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THE PHYSICAL FACTOR IN CHRISTIAN
MORALS.

My apology for having selected this seemingly far-fetched subject for discussion under the auspices of the Theological Union of our Maritime Conferences is, that ethics is the quintessence of religion, and that all theological questions necessarily take on an ethical complexion, and that in our day the tendency is to select the physical side as the point of view from which to contemplate human conduct. It is a subject, however, which may justly demand to be handled only by one who can command the ability for research, and the time for mental digestion adequate to the undertaking. This sophomoric and poorly digested effort is nevertheless hazarded with the hope that the critical may be kind to its faults, and that it may retain the merit of becoming suggestive and fruitful of good to some hearer.

While having skimmed, swallow-like, over the publications of several men eminent in theology and related sciences, I feel bound at the beginning to acknowledge especial indebtedness to Dawson, of McGill; and Davison, of Richmond; McCosh, of Princeton; and Schurman, of Cornell; Drummond, of Edinburgh; Carpenter, of London; and the class lectures of Prof. Bowne, of Boston. This acknowledgment is specially due because the method of preparation for hurried composition has

prevented quoting in place, though many statements have been adopted or unconsciously paraphrased.

Our subject, it is premised, will be best presented by an eclectic method, gathering honey, like the bee, from every opening flower. No one system of philosophy or branch of science contains all the truth, nor, however erroneous it may be, is devoid of light and suggestion. Shakespeare tells us we may find good in everything, even a jewel in the head of the repulsive toad. It is lawful to learn from scepticism. Error usually lies in perversions and extravagances. Speculative systems, like a pendulum, oscillate between extremes, or like yachts tacking in the wind, they appear to steer for different landmarks at different times, while common-sense would tug at the oars and move straight in the eye of the wind. Befogged speculation has now and then to cast anchor and find the bearing of reality by soundings.

“Yet I doubt not thro’ the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns.”

In a subject such as we have chosen, it is impossible to avoid some of the issues raised by the speculative system called Evolution. Better progress will be made afterward with our theme, if at once, in no unfriendly, unreasonable or prejudiced spirit, an understanding be had with this influential system. If, to use metaphors after the fashion of Sir Boyle Roche, we take the bull by the horns, what can a novice expect but to be thrown. It will be wise to be moderate and cautious. Whatever strength and justice this modern method possesses, let us enlist that in our service, but beware of its temper and its vices.

It may seem presumption for an amateur with very superficial knowledge to turn critic, but let us remember that the universal insight with which the human mind is endowed is capable of seeing into first principles and ultimate truths; of analyzing, generalizing, comparing and inferring. This insight is not the peculiar property of the logical philosopher, or the learned specialist. The independent public forms the most competent jury to decide upon the merits of disputed questions, when the evidence is before them. They have no pet theory

to support. They are not tempted to imitate Procrustes by making all the exceptional phenomena of nature lie in their bed, under the penalty of being stretched or amputated.

Logic is the orderly method of procedure of every healthy, human mind, whether of peasant or of philosopher. The latter only systematizes its forms and laws. Language is the symbolized thinking of every human mind, savage or sage. There are common elements in every language, from the rudest to the most refined. The basal principles of all the world's wise treatises on philosophical problems are contained in the terms and grammatical construction of the oldest languages of all races. There are expressed the relations of cause and effect, of substance and attribute, and the mental concepts which result from abstraction and generalization, in the terms and propositions of our uncultured forefathers. This fact, we judge, is not sufficiently considered by those enthusiasts who are trying to discover a Simian language among their distant ancestors, the monkeys. Brutes have cries, and calls, and signals dictated by their instincts, but what brute can construct a simple sentence by putting subject and predicate together, or give the sound symbol for an abstraction. Only human reason can do this. "If a pig could say, 'I am a pig,' it would by virtue of that mental act cease to be a pig." The chasm is too wide for brute intelligence to cross. On the other hand, the insight and powers of self-consciousness which are universal to the human race, make it competent for men in the humblest walks of life to pronounce upon the soundness of any theory once the facts and principles are before them, and the terms are understood. Much that has passed for new and startling has been but a jargon of new and uncouth terms garnishing a rehash of old ideas.

The abuse of a synecdoche, encouraging a popular misconception, deserves to be noticed in passing. The physical sciences having to do with matters cognized through the physical senses, and therefore of most moment and interest to the majority of men, usurp the title science as though there were no other, or none other worth considering. For instance: Prof. Marsh said, before the American Association, "I need offer no argument for

evolution, since to doubt evolution is to doubt science, and science is only another name for truth." Now, natural science is only one of a large sisterhood of sciences among which are to be found psychology, metaphysics, ethics, and theology. Natural science has no monopoly of the truth, neither does it possess any divine right to contradict and dictate to its sisters. It is not even the oldest. It is indebted to the same source as they all for its first truths. It is only a human device for systematizing the facts and relations of nature, just as theology is a human device for giving the orderly relations of the facts of religion. Neither is infallible.

It is not difficult for an amateur to discern in some of the positions of evolution, as generally understood, an extravagance, an assumption, an inconsistency, an inconclusiveness, that must soon or late discredit it, and restrict its sphere to a smaller domain than it now claims. For example: Argument by analogy as used in embryology seems lamentably inconclusive. Resemblances cannot constitute an analogy which rests on a similarity of relations in the things compared. Supposed similarity of appearances which supposes similarity of relations in the genealogy of the individual and of the race, supposes too much, and proves no identity. Again, sequence, or relation in time, does not in itself prove that mysterious relation of cause and effect. A Milesian emigrant landed at Halifax. As the sun retired behind the curtains of the west, the signal gun upon Citadel Hill was fired. "What's that?" queried the new arrival. "That's sundown," explained the Haligonian. "Arra sure, an' does the sun go down with a bang out here?" If not as grotesque, quite as unreasonable is the casual relation which is sometimes applied to sequent phenomena. A recognition of the casual relation is due in any case, rather to insight than to observation. Take a geological table and place side by side with it the plant and animal life as it has left its traces in each period. Is the law of continuity sustained? Is not development along parallel lines quite as frequent as along a projected line? Have not some of the lowest forms perpetuated themselves from the beginning? Do not some of the highest forms that have appeared deteriorate in all the succeeding periods?

Even supposing there were sufficient instances of sequence through time, of continuous and related progress in organism, where is the sufficient reason why this form and function should appear rather than a thousand others. Here the refuge is behind figures of speech. Abstract ideas, representing certain laws of procedure, are personified, and to them is assigned all the design and skill, and efficient causation implied in the process. "Tendency to vary," "Natural selection," "Survival of the fittest"—these are treated as if they were intelligent persons when they are not even blind forces, only a mental conception. Natural selection, at the best, is only a Herod slaughtering the innocents which personified nature, with a lavish hand, puts within reach of his cruel sword. To my own mind, the only consistent