles of creation, and have been already considered; and, secondly, those which have given other accounts of the origin of mankind. Three things it settles definitively: that man has not been produced by any development of the principle of life in matter, whether the theory takes its earliest rude form that man is terrigena, autochthon, a production of the soil, or the scientific evolutionary form of later days; that his history has not been a gradual ascent from the savage state, but that the savage is a descent from the original; and that he was created in one type, the representative of a single species. The slightest doubt on any of these points is inconsistent, not only with the subsequent matter of theology, but with the primitive record, the only one we possess of the creation of mankind."† Take the following on the modern Mumbo-Jumbo—*Force*: "There are some who maintain that all matter is simply force, and that force is the will of God. Scripture asserts that the beginning of the *living creature* was an act of God; and vindicates the reality of matter from the philosophy which would resolve it into nothing. . . . All the more recent theories of force which would annihilate matter as the vehicle of energy must yield to the evidence of a creation

* *Comp. Christian Theology*, pp. 161-164.† *Ib.*, p. 177.

which preceded all life. This theory seems to breathe into the inorganic universe a kind of life, called force, which preceded organic life; but it has no support."* How these extracts conflict with the Fernley lecture under notice, is self-evident. We have already presented Dr. D. D. Whedon, on evolution; and so we close by calling in Dr. Raymond. Let us hear him on evolution:—"That the higher forms of existence are not developed out of the lower, that evolution is not the universal or even the general law of earthly constructions, must be manifest from the fact, that the reverse is obviously the law of that which is most manifest in the constitution of things. Gravitation underlies all possibilities of the present state of things; next above it is cohesive attraction; next, chemical affinities; then, vegetable life; and after that man. Cohesion could not be without gravitation, it is conditioned upon it, but is not developed from it. . . . Man is conditioned upon all that is below, but is not evolved out of them. . . . God has not constructed this universe, so far as is yet known, even in any part of it, on the plan of evolution, (propagation and growth are not the same as evolution); but everywhere, as in the beginning, a body is first formed from the dust of the earth, and then the breath of lives is added thereto, from the inspiration of the Almighty. . . . Culture never yet so affected generic differences, as that anything ceased to be what it originally was, and came to be something else; radiates never cease to be radiates, never become vertebrates; fishes never become fowls, and monkeys never become man. A pig may become a "learned pig," but he is a pig still, and all his progeny in their successive generations will remain the same. What generically belongs to the higher is never evolved out of the lower. Evolution is not the law of vegetable or animal life."† We are not capable of understanding how some of the doctrines of this lecture can find a peaceable home in any mind, together with those doctrines thought to be held by Wesleyan Methodist ministers. But this is not our affair.

* *Ib.*, p. 173-4.

† *Systematic Theology*, Vol. I., pp. 299, 300, 302, 303.

Finally, we conclude, that the Fernley lecture for 1887 is a failure, with respect to its main object. The title we think ambiguous, the assumptions are not self-evident, our "fatally humanized" view of creation has not been enlarged, but would be cramped; and evolution is as far away as ever. Professor Schleiden tells us that he once visited a lunatic asylum, in company with the attending physician. In one apartment he observed a man crouching down by a stove and stirring something in a saucepan. He turned and whispered to the Professor: "You see here I have black puddings, pig bones and bristles, in the saucepan, everything that is necessary; *we only want the vital warmth*, and the young pig will be ready-made again." The Professor writes:—"Laughable as the thing appeared to me at the time, it has often occurred to me since, in seriousness, when I reflected on certain errors in science; and if the mere form of the delusion was the criterion of sanity or insanity, even many distinguished naturalists of our time would have to share the narrow cell of my unfortunate Mahlberg." Yes, the evolutionists have stirred things up for a good while, but the ready-made pig has not yet come out. Yes; but give us time! Certainly; but if the stirrings up of past time has produced nothing, how much will the future stirring up of the same elements produce?

A WRITER on the "Ethics of Labor," in the *New Englander*, holds that "having a just share of the means of production, every laborer may claim just what he produces therefrom, nothing more and nothing less." The writer combats the idea that he who does the hardest work is entitled to the highest pay; for in that case he who rolls a rock about his farm all day long, laboring hard, but doing no good, is entitled to more pay than the man who, by moderate but intelligent toil, adds to the material resources of the country. Officers of state, clergymen, journalists, teachers, doctors, lawyers, bankers, etc., are indirect producers, and fully entitled to the reward of labor well directed. Productiveness determines the moral character as well as the economic value. "Production is a duty; unproductiveness is a sin."

WHO IS GOD? WHAT IS GOD?

Delivered in outline on "The Fatherhood of God" as the Annual Sermon before the Theological Union of Victoria College, at Cobourg, May, 1888.

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

"Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know Me, Philip? He that hath seen Me hath seen the Father."—John xiv. 8, 9.

WHO is God? and WHAT is God? have been the heart-questions of humanity throughout all ages. Everywhere, men have been continually seeking an answer. The various forms of Pagan superstition, heathen idolatry and modern infidelity, are but man's unaided attempts to satisfy the hungry longing of the human heart and mind, for a knowledge of God. "Show us the Father, and it sufficeth us," or, "Sir, we would see Jesus," is the cry of the world. "Worship God," is the injunction of the angel and the desire of man; the history of all religions is the exhibition of an attempt to obey the voice of revelation or gratify this demand of the human heart. But some, even Christians, have raised altars "to an unknown God," whom they "worship in ignorance;" and of others, it may be said, "Ye worship that which ye know not."

Of the nations that the king of Assyria "placed in the cities of Samaria, instead of the children of Israel," whom he had carried into captivity, it is said, "Howbeit, every nation made gods of their own." Similarly, there is a sense in which it may be said, "Every person makes gods of his own." Is it not true that no two of us worship absolutely the same God? Not that "there are gods many, and lords many," as thought by the heathen. Nor that there is a kind of Christian polytheism, each making a god for himself; but that every person forms his own conception of God. Each individual has his own idea of "Who God is, and What God is." This conception of God is to the individual, circumstantial, being contingent upon his personal knowledge of God, and his own mental characteristics. It

will thus be seen that the thought of God will not only be various, but be dependent upon a variety of circumstances. In illustration of this fact, take the impressions formed in viewing a painting from different angles, in different light, with different preconceptions, and under different states of mind.

A KNOWLEDGE OF GOD NECESSARY.

A right conception of God is the necessary underlying principle of all true religion. Not as an absolute necessity to the salvation of the soul from hell to heaven, but in order to a clear perception of God as a basis for true service and pure worship, and as the ground for an intelligent understanding of our proper feelings and right relations to Him. In other words, a correct knowledge of God is necessary to the development and perfection of human character—of man in his whole nature and in every relation of life. Right living is based upon right knowing. Wrong conceptions of God always lead to alienations and separations from Him, if not to final rejection. Much, if not all, of the atheism and scepticism of the ages has been opposing, not “a living and true God,” the God of revelation, but some human representation, or rather misrepresentation, of the Divine character. The contention of infidelity has been with the God of the creeds, not with the God of the Bible, “He who was manifested in the flesh,” Jesus Christ. This is clearly evidenced by the writings and sayings of the Agnostics and Secularists of our own time. Human nature longs, and calls for, a real, personal, concrete deity—a God to know, love and worship. “Show us the Father; let us see Him. Let us understand who and what the Divine person is, then we shall believe in Him,” is the answer of humanity to the injunction, “Thou shalt worship the Lord thy God, and Him only shalt thou serve.” This effort upon the part of man to know God is seen in the Pagan creations of a Supreme Being among all nations that have been devoid of a Divine revelation. The idolater deserves our sympathy rather than condemnation when we realize that his material conceptions of God are but the result of an honest, inquiring mind, groping in the dark after its Father, God. In the beginning of idolatry, the graven

image or other object of worship was only the embodiment of the worshippers' conception of Deity, and represented to their minds some characteristic of the great God. Not having any revealed idea of a spiritual God, the material personation of a Supreme Being was a necessary and natural consequence, if any conception of God was formed at all. Was it not the right and best thing for them to do? Is it not better to worship God "in ignorance," than not to worship at all? Paul did not condemn the Athenians for their worship, but said, "What therefore ye worship in ignorance, this set I forth unto you." Of such worshippers, he said, "Howbeit at that time, not knowing God, ye were in bondage to them which by nature are no gods." "And worshipped, and served the creature rather than the Creator." It will be observed that Paul's reference to the heathen was not touching intellectual ignorance, or want of culture and refinement. The literature and architecture, the very temples in which they worshipped their gods, show these Pagan idolaters to have had among their worshippers the best cultured intellects, and the highest developed refinement of the ages. They were only ignorant in their lack of a true knowledge of the living God, and of their right relation to Him and to each other. Their intelligence, and their culture were not sufficient to furnish a clear idea of the Divine existence. This proves that the human mind, no matter how highly skilled, or to what power of thought it has attained, is unable of itself to find out "Who, and what God is," as to His nature and character. "Canst thou by searching find out God," as to His nature? "Canst thou find out the Almighty unto perfection," as to His character? No, never. If man ever knows God, it must be through a revelation from God. He may know about God through the material universe, through Providence and through physical life. But, to know about God is not to know God as a real existence, a living personality. There must of necessity be an actual manifestation of God Himself to man.

Man needs to have that definite idea of God as a real personality, which will cause him to feel the existence of a relation as between individuals, so that if God were swept away the man would miss Him and be conscious of a great loss. The mind

must see a living person before the heart can love and serve. A mere conception of abstract qualities, universal attributes, or infinite faculties, cannot satisfy this human need. The mind cannot comprehend abstractions, the heart cannot love attributes, the soul cannot find rest in faculties; neither will theological definitions provide for man a personal God to whom he can pray, and with whom he can hold fellowship as a confidential friend. You can form no conception of a landscape or of a painting from a mere idea of colors; in fact, it is without thought of the colors, as such, that the conception is formed. In like manner, a conception of divine attributes or a knowledge of theological definitions gives us no conception or knowledge of God. Such ideas leave man practically godless, he has no God who bears to him a personal relation, he only thinks of Him as an undefinable power that can save him or that might damn him.

A KNOWLEDGE OF GOD POSSIBLE.

A true notion of God must centre in a person, and be based upon the moral nature and character of that person. The Bible teaches us how God wills that we should think of Him. From Ex. xx. 3-6, we see that we cannot give any fixed form to God, "Thou shalt not make unto thee any graven image, or any likeness." God only permits Himself to exist in a progressively formative manner in our reason and moral sense. Because of our finite faculties man cannot form a perfect conception of God; yet a conception is all that we can have of Him. And because the conception is not a mere abstract, but concrete idea, it must come through the imagination and affections, and cannot be the outcome of cold, intellectual reasoning. We use idea in the sense of a mental picture of something that is external to the mind. Each person must make his own picture of a personal God, just as he does of any personality. It must not be objected that we become thereby god-makers. We simply make or shape our ideas of God out of the materials that are furnished us. As an illustration, take the case of a child whose mother has died in infancy. He may have a general idea of motherhood, as he observes the relation of other

mothers to their children, and from this draw a vague picture of his own mother. But if he have any heart-satisfying image, he must have a conception of the appearance, character, disposition, and all else that distinguishes his mother from all other mothers. Such characteristics are furnished through photographs seen, descriptions given, and works and words left, when the child forms in his imagination a distinct personality whom he calls "my mother." In like manner is formed our idea of God, only we must be careful as to our materials. If we gather our materials for painting our picture of God from the created universe, we shall have a Deity of power and skill. "The heavens declare the glory of God; and the firmament showeth His handiwork." "For the invisible things of God from the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity." If gathered from the notions of men, we shall have a God possessing the characteristics of the men themselves, and of the age in which they live. "They were no gods, but the work of men's hands. They that make them are like unto them; so is every one that trusteth in them." See also Is. xliv. 9-17, and Ps. cxv. 4-7. "The world through its wisdom knew not God." Our modern idea of God was obtained chiefly from both these sources, it came to us through the mediæval schoolmen who presented a stern, severe Deity, a God of abstract perfections—omnipotence, omnipresence, omniscience, holiness, etc. It is quite evident that unassisted human reason cannot furnish the material for a true conception of the essential nature and real character of God; nor are the revelations of nature and providence, or even the inspired word sufficient. If we are to have something tangible, something perceptible to our senses in our idea of the Supreme Being, He Himself must furnish the material for the picture. This, God has done, not only by telling us about Himself through His own voice and that of angels, and by the lips and pens of men, but He has photographed His very nature and character into our humanity by the gift of His Son. Not the written word, but "the Word" is the revelation of God—Christ furnishes the material; He is the material out of which we are to construct our idea of God. "No man hath

seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared him." "God . . . hath at the end of these days spoken unto us in His Son, whom He hath appointed heir of all things through whom also He made the ages; who being the effulgence of His glory, and the very image (impress or stamp) of His substance or essence." "The Son is the image (manifestation) of the invisible God." "He that hath seen Me hath seen the Father."

GOD AS UNKNOWABLE.

Through our finite faculties it is not possible to know all about the infinite. But it is not necessary to know all about God in order to know something about Him. Our knowledge of God, as of other things, is progressive. We start with the little that we do know, and penetrate into the darkness of that which is unknown and seems unknowable. God is not the only mystery in the human pathway. How little man comprehends either attraction, electricity, magnetism or life; and yet he assumes the reality of the existence of these forces from what he does understand of their manifestation. So through a knowledge of the Divine manifestations must man realize the fact of God's existence and find his way up to Him. But "He who was manifested (*εφανερωθη*, the making visible that which was previously hidden, viz., Christ's divine nature) in the flesh (in human nature)" was God. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. And the word became (*εγενετο*, came into being) flesh (not a man *ανθρωπος*, nor a body *σωμα*, but *σαρξ* flesh, human nature) and dwelt (tabernacled, *εσκηνωσεν*) among us, and we beheld (*εθεασαμεθα*, contemplated, looked on with admiration and enjoyment) his glory, glory as of the only begotten from the Father, full of grace and truth." Apart from Christ, God is the unmanifested, therefore the unknowable. In his gospel John says, "No man hath seen (by actual sight, *εωρακεν*) God at any time," and in his epistle, "No man hath beheld (through contemplation, *τεθεαται*) God at any time." Paul speaking of the invisible God says, "whom no man hath seen (*ειδεν*), nor can see (*ιδεν*)," by any of

the senses. It will be observed that neither apostle announces God to be unknowable, but, on the contrary, John declares "and hereby know (perceive, *γινωσκόμεν*) we that we know (have come to know through experience, *εγνωκαμεν*) Him." Observe the apostle uses *γινωσκω*, which is discriminated from all other words signifying *to know*, by denoting "a progressive knowledge gained by experience." Paul likewise implies the possibility of knowing God when he prays that the Colossians may "increase in the knowledge (precise and correct knowing—*επιγνωσιν*) of God," and desires "that they may know (experience) the mystery of God." So also Peter, "Grace to you and peace be multiplied in the knowledge (through the knowing) of God."

GOD THE KNOWABLE.

From these and many similar scriptures, it will be seen that God is set forth as *knowable*; not, however, through the medium of the senses only, or by mere intellectual processes. A knowledge of God is practical not theoretical; it is purely scientific, *i.e.*, experimental. All knowledge of God that does not come through experience is about God, and lacks the personal consciousness that enables the individual to say "I know Him whom I have believed." In harmony with this, Christ taught that a personal knowledge of God was conditional: "Blessed are the pure in heart: for they shall see (fellowship with, *οψονται*) God." He here expresses not only a condition of knowing, but a medium of perception and power of comprehension which surpassed the five senses that we usually regard as the channels of knowledge. "Now the natural (soul-governed, merely emotional and intellectual, *ψυχικος*) man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually (*πνευματικως*, the *πνευμα*, spirit, restored to its true place and activity by the Holy Spirit) discerned (examined)." God is not knowable through any philosophic methods, *i.e.*, by process of logical deductions from causes and first principles, based upon hypothetical premises through which we arrive at the conclusion that there "*must be a God.*" But by an immediate, direct, instant per-

sonal perception of the soul by which the man says, "God is." "I see Him." He does not surmise or conclude, but by spiritual perception with absolute certainty *knows*.

GOD, HOW KNOWN.

It is evident, then, that God, as a Spirit, is to be spiritually discerned, and that the soul of man (*ψυχη*) possesses spiritual (*πνευματικος*) vision. That the soul should have power to see what the physical senses cannot, should not be regarded as either unphilosophic or unscientific. Each of the physical senses has its own peculiar power and special sphere of action. The eye does not hear nor the ear see. In like manner each part of man's trichotomy (body, soul and spirit) is possessed of its own medium of knowledge or consciousness. Through the animal soul, not through the physical body, are we conscious of the emotions of joy or sadness, of the feelings of affection or aversion; through neither of these, but through the human spirit, are we conscious of reasoning, willing and deciding. Through the material senses, impressions are made upon the immaterial soul, and these are made the vehicles of communication between human spirits. But are not these mediums of knowledge entirely contingent upon the fact that we are in "the earthly house of our tabernacle?" When this tabernacle "is dissolved" shall we have no means of knowledge or of communication? Shall not spirit nature be able to know spirit nature? Cannot God, the Eternal Spirit, make Himself known to man, the human spirit, without the intervention of physical senses? Paul says He can: "The Spirit Himself beareth witness with our spirit, that we are children of God." May not the converse of this be true, and man, by some other faculty than sense-perception, be enabled to know God? John, in describing him that "knoweth God," affirms that it may be. Nor is this out of harmony with our experience in other things knowable to us. We have never seen electricity or magnetism, and yet we do not doubt the existence of either. Our different faculties are for the perception of different subjects, each being directed to its own sphere. And through that medium of perception we may have a knowledge, though not a perfect comprehension, of

the subject. This brings us to the consideration of the medium of our knowledge of God. Christ, in settling in the mind of the Samaritan woman the disputed question as to the place of worship, turns her attention from the place to the object and nature of worship by saying: "Neither in this mountain, nor in Jerusalem, shall ye worship the Father. But . . . the true worshippers shall worship the Father in Spirit and truth. . . God is spirit: and they that worship Him must worship in spirit and truth." Herein is set forth that the *object* to be worshipped is God Himself—God as "the Father"—and that the *nature* of worship was "in spirit (not material or carnal) and in truth (pure and intelligent)," as in contrast with any external forms or acts that pertain only to the physical senses. Personal identity is thus given to God, for the worship not only implies a knowledge of Him as the object, but declares an actual recognition of Him as "God the Father." The *medium* of this knowledge, which is requisite in order to be "true worshippers," is not flesh, but *πνευμα* spirit—not the Holy Spirit nor the aspirations of the human spirit, but spiritual nature. It is not the instrument with which worship is to be conducted, but the sphere or realm where conducted, that is indicated. This He bases on the fundamental fact, "God is Spirit," *i.e.*, God in His *essence* being pure Spirit, men must worship Him, Himself, and no location or representation of Him, and they must worship Him in that part of their being which is spirit, in that part of their nature which corresponds to the nature of God. God is Spirit, and man has a spirit, which is the link or point of contact between the Divine and human nature. Paul said, "For God is my witness, whom I serve (render religious service and worship) in my spirit in (delivering) the gospel of His Son." He also says, "Know ye not that your body is a temple (sanctuary) of the Holy Spirit which is in you, which ye have from God?" Here we have a testimony to an intelligent service and worship of God by and in the spirit. If there be not a spiritual knowledge of God, then we must worship some imaginary phantom of the mind or material image of the senses. From this same experimental testimony we see that this knowledge of God is not only "in

my spirit" but by "the Holy Spirit which is in you," *i.e.*, spiritual knowledge results from the communion, the fellowship, the touch of spirit with spirit.

SPIRITUAL KNOWLEDGE IS SCIENTIFIC.

Through the bodily senses we only know material things, but our knowledge is not circumscribed to this domain; we also know immaterial things. We know abstract truths as well as scientific facts; this knowledge, however, does not come through bodily but mental (spiritual) vision. Further, man knows man not merely as a material existence of flesh and bones, but in a superior sense, in a sense that makes his knowing of man altogether different from his knowing a brute. What is this superior knowledge but the spirit's perception of a spirit? There is a sense in which one man can say of another: "I know him," which will not apply to any knowledge of material things or abstract truth. The physical eye sees the material world and is confined to it, but the spiritual eye sees both the immaterial and material, and is conscious of them as distinct from each other. Man, a spirit, may therefore know God, a spirit, not through any process of reasoning up to Him, but by a spiritual perception that is as real in its sphere of action as sense-perception is in its. All sensitive life has not only the feeling of self-existence, but also the knowledge of other existences. This is confined, however, to its own domain. The animal, through its senses, knows material existence, knowing only the physical in man, having no power to rise to the spiritual.

KNOWLEDGE OF GOD IS SPIRITUAL.

Our conclusion is, capability of knowing is limited to the faculties that correspond to their own particular sphere; *i.e.*, through the material senses we can only know material things, though we may be convinced by them of the fact of immaterial existences, we do not possess in them the capacity for actual immaterial knowledge. Further, the immaterial or spiritual of our being possesses a power of perception peculiar to itself, by which we may not only know matter, but be conscious of

spirit; *i.e.*, through this spiritual sense a man may say, "I know," "I see," "I feel," touching facts and existences wholly beyond the sphere of the material, and this, in spite of the spirit's environment by a physical body. Hence, man a spirit may know, feel and see God the Spirit. This is not contradictory to the declaration of John, that "No man hath seen (*εωρακεν* looked at or upon) God at any time" by actual sight, so as to be in possession of perfect knowledge of Him. Nor to God's own declaration, "Man shall not see (behold) me, *myself*, and live." No man can see himself, his very self, his essential being, and live, much less can he see God; at best we only see our incarnation, but are conscious of our spiritual existence. Neither does it contradict the statements, "Whom no man hath seen (*ειδεν*, perceived with the eyes), nor can see (with the eyes);" and "No man hath beheld (*τεθεωραται*, hath seen by gazing and contemplation) God at any time," in both of which the essential divinity of God is referred to. In all these, physical senses and mental power are alluded to, through none of which can we detect or discover a personal presence of God. What man needs is a positive proof of the real presence of the invisible God. The possibility of this presence is affirmed by Scripture, and supported by Christian experience, but comes directly and only through the spirit's senses. God seems to have had as His pre-eminent purpose the cultivation of the spiritual senses when He said, "Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them." As blind eyes cannot see light, nor deaf ears hear sounds, so those who have blinded the eyes of the soul, stopped the ears of the conscience, and paralyzed the feelings of the heart, do not know God. Yet just as the child possesses the unexplainable power of knowing the parent, and an offspring of brutes of distinguishing its own mother, so the Apostle declares not only the universal capacity to recognize, but the actual knowledge of God by the human soul. "Because that which may be known (the intellectually knowable things) of God is manifest (made visible) in them; for God manifested it (clearly makes it

known) unto them. For the invisible things of Him since the creation of the world are clearly seen (by the mind), being perceived through the things that are made, *even* His everlasting power and divinity; that they may be without excuse; because that, knowing God (intellectually), they glorified Him not as God neither gave (Him) thanks (as God)." Here is not only an acknowledgment of a mental recognition of God, but the expressed possibility of a spiritual perception. The reason why "their senseless heart was darkened" was that they "hold down (have and hinder) the truth in unrighteousness," and did not render Him holy and spiritual service as God (spirit), but "changed the glory of the incorruptible God for the likeness of an image." They attempted a comprehension of God through the physical senses, and did not follow the light which they had received which would have led to a spiritual perception of God, but by disobedience deadened and destroyed their spiritual vision. As every animal has instinctive knowledge, so every man possesses an innate faculty of spiritual perception which is recognized in the divine revelation. "There was the true (perfect) light, *even the light* which lighteth every man (singly) coming into the world." But whether every individual is conscious of that light and illuminated thereby is dependent not upon the fact or ability of spiritual perception, but upon the exercise of the organ or faculty by which such light might be received. Close your eyes, and you will not see the sun; and, similarly, shut your spiritual eyes, and you cannot see God. Hence we affirm that, through the medium of the human spirit,

GOD IS KNOWN AND KNOWABLE TO MAN.

But what is the Spirit's organ of perception? How does the soul know God? Is it a kind of spiritual instinct or intuition? Or does spirit nature possess some faculty or attribute, the right exercise of which produces conscious knowledge of God? Paul evidently believed in a distinct spiritual faculty when he prayed for the Ephesians "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the (*επιγνωσει*, full, exact, correct, penetrating) knowledge of Him: having the eyes of your heart enlightened, that

ye may know, etc." A thorough and precise knowledge of God is declared possible through "the eyes of the heart," which implies not the heart in general, *i.e.*, the affections and will, but the organ of cognition itself; "the eyes," *i.e.*, the faculties of knowing, feeling, understanding. There are, therefore, particular instruments of the spirit—the cognitive faculties, the exercise of which gives to man a consciousness of his own mental experience, through which he can say "I know," "I will." But "the eyes of the heart" suggests a self-conscious, inner activity, *i.e.*, an activity of heart based on personal, inward experience. The knowing of God, then, is not through the thinking, willing and feeling of the spirit itself, but by the highest and surest of all sources of knowledge, *viz.* experimental. "The eyes" receive "the Spirit of wisdom and revelation" Himself, and "the heart" "knows and comprehends" by admitting and maturing such self-conscious experience. The assent of the intellect to the truth of God's existence is presupposed, but when "the eyes of the heart" admit Him who reveals Himself, the human soul intuitively recognizes its God with such a knowledge as enables its possessor to say, "I receive, know and feel Him." The old Methodist testimony, "I feel, I know," as an expression of the personal, inner experience of the regenerated heart, is deeply psychological and grandly scientific. We base, then, our comprehension of God, not upon a belief about Him, nor on a faith in Him, neither through external evidences,—these are all incidental and preliminary; but upon the actual touch of the human and Divine spirits. The very same principle of knowledge applies here as in other spheres. Abstract truth must touch the mind before it can be comprehended, and material things must come in contact with the physical senses before they can be realized.

THE GOD-KNOWING FACULTY IS LOVE.

What is the agent in the personal contact of soul with soul and spirit with spirit? What is the means by which this experimental knowledge is produced? What is the essential element in spirit nature which, when exercised, results in a touch that may produce actual, though not absolute, knowledge? As only

like recognizes like, and the human spirit is the medium whereby man receives and knows the Divine Spirit (1 Cor. ii. 11-14, R. V.), of what does that sameness in the two spirits consist? Actual knowledge being experimental, our experience as to our true cognition of man by man is that there must be a *unity* of nature, and that unity of nature is based upon sympathy, a sympathy that means a community of interest, oneness of taste, habit, desire and purpose. And our experience further declares unto us that such sympathy is only begotten of love. The element in human nature that leads to communion and self-revelation is love. Hence love is the agent of contact, the means of experimental knowledge, the essence of spirit nature which in exercise produces conscious spiritual touch. Love is that which is the same in kind, though different in degree, in the human and Divine Spirit. "God is love" in His essential nature, likewise "man is love" in his inherent being, having been made in the "image" (vital nature) of God; therefore, the active principle in knowing God, as in knowing man, is love. Knowledge of God is simply the responsive, harmonious action of the human with the Divine nature. A mere knowledge about God as "spirit," as "light," etc., is incomplete and is not a knowledge of God Himself, though it may be leading up to it. The one condition of knowledge of God in the highest sense is love, it is intelligent heart experience, it is seeing God with "the eyes of the heart." Not to love is not to know, as truly as not to know is not to love, whether applied to the human or Divine. Without personal love there cannot be personal knowledge, but where there is actual love there must follow real knowledge. So taught John, "Every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love." Likewise Paul, that "for them that love God" He revealeth "things which eye saw not, and ear heard not, and which entered not into the heart of man." Also that it is a heart experience, "to the end that ye, being rooted and grounded in love, may be strong to apprehend (understand) with all the saints what is the breadth, and length, and height, and depth, and to know (knowledge grounded in personal experience) the love of Christ that passeth knowledge

(intelligence) that ye may be filled unto all the fulness of God." This God-consciousness, both the apostles make to depend upon spiritual perception, which, according to Paul, is faith; not as a mere intellectual belief, but faith itself, the soul's aspiration after and confidence in God, the spirit's very grasp of the God which the soul yearns after. For I know (*oida*, have seen with the mind's eye, *i.e.*, have a clear and purely spiritual perception of) Him whom I have believed (trusted)." His assertion is: "I have believed," therefore "I know." So Christ also taught, "Ye have neither heard his voice at any time, nor seen his form. And ye have not his word abiding in you: for whom he hath sent, him ye believe not." They had no inner appropriation of Divine truth, because they had neither seen nor heard Him in His word, and they had neither seen nor heard because they had not trusted (spiritually perceived) Him. Spiritual perception, as a moral act of the soul, is its spiritual life. "The righteous shall live by faith." Paul's experience of a spiritual consciousness of God harmonises with John's, who placed the spirit's perception of Divine truth in the exercise of love. Paul places love as the working force of that faith which is spiritual knowledge. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working (wrought, energized, made operative) through love." "Love, therefore, is the fulfilment of the law" of spiritual consciousness, as well as of our duty to God and man. Love only can interpret love, love always knows love, and love can ever trust love. Faith is love interpreting love, knowing love and trusting love.

THIS LOVE IS MORAL LOVE.

It should be observed that the love which is the absolute essence of spirit nature in both the Divine and human, and which, in exercise, may be regarded as an attribute, is not mere affection. To express love as the distinguishing characteristic of Divinity the New Testament writers were compelled to employ a word not known in classic Greek. The Greek conception of love was expressed by *ερωσ*, love of passion, sensual desire; *φιλια*, love of natural inclination, spontaneous affection, friendship; and *στροφη*, sexual love, animal affection. Hence to lift

holy and Divine love above the low and lustful idea of the time, and beyond the sphere of sense and emotion, the inspired penman used the non-classic word *αγαπη*, love which chooses its object with decision of will, so that it becomes self-denying or compassionate devotion to and for that person. This New Testament idea is love in its fullest conceivable form, and expresses the moral disposition of the person, whether God or man, as free-will and personal choice enter into its exercise. It is, therefore, not a natural impulse of the feelings but a moral affection, because conscious, deliberate will forms a part of its application. Love, as an experience of the soul in the Scripture sense, is the conscious fellowship or unity of one spirit with another kindred spirit, which is deliberately chosen by an act of the will. There is, therefore, not only a knowledge of the love but of the one loved, so that if that chosen object be God, then God is known to that heart. This is in accordance with the apostles experience, "every one that loveth knoweth God." As just observed, this knowledge of God is conditioned upon the unity with Him of a spirit kindred to Him. But "the natural (unspiritual) man," *i.e.*, the man whose perceptions do not extend beyond the region of the intellect and emotions is not kindred with God. "Except a man be born (begotten) from above (of God) he cannot see (experience) the kingdom of God," so as to partake of it. The experimental evidence of being "born from above" is love, "everyone that loveth (hath moral love) is begotten of God," and as a result "knoweth God (groweth in the knowledge of God)." And the ground of this experience is in the fact that this holy and moral "love (*αγαπη*) is of (*εκ*, out of) God," it proceeds from God as the result of becoming "partakers of the Divine nature." This element in man's moral nature is of Divine origin, God calls it forth in man and not man in God. "Herein is the love, (*i.e.*, the nature of the love consists in this) not that we loved God (not that man loves God), but that He loved us (that God loves man)." "We love, because He first loved us." The power to exercise this love to God or man is a Divine gift. The love is not mere gratitude or friendship, nor human affection, but the inspiring and moving of God's own nature of love within us. "Because the love of God hath been shed abroad

in our hearts through the Holy Spirit which was given unto us." Though in its source this love is not man's but God's—man's spirit possesses the capacity for its germination and development—yet man is not a mere passive reflector of this Divine essence. The office of the Holy Spirit is to reproduce in us the Divine character of love, but not arbitrarily, the moral element, as the essential of Divine love must be manifest in its exercise by man—he must make choice of God as the object of affection. "Herein was the love of God manifested in (to) us, that God hath sent His only begotten Son into the world, that we might live through Him." God is man's suitor, He offers His hand and heart to the race. He seeks to win human hearts by the manifestation of His love, and "whosoever believeth on Him" (resteth in His love) receiveth the Holy Spirit to quicken the dormant germ of love into life. "And we know and have believed the love which God hath in (to) us." Our knowing of His love, revealed in redemption, leads up to faith in Him who has that love for us, and that faith results in Divine life. "For this is the will of My Father, that every one that beholdeth (contemplet) the Son (as the revelation of the Father's love) and believeth on Him, should have eternal life." This, the Father's purpose, may be realized now, "He that believeth on the Son hath (not shall have) eternal life."

LIFE THE SOURCE OF GOD-CONSCIOUSNESS.

We are not to understand by "eternal life" immortal existence, for all have that by nature, but a restoration of that spiritual life which died through personal sinning. It is divine life, the very life of God, in the soul; a self-conscious, spiritual force generated in the soul by the Holy Spirit at the new birth. Life is the opposite of death, and while nurtured and developed is positive freedom from death; hence this Messianic life, now received in the soul through faith, if retained, is "eternal life" to the believer. He possesses a spiritual consciousness of a life derived from and sustained by God. "But he that disobeyeth (*ἀπειθαρχῶν*, refuseth or withholdeth belief of) the Son (as the manifestation of God's love), *i.e.*, he that will not allow himself to be persuaded by the Son, shall not

see (experience, comprehend) *this spiritual life.*" Christ is not only the original source, but the very life itself. "God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life." Here a consciousness of "eternal life" as a present possession is declared, and further verified in, "Ye may know that ye have eternal life . . . ye that believe on the name of the Son of God." But it is conditioned upon a present conscious possession of the Son, "the Author (originator) of life," and includes not only "incorruptibility," but the "glory" of the Divine image (nature) and the "honor" of the Divine likeness (character).

We have already remarked that knowledge results from actual contact, but in man's spiritual knowledge of God there is more than a mere touch of our spirits by His spirit, as hand touches hand; or an inbeing of God's spirit in ours, as water is in a vessel; or a union of the Divine and human spirit, as milk and water may be mixed. It is a vital indwelling, a hypostatic union, a Divine immanence, resulting from the mystical communication of Christ's own life to man's spirit. Christ said "Because I live, ye shall live also;" "I am the vine, ye are the branches." Paul's experience was, "I live; yet not I, but Christ liveth in me." The life of the vine is in the branches, and in like manner the true relation between Christ and the regenerated believer is that the spiritual life of Christ is in his soul, received by heart faith, and realized by spiritual experience. The soul's perception of God is, therefore, dependent upon partaking His spiritual life, or, in other words, spiritual sight is dependent upon spiritual life—must be born in order to see. "In that day (of the gift of the Holy Spirit) ye shall (come to) know (by experience) that I am in My Father, and ye in Me, and I in you." In Christ's intercessory prayer which followed His last discourse, He makes the vital seed of eternal life to be the knowledge of God. "And this is (not will be) life eternal (*i.e.*, life eternal consists in this), that they should know (experimentally) Thee the only true God, and Him, whom Thou didst send, even Jesus Christ." Spiritual life and spiritual knowledge, though not synonymous, are yet so dependent upon each other that it is not possible for

the one to exist without the other. Life, and the consciousness of life, are inseparable, and the conscious existence of eternal life in the soul is dependent upon an actual heart knowledge of God.

SPIRITUAL PERCEPTION INTUITIONAL.

The fact, as well as the character, of man's religion depends upon his conception of God. When God reveals Himself to the soul, and is admitted into the heart, man's spiritual intuition (instinct if you will) at once and unmistakably recognizes the Divine presence. "For they know His voice" rests upon the very nature of the human spirit; it responds and vibrates in harmony with the voice Divine. This knowledge is of the same nature as that which exists between the Father and the Son, a knowledge resulting from the experience of sympathetic fellowship, a knowledge by which heart is united to heart. "I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father." But this essential knowledge, which is life eternal, is not a mere knowledge of God as the Supreme Being, but a knowledge of God as the Father manifested in His only begotten Son. Paul so expressed himself when he described this experience as "receiving the spirit of adoption, whereby we cry, Abba, Father;" and as resulting from the incoming of God's own Spirit into man's spirit, and operating in his moral judgment and affections. "The Spirit Himself beareth witness with our spirit, that we are children of God." "And because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father." Man, the child, knows God as Father as soon as He is perceived by the human heart. But the whole tenor of Divine revelation, as manifested in Christ Jesus, and expounded in the writings of John and Paul, is that love is the real essence of that true Divine Spiritual life which proceeds from the Holy Spirit, as well as the active principle in the soul's experimental knowledge of God. Hence the folly of the sceptical objection that God is the unknowable, or the futility of attempting to make God known to such by the ordinary processes of reasoning. The sceptic must first be made to feel that he is blind, and then brought to the Saviour, that his eyes may be opened, when he

too will see "the Spirit of truth, whom the world cannot receive; for it beholdeth Him not, neither knoweth Him: ye know Him; for He abideth with you, and shall be in you." But, again, the condition of seeing is the obedience of love. "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him. . . . If a man love Me, he will keep My Word: My Father will love him, and we will come unto him, and make our abode with (within) him."

LOVE THE SOURCE OF LIFE AND KNOWLEDGE.

It must be borne in mind that the love which is the medium of Divine life and Divine knowledge is *αγάπη*, moral affection, love with free-will and moral choice in it. Such love is not passive impulse, nor sentimental emotion, but in its exercise is dependent not only upon the object but the character of that object. We cannot love abstractions, neither imaginary existences, nor unlovely characters. We must have before the mind and in the heart a real person whose character and will we approve, in whom we have implicit confidence (faith), whom we can contemplate in mind, do for in life and talk of as fact. This love is the fellowship of kindred spirits, so that God not only sees in man that which is akin to Himself, but man upon his part must see in God a lovable relationship to himself before he can reciprocate the Divine affection. Man must feel that God possesses something in common with him, and has a sympathetic interest for him. Man needs to know that God loves him, and that His relation to him is such that that love is rational and abiding. The old adage is, "Love begets love," and the Apostle John declares, "We love, because He first loved us." Love is only known by action. "They do not love that do not show their love," says Shakespeare. The inner character or true life can only be known by the outward manifestation or practical life. These two lives should correspond, and in the case of a pure and holy God, what He does will be an exact counterpart of what He is. What God is in essence is "He who was manifested in the flesh." And His manifestation

in the flesh is the active expression of His spontaneous, disinterested love to man. "Herein was the love of God (to man) manifested in (to) us, that God hath sent His only begotten Son into the world." All our conceptions of God, therefore, should be formed from His personal manifestations, and not from abstract principles or eternal attributes. And our conceptions of His relations to man should be based not so much upon His manifestations in nature and providence, as upon the Eternal Person made actually visible in the human Christ. Are they? I fear not. Our ideas of God have been mainly theological, largely abstract, rather than concrete. Theologians have attempted to work from the inner character or attributes of God to the outward manifestations, instead of ascertaining the essence of God's nature from its expression in the exhibition of His personal feeling toward man. As a consequence of this mistaken method of investigation, men have formed false conceptions of God; but an incorrect idea of God by no means argues His non-existence, or that he is unknowable. Neither does it follow that we may not correct our modes of inquiry and arrive at truer notions of God's person and character. Mistakes have been made in the methods of scientific investigation, and, as a consequence, very erroneous theories have been promulgated, but science is continually changing its methods and correcting its conclusions, and we claim the same privilege for theology.

THEOLOGY A PROGRESSIVE SCIENCE.

Theology, though in a different sphere, is as much a science as geology, and is no more a fixed quantity than any of the physical sciences. Theology is scientific in both aim and method, and is as truly progressive as other sciences. Adhering to Pope's definition of theology, this will be apparent. "Christian theology is the science of God and Divine things, based upon the revelation made to mankind in Jesus Christ, and variously systematized within the Christian Church." All sciences are attempts of man to systematize the acts and facts of God in the different fields of His operation. The acts and facts ever remain the same, though man's knowledge and conception of them may change. For example, the material universe continues to exist, though theories of origin may change to or from the nebular or

other hypotheses, and in like manner future punishment is an unchanged fact, though the theological mind may change the mode from material fire to spiritual torment. Changed ideas of God are not necessarily a condemnation of past investigations, or a reflection on former conclusions, but rather the evidence of careful, thoughtful study of "the revelation made to man." That "the science of God and Divine things" is "systematized within the Christian Church" anew, does not prove a new Bible or a new religion, but rather a healthy, vital theological growth. Such new conceptions not only evidence, but must result from, increased light on the Scriptures, more perfect knowledge of Creation and Providence, deeper spiritual experience in the heart, and more profound understanding of man's own nature. As the Word of God is the absolute test of revelation and experience, any results from a better Biblical reading, through increased light, compel us to revise our theology and correct our conceptions of God. And have we not increased light thrown upon the sacred page in our day? The light, for instance, of oriental research; the light of a more careful Biblical criticism; the light also of scientific development. All the progress of the world, indeed, is a new light turned upon the pages of revelation. The eighteen Christian centuries are so many reflectors throwing down their beams upon the writing of this wondrous book. The heavens of astronomy are to-day what they were centuries ago, but men now turn upon these heavens a stronger glass. Hence they see more of them, and more in them. So the Bible! It has not changed since the day that the beloved apostle sealed it upon the lonely isle of Patmos. But as into the wondrous depths of the heavens, men look farther now than in the days of Copernicus, so into the equally wondrous depths of Revelation the human mind is prepared to look with a deeper scrutiny. Man's conception of God must, therefore, be largely a development based upon the aforementioned contingencies. A true conception will arise from a knowledge of God's own essential moral nature, and His true relation to man. Who and what is God to me? is the great question of questions, the *sine qua non* in order to the perfection of our spiritual nature and moral character.

SALUTATORY.

A WORD of salutation as explanatory of the position and work of the CANADIAN METHODIST QUARTERLY is due as a means of mutual understanding between the editors and their readers.

This REVIEW is not undertaken as a private enterprise for the personal advantage of the editors or manager, but is the organ and property of the various Theological Unions of the Methodist Church in Canada. The aim of the Union is to cultivate the study of the modern phases of Christian thought, and to produce and circulate a literature that will resist the insidious and subtle influences of every form of scepticism and of the various aspects of erroneous theological teaching.

In assuming the guardianship of the QUARTERLY, the editors will endeavor to carry out this purpose and give this new publication a commanding influence in moulding Canadian Methodist thought. While being progressive in keeping pace with the development of all truth, the REVIEW will be conservative of the doctrine and discipline of the Methodist Church. We shall defend and seek to propagate Methodism as the best human form of Christianity, and Wesleyan Arminianism as the best expression of Christian theology. We shall regard Christian theology as the progressive science of "God as revealed in Christ" and of the "relation of all things to Him;" and the Christian religion as Divine life in the human, subject to all the laws of vitality and growth. Recognizing this fact the possible development of Christian life and theology, the QUARTERLY will endeavor to promote a healthy vital growth of each under the thought and culture, light and experience of the age. While offering no apology for defining or defending the Methodist type of Christian life and doctrine, we shall observe a generous and peaceful spirit toward all who think differently from us. Our only object being to reach the God-ideal of human life and character.

"Let us learn to live according to Christianity," said a great leader in the Primitive Christian Church. But in order to learn to live according to Christianity, we must learn to think

according to Christianity. Thinking according to Christianity is thinking according to God's thoughts—it is having the true conception of God and of His revelation to man. It will be the aim of the QUARTERLY to assist both the pulpit and the pew thus to think, and to comprehend clearly, vividly and truly the nature and character of God in His relation to man, and of man in his relation to God. It shall act as a lens to converge the rays of scientific and philosophic, historical and exegetical, sociological and ethical light on the one important topic of practical Christianity as the antidote to the free-thought, the infidelity, and the other evils of our time.

As representative of our Theological Colleges, the QUARTERLY will endeavor to supplement the work of those institutions by making their teachings more prominent, and their power as guides in the world of Christian thought more potent.

As representing the Conferences, the aim will be to make the QUARTERLY a medium by which Methodist thought can be so brought to bear upon the vital questions of the day, that the influence of our Church shall be felt by the thinking and theological world. We shall thereby be enabled to assist in solving the social and political, scientific and philosophic problems of modern life.

As a *review*, the QUARTERLY will endeavor to reflect the essence of the world's thought as embodied in the current literature of our time, by giving true unbiassed criticism of such publications as may be submitted for comment; and also serve as an intellectual repository for preserving, and an exchange for diffusing, the best thoughts of our ablest thinkers.

In undertaking this responsibility it should be borne in mind that the editors, in the midst of heavy ministerial duties, give much time and labor without any pecuniary return. We, therefore, call upon all our ministerial and lay brethren to give us their practical sympathy and hearty co-operation, by sending in subscriptions and also contributions on live modern subjects. You should be equally interested with ourselves in extending the circulation of the QUARTERLY, and also feel equal responsibility in discussing current topics and supplying practical thoughts for the edification of the Methodist people, and

the propagation of Evangelical Christianity. Send in names of subscribers—we should have 2,000 at least—and forward the contributions of your heart and brain, in productions of from one hundred words up to twenty pages, subject, of course, to the supervision and strictures of the editors.

We believe that there is need of such a REVIEW as is herein proposed, and we hope, through your assistance, to make it an indispensable part of our Church work. Our first number is before you, not with all the perfections to which we hope to attain, but in such form as we hope will make it favorably acceptable to you. We do not propose to rival or supersede any family magazine or religious paper, but entering into the conflict of truth against error, supply the “strong meat” that will require more careful study and vigorous thought, in order to spiritual digestion and Christian action. We shall expect your friendly criticism, and shall be thankful for your kindly suggestions. We are interested in common with you in producing a publication that will be at once a blessing and credit to the Methodist Church, and obtain your fullest support in every way. “Finally, brethren, pray for us,” that the QUARTERLY, as a “Word of the Lord, may run and be glorified.”

THE ATONEMENT AND THE HEATHEN.—Rev. G. W. King, in the January *Methodist Review*, ably discusses the Andover theology touching future probation and the salvation of the heathen, in which he refutes the difficulty of “Historic Christianity” being an absolute necessity “for the natural and efficacious work of the Holy Spirit.” He argues that “a Christian standard of morality is not the only sign of regeneration” which he proceeds to prove by quotations from the Scripture. “The morality of the life is to be determined by the measure of the light possessed.” He draws a distinction between religion and morality, showing that they do not always perfectly coincide, and yet the religious life may be acceptable. “Wilful disobedience under the light possessed, seems the only bar to these atonement privileges.” “Religious faith is the same everywhere, no matter what the object and justification is extended to the heathen in this life on conditions such as they have.”

Editorial Notices of Books and Reviews.

A Hand-book of the Epistle of St. Paul to the Romans. For the use of students and Bible-classes. By N. BURWASH, S.T.D., Professor of Biblical and Systematic Theology in Victoria University. 8vo., pp. 256.

This book, the product of seventeen years' diligent and systematic study, speaks well for the learning and industry of the present Chancellor of Victoria University. It is characterized by thoroughness, independent thought, sound judgment and critical acumen. In the preface the author gives the leading hermeneutical principles which guided him in his interpretations. He assumes that in the epistle "every word and every grammatical construction has its reason in the living thought and mental processes of the apostles;" and, therefore, in the interpretation of the apostle's words and phrases, he not only consults the leading lexicographers, but also industriously traces them through the entire writings of St. Paul. The author also takes for granted, that there runs through the epistle a perfect logical sequence, and that this must largely determine the interpretation of difficult and disputed passages. It is also assumed that the Apostle had already formed for himself a complete and "self-consistent system of moral and religious truth," and hence his other epistles are diligently searched for light upon his doctrinal views and arguments. The author has also kept in view, as far as possible, the fact that this epistle must have had a vital relation "to antecedent and contemporaneous thought and religious life; that it is part of a history, governed by the spiritual laws which obtain in the history of the spiritual life of humanity."

In the introduction he deals with the occasion, the subject, and the theology of the epistle. Its controversial character indicates an opponent; and this the author takes to be "the

pseudo-Christian Jew who meets us in the fifteenth of Acts, and in the Epistles to the Galatians and Corinthians." The subject of the epistle is, therefore, "a complete exposition of Paul's doctrinal system, as opposed to the spurious judaizing form of Christianity." The system he assails is that of the Ebionites, who held "another gospel," in itself a fully-developed system of belief, which became a divisive and destructive force in the early Christian Church. This question the author fully discusses, giving a concise but intelligent view of the Ebionite divergencies. The prominent dogmatic elements of the epistle are summed up under five heads: (1) God's revelation; (2) Sin; (3) Christ and His work; (4) Salvation; (5) The saved as an elect people in Christ.

These points are briefly discussed. The author then takes up a very difficult but interesting subject, that of the development of the doctrinal system in Paul's own mind. This, while largely the work of the Holy Spirit, also had its relation to the doctrinal teaching of the Old Testament, the Synoptic Gospels, the world of Greek thought and literature, and his own special visions and revelations. The Introduction closes with an analysis of the argument of the epistle.

As regards the Commentary itself—always a difficult matter to discuss in a review—want of space forbids our giving more than a passing notice. It is both learned and independent. It is thoroughly Arminian in teaching, and does not hesitate to enter into the very heart of Calvinian doctrine. Reference may be made to the discussion on "Effectual Calling," at ch. I., v. 6, where, in interpreting the passage, "Called to be Jesus Christ's," as against the Calvinian "effectual call," and as against the Arminian "a call obeyed, but not irresistible," he takes it as expressing "an abiding relation between God and His people," as having no reference to "salvation, or pardon, or God's mercy," but to "sainthood," etc., or to the "kingdom and glory of God," and, therefore, as most appropriately "following salvation." It is not "hath called us and saved us," but "hath saved us and called us." In the same line is the excursus on the "Doctrine of Election, as held by the Jewish people" (see p. 172); and that on the "Relation of Election to individual

salvation and responsibility" (see p. 199). See also the comment for the phrase *ἡ κατ' ἐκλογήν προθεσις* (p. 182). As against the view held by Plymouth Brethren, he holds that "ransom" does not mean payment of a debt (v. 25). The discussion of the great questions of sin and death, as set forth in chap. V., is unusually full and exhaustive. We can merely refer also to the discussion of the "Ethical side of Christian Doctrine," under chap. VI.; to the very important discussions under chap. VII., of "The relation of the believer to the Law," and "The relation of the Law to man's moral nature under the Fall;" and to the excursus at the end of that chapter.

The "Hand-book," as the writer modestly calls it, is one which promises to be for a long time a standard work with our theological students, and is worthy of a diligent study by all classes of Bible readers.

The System of Theology, contained in the Westminster Shorter Catechism, exhibited and explained. Part I. Belief Concerning God. By Rev. A. A. HODGE, D.D., of Princeton. Part II. Duty Required of Man. By J. A. HODGE, D.D., of Hartford. 12mo. Pp. 190. New York: A. C. Armstrong & Son. Toronto: Williamson & Co. Price, cloth, \$1.20.

In a day when there is not a little said and written upon the organic union of the Evangelical Christian Churches, and when it is believed by some that the churches are approaching each other in their doctrinal belief, it is an important contribution to the true position of theological relations, to have a standard exposition of the doctrines of one of the leading denominations. For Presbyterians, this is furnished in the "Theology of the Shorter Catechism," but this latest commentary on the statement of Christian doctrine, prepared by the "Westminster Assembly of Divines," exhibits not a drawing together, but a standing apart, so far as Calvinism and Arminianism is concerned, that is as wide and real as in the days of Wesley and Fletcher. This is confirmed by Dr. A. A. Hodge's expositions of "What the Scriptures requires us to believe concerning God, and His relation to us, and His purpose with regard to us." On "the decrees of God," he makes foreknowledge contingent upon

a sovereign plan—"in so doing, God predetermines the occurrence of the event"—which must "include the designed and deliberate permission of sin." Also "the salvation of every man must depend upon a personal election of God. God *offers* salvation to all. But He gives the faith to those whom He chooses." He holds the whole race responsible for Adam's transgression, and Original Sin "as the just punishment of Adam's act of apostasy." He makes the atonement to apply only "in the case of all true believers in Christ," who receive an "effectual inward spiritual call of the Holy Ghost," which "is always efficacious," and "the effect, once produced, is preserved forever." He regards justification as a judicial act based upon "the righteousness of Christ imputed to us and received by faith alone," which, he says, follows regeneration, and that the new birth must precede saving faith, up to which time "the soul is passive in respect to that particular exercise of the Divine power which affects its regeneration." Sanctification he defines as "the progressive growth toward perfect maturity of the new life implanted in regeneration." "Perfect sanctification," he says, "is never attained in this life." That it "is a very dangerous heresy," and "inconsistent with the experience of the best Christians."

He declares that "Paul and John disclaim perfection," saying that "even in the Christian there remains a 'law in his members warring against the law of his mind,'" etc. He makes Christian perfection an after-death experience contingent upon "the entire change of environment from this evil world and its spiritual condition to heaven." "*The souls of believers are, at their death, made perfect in holiness*" "by the power of the Holy Ghost" and by the removal of the diseased and mortal body, and the consequent cessation of the 'lust of the flesh,' and the injurious struggle of 'the law in our members' against 'the law of our minds.'" From the above quotations it will be seen that, whatever may be said, of "the unity of the Spirit in the bond of peace" in the Christian life and work of the Church, that theologically there is an actual doctrinal difference between the Presbyterians and Methodists of our time, *i.e.*, if the Methodists adhere to the Wesleyan standards, and the Presbyterians are true to the theology of Calvin.

Dr. J. A. Hodge's exhibition and explanation of "What duty

is required of us toward God and toward man," forms a practical system of Christian ethics, so far as his comments upon the Ten Commandments are concerned. He however proceeds to prove the statement of the Catechism that "No mere man, since the fall, is able, in this life, perfectly to keep the Commandments of God, but doth daily break them in thought, word and deed," declaring, "Since the fall, and in this life, no one has been able to keep God's law." He also says, "Faith is the gift of God, the first act of the soul regenerated." He makes repentance one of "the results of saving faith," "the gift of God," "the result of the Spirit's works of regeneration and sanctification," "the continuous resistance of sin," during life, because "we are hampered by indwelling sin."

This work is not only valuable to Presbyterian laymen and ministers, for whom it was written, as a means of giving them clear views on the constitutional doctrines of their Church, but also to others, Methodists especially, as furnishing a clear and brief exposition of the Calvinistic system of doctrine, and thereby being enabled to see in the "setting" of the nineteenth century its radical differences from Arminianism. The whole work is a concise, popular commentary on the Shorter Catechism, and shows if Calvinism is "quiescent," it is not "non-existent."

The Training of the Twelve; or, Passages out of the Gospels, exhibiting the Twelve Disciples of Jesus under discipline for the Apostleship. By ALEX. B. BRUCE, D.D., Professor of Apologetics and New Testament Exegesis, Free Church College, Glasgow. 8vo. Pp. 550. New York: A. C. Armstrong & Son. Toronto: Williamson & Co. Price, cloth, \$2.50.

Every preacher of the Gospel has, no doubt, at some time in his ministry, through an anxiety for success in his work, felt the rising of a wish that he had the advantage of a personal attendance in the School of Christ. Of all professors in theology and teachers of homiletics, Jesus must be the unreached ideal; and who can realize the untold benefits of sitting at His feet? Were not the disciples more thoroughly trained for the work than the modern minister? Were they

not, in the fullest and broadest sense of the word, an educated ministry? Dr. Bruce has, in this work, undertaken to place the Christian worker of to-day under the training of Christ by a systematic exhibition of the discipline through which the disciples passed from the "beginnings" until their reception of "power from on high." He brings the reader into actual fellowship with them, and makes him their fellow-student of Christ's own methods. An idea of the book may be formed from the author's enumeration of the topics of the lessons taught by Jesus: "The nature of the Divine kingdom;" "prayer;" "religious liberty, or the nature of true holiness;" "His own Person and claims;" "the doctrine of the Cross, and the import of His death;" "humility and kindred virtues, or the right Christian temper required of disciples both in their private life and in their ecclesiastical life;" "the doctrine of self-sacrifice;" "the leaven of Pharisaism and Sadduceism, and the woes it was to bring on the Jewish nation;" "the mission of the Comforter, to convince the world and to enlighten themselves." *The Training of the Twelve* is a unique contribution to homiletical literature, and its excellence is proven by the fact that it has reached the fourth edition, revised and improved.

The Baptism of Fire, and other Sermons. By Rev. J. WESLEY JOHNSTON. 8vo. Pp. 201.

The writer of these Sermons is a native of New England, and is at present residing at Newark, New Jersey. These sermons are picturesque in character, abound in apt illustrations from history, science and literature, and at the same time are full of Gospel life. The topics are varied. The first three deal with the Holy Spirit's manifestation on the Day of Pentecost, in the tongues of fire, and in the indwelling life of believers. In the sermon, "Frailty Invested with Divinity," based upon the changing of Moses' rod into a serpent, we have a specimen of the author's fertility in illustration. In it he discusses God's relation to common things, and His power to impart to trivial things a heavenly significance.

Of his more serious sermons we have good specimens in

those on "The Lesson of Gethsemane," "The Fatherhood of God," and "Paul's Last Words." In those on "The Temple Vision," and "The Transfiguration," he gives his imagination full play. In the sermon on "Redemption and Atonement," we have the doctrinal side of Christianity presented; in that on "Christian Independence," there are some fine thoughts on the temper of the soul; and in that on "A Halt in the Wilderness," some touching incidents in life's experience. If the book does not reach the front rank in sermonic literature, it occupies a good position in the second rank, and will prove to many pleasant and inspiring reading.

The Autobiography of the Rev. Geo. Millward McDougall. By his son, the Rev. JOHN McDOUGALL. William Briggs, Toronto.

This is a volume of 242 pages of the most interesting missionary history, and no field can furnish more striking examples of self-sacrifice, and faith in God, and in the efficacy of the Gospel, than that in which Geo. McDougall laid down his life. The Indians of North America offer no stronger attractions than other heathen, and a life devoted to their spiritual interests is unrelieved by any charm of romance. The period embraced in this volume preceded the settlement of wide tracts in the Canadian North-West by industrious white families, and the bringing of those remote missions into communication with the civilized world by railroad communication; therefore, the missionary's life was spent in dreary solitudes, except as relieved by contact with rude and uncultivated people, in whom he found no suitable companionship. His long journeys, exposed to various dangers and privations, seem like passages from apostolic history. The eminent success with which his labors were crowned in bringing peace and prosperity, with industry and religion, to every tribe among which he labored, is an evidence that God is with His servants now in power as He was with the apostles. The story of this great and useful life is told here in a simple and direct style, which, with a suitable charm, carries the reader on to the end with unflagging interest. The pages occupied with an account of the last days of this devoted

man's life, his tragic end, and the search for, and finding at last of his body, silent forever, and composed as if for burial, are baptized in a pathos that will melt the heart of him who reads, and the whole book will create a new interest in the great missionary enterprises of the Christian Church. India, nor China, nor Japan, nor the Islands of the Sea, will furnish anything more true to the missionary spirit exemplified in Christ's own life than is afforded in this book. It does not belong to Canada, nor to any denomination, but is a contribution of interest to all the world, to the story of civilization, as developed by the teaching and example of Christ.

A United Church. By the Rev. E. A. STAFFORD, D.D. William Briggs, Toronto.

A pamphlet of 72 pages, discussing the possibilities of a great Church in Canada, through the union of the Church of England in Canada, and the Presbyterian and Methodist Churches in Canada. The discussion confines itself to the question of Church government rather than to the unification of doctrine, as the writer seems to be convinced that practically there has been a great approach toward each other, on the part of these Churches, in respect to the inner life, and statements of doctrine, and that the fulness of the Spirit of Christ for the work of the evangelization of the world would adjust all questions of doctrine, so far as harmony in this respect is necessary to the well-being of Christianity. The development of the Ecclesiastical system, through the early ages, is briefly traced, showing the mighty influence of ecclesiastical laws upon the history of the world, and then the change in the days of the Reformation when the Church, ceasing to rule the State, became subject to it, especially as exemplified in the national Church of England, and the multiplication of Church constitutions, and the limitations and advantages of ecclesiastical legislative bodies under this changed order of things. Then an examination of these three existing constitutions, with the possibility of their coalescing into one. The different conditions of Church membership, and the extent to which discipline deals with the individual in each body, is examined with some minuteness, and the conclusion is

reached that Providence has been bringing these bodies nearer together, until now the great problems of the age demand that they become one, that thereby they may deal more effectively with missions, and the questions which intimately affect the welfare of mankind, and one of infinitely greater practical importance than methods of interpretation which, in any case, fail to exhaust the truth of revelation.

Hours with St. Paul, and the Expositors of his First Epistle to the Corinthians, more particularly Chapters III., IX., XIII. By REV. WILLIAM SCOTT, Ottawa. 8vo., pp. 382. Toronto: A. G. Watson, Willard Tract Depository. Ottawa: The Author. Price, cloth, \$2.00, with usual discount to ministers.

This work represents the matured thought of forty-five years of careful study by one of the fathers among the ministers of the Methodist Church in Canada. He has made contributory to his purpose over eighty authors, from Chrysostom down to the present day, and thus standing upon their shoulders, he says, "he is enabled to see what they do not appear to have seen." He has at least focussed the scholarship of the ages upon three difficult and interesting chapters of 1st Corinthians, and intensified that part by the reflection of his own independent judgment. He freely criticises the learned scholars quoted wherein they differ from "the truth as it was in the beginning, as that truth relates to the essential characteristics of Apostolic Christianity." The subjects treated are: "The Trial by Fire," "Proportionate Rewards," "Supremacy of Love," and "Arise from Sleep." He then gives a review of Rev. J. A. Beet's Commentary on Corinthians, and a criticism of Principal Edwards' on the first epistle. He next gives a chapter of notes on Dean Alford's Greek Testament, so far as that work applies to the Corinthian Church. And also critically examines Olshausen on Corinthians, and Bishop Ellicott on 1st Corinthians, closing the whole book with some practical supplementary notes, and a table of the passages of Scripture cited throughout the work. This volume shows a vast amount of reading and research, and is in itself a veritable storehouse of the writings

and thoughts bearing upon this particular letter of Paul. It is well worthy a place on the study table of every minister and Bible student, and will be especially valuable in reference libraries.

Methodism and Anglicanism in the Light of Scripture and History. By the Rev. T. G. WILLIAMS. William Briggs, Toronto.

This is an exhaustive discussion of the questions which are constantly arising between the Church of England and the Methodist Church. Did Wesley separate from the Church of England, and favor the creation of an independent church out of the Methodist societies? Was the Church in England a Papal church previous to the Reformation? What are the claims of this church to a regular succession of ordinances down from the time of the apostles? The author has dealt with these questions in a manner which shows great familiarity with the voluminous historical literature, contributing light on the topics discussed. His argument is pursued without wanderings, and lands him at the end contemplated with logical exactness. The value of the argument lies in the exhibition of the great facts which are involved in the history of the Christian Church in England from the earliest times, and which show that Christianity in England was as much affected by the great work of the Reformers as in any other part of the world. Methodism was, all along its way, the creation of directing providences, as marked in the circumstances which held the Methodist societies within the national Church on English soil, until after Wesley's death, as in those which in the United States made Methodism an independent church from its origin there, and the advice and action of Wesley in constituting the Methodists a church in America was not inconsistent with his course in remaining within the Established Church at home. This book does a useful work in putting the case, with all the facts involved, into a small space, and within the reach of all who take any interest in this department of ecclesiology.

Methodist Review (bi-monthly) for January-February contains the following contributions: "Edwards on the Will;" "Mohammed and his Koran;" "Character: a Symposium;" "John Milton Phillips;" "The Atonement and the Heathen;" "Moral and Religious Instruction in the Public Schools;" "Baptism for the Dead," and able, fresh and pithy Editorial Notes under the head of "Opinion," "Current Discussions," and "Reviews." There is also opened in this number a department called "The Arena," in which thinkers are requested to enter into "pleasant intellectual contest in philosophical, theological, ethical, social and political subjects." It is to be "a field for criticisms, opinions, and suggestions, along any of the lines of thought or action within the province of the *Review*." Under J. W. Mendenhall, D.D., LL.D., the seventy-first volume starts out with the freshness of youth, and vigor of matured manhood. The "Contributions" are all excellent, but perhaps the symposium on character will attract most attention. Bishop Goodsell, in "Character and Heredity," throws the responsibility for character upon personal will and choice. "Man makes himself, even while other forces seem to build him." "The most which can be said, then, for heredity, is that it creates a drift or tendency of the nature." "No ancestral strain can compel us beyond our choice." He holds the self-determining will able not only to see and choose the good, but to follow and do it, by the divine paternal strength given through the Holy Spirit to all who will receive Him. Under "Environment and Character," Dr. Behrends refutes the Spencian ethical philosophy, which makes character the product of environment, and makes society, not the individual, responsible. He makes "the moment of *personal choice* the turning-point in the soul's moral life." Heredity and environment, and other involuntary conditions "are all potent, but they are not omnipotent. They are woven into all character, but they do not exercise a fatalistic power upon any soul. One cannot plead his weakness as an excuse, so long as he voluntarily surrenders to the temptation." "Virtue may be difficult in certain circumstances, but it is never impossible; it may be easy in a different environment, but it never can become inevitable."

President Scovel discusses "Individuality," as the foundation of character, which he defines as "the sum of our moral habits," and "can be constructed only by the repetitions of the individual's will." In the struggle of life "we cannot help but hew and carve ourselves out." Each individual makes a self in his inmost soul, hence character "comes not from without, but from within." It is incarnated in the individual. Individuality of character not only marks but makes, not a man, but the man. The Editor closes the discussion with a paper on "Christianity and Character." He defines "religion to be the highest spiritual and strongest natural force operative in the human realm." "Religion is the expression of the might of God." He admits the power of heredity, but says, "there is in religion the power that makes for righteousness, and is able to counteract the hereditary bias to sin." "The same line of reasoning applies to environment," which will subdue the man if the man does not subdue it. Religion gives man the dominancy, not by a change or extinction of the environment, but by "regenerating man," thus making him master of it and of himself. It is not a change by natural forces, but by grace, a force from without. "A force not inherited, nor the result of attrition, nor the product of a self-produced mental illumination; but a force introduced into human life by God Himself." It is that "except" which Christ required of Nicodemus, "Ye must be born from above," that all men need as the potent factor in character building.

The New Englander for December.—"The Validity of Non-Episcopal Ordination," by Prof. GEORGE P. FISHER, being the Dudleian Lecture for 1888, is a defence of the Congregational polity. He claims that the literature of the New Testament, and of the period immediately following, shows that Church organization was a gradual development. The association was at first one of mere fraternities, among which certain offices were established as necessity seemed to demand. At first bishops and elders were terms applied to the same persons, until, by force of character or circumstance, or for convenience sake, one became the *primus inter pares*. Thus the primitive

bishop was simply the principal pastor in each town or city church, with his associate council of presbyters, corresponding to the municipal governments under which they lived. The early episcopacy was not sacerdotal, but governmental—bishops were not looked upon as priests. Everything indicates that the Episcopate arose out of the Presbyterate. Non-episcopal ordination was very largely recognized by the bishops of the Church of England in the early days of the Reformation; nor did any leading divine claim that episcopal authority was of the essence of the Church.

Christian Thought, a bi-monthly, published under the auspices of the American Institute of Christian Philosophy, presents in the December number, as usual, a collection of not only interesting but most valuable contributions. "Philological Philosophy" is a powerful review of Max Müller's "Science of Thought," in which the author, alone among philosophers in this respect, maintains that man thinks because he talks. This review defines and refutes the one great weakness of this otherwise valuable treatise; it is by Professor Tigert, of Vanderbilt University. "The Ethics of the Gospel" is full of thoughts which will be new even to most thinking people, but striking and convincing. "The Concept of Law" is an intelligent statement of the real meaning of that deceptive expression, "Law of Nature." "The Relation of Brain to Mind" is a brief discussion of the spiritual philosophy of this difficult and much abused subject. This is a magazine for those who think and who want to think, and is emphatically a leader in thought.

The Statesman, of Chicago, for January, has: "Reform of the Foreign Service," "Fundamental Assumptions of Political Economy," "Child Labor," "Difficulties in Party Reorganization," "The Sunday Paper," "Why the South is Solid," "Personal Liberty," "Protection," "Prohibition and Free Soil." *The Statesman* is independent in politics, and purposes "to help to furnish the materials whereby others may be aided in their thinking." It is an excellent publication for the student of politics and political economy.

THE THEOLOGICAL UNION.

The object of the Union is the sacred and literary fellowship of all Ministers and Preachers of the Gospel in connection with the Methodist Church, for the advancement of theological learning among its members, and for the formation of a theological literature. The privileges of membership are conditional upon the payment of an annual fee of \$1. All who pay the membership fee, or subscribe \$1 to the funds of the Union, are entitled to the CANADIAN METHODIST QUARTERLY.

"The formation of a theological literature" has been secured by the publication in pamphlet form of an annual lecture and sermon, delivered before the Union in connection with the convocation of Victoria University. Ten of these have been issued, and may be had at our different Book Rooms, at 20 cents each. These lectures and sermons are bound together in cloth in two volumes, five years in each, and may be had at 50 cents each, being one-half the net price. In addition to these, the Union established a lectureship on Preaching. Four courses of lectures of four lectures each have been delivered before the students in preparation for the ministry at Victoria College. These have been published in book form, and kept on sale at the Book Rooms. Price 35 cents each.

The lectures and sermons hereafter delivered under the auspices of the Union are to be published in the CANADIAN METHODIST QUARTERLY, a theological review issued by the Union as their organ.

To promote "the advancement of theological learning," a course of reading has been established and varied from time to time. The taking up of the course is optional with the members, but to stimulate study the Union gives a diploma of "Fellowship" and a title of "Fellow in Theological Literature" (F.T.L.) to each member who submits an approved thesis on each of the subjects assigned in connection with a three years' course of reading prescribed by the Union. Several have taken the course, and some are now reading. It was designed as an out-of-college course, not only for ministers who may not have had a complete collegiate theological training, but for our local preachers, to whom all privileges of membership in the Union are open, hoping thereby to raise the qualifications of both.

The Course of Reading is to extend over three years, and to consist of Biblical, Historical, Doctrinal or Apologetic studies.

The character of the Course shall be optional, *i.e.*, the subjects or branches of study may be elected by each one reading; *Provided*, that two subjects shall be read for each year, one to be selected at the beginning of the Course and continued throughout, and the other varied from year to year. The thoroughness of the reading will be tested by a thesis on each subject, of a minimum length of at least twelve octavo pages of 250 words each, to be assigned by the first of February and forwarded by the first of April to the Examiners; a written report of the Examination of the thesis to be in the hands of the Secretary by the first of May, who shall report results to the candidates. All persons reading must send application for subject of thesis to the Secretary by the first of January, stating the year in which they are reading, the Course subject, the Option selected, and the books read. Each subject should be studied in at least two authors, from a comparison of which an independent opinion may be formed; and a student must put in at least one thesis each year until the Course is completed.

COURSE OF STUDY FOR F.T.L.

FIRST YEAR.

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

SECOND YEAR.

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

THIRD YEAR.

1. *Biblical Study*.—Isaiah. Aids: Cheyne and Lange.

2. *Historical Study*.—American Church History. Text-books: Stevens' and Bangs' American Methodism, Punchard's Congregationalism.

3. *Doctrinal Study*.—The Future Life. Text-books: Beecher's History of the Doctrine, Randles, Shaw's Lecture on Eternal Punishment.

4. *Apologetic Study*.—Inspiration. Text-books: Bannerman, Lee, Elliott, Pope's Theology, Vol. I.

SUBJECTS OF THESIS FOR 1889.

FIRST YEAR.

1. *Biblical Study*.—The Discourses of Christ in the Fourth Gospel.

2. *Historical Study*.—Gnosticism.

3. *Doctrinal Study*.—Bushnell's Theory of Atonement.

4. *Apologetic Study*.—Schopenhauer and his Philosophy.

SECOND YEAR.

1. *Biblical Study*.—An Exegetical and Doctrinal Study of Romans vi.

2. *Historical Study*.—The Historical Development of the High Anglican Theory of Orders.

3. *Doctrinal Study*.—Nestorianism.

4. *Apologetic Study*.—Justin Martyr and his Testimony to our Gospels.

THIRD YEAR.

1. *Biblical Study*.—"The Servant of God," in Isaiah.

2. *Historical Study*.—The Relation of Church and State in New England.

3. *Doctrinal Study*.—The New Testament use of *αἰῶνας*.

4. *Apologetic Study*.—A Statement and Defence of the Dynamic Theory of Inspiration.

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Delitzsch on the Psalms, Vol. I.

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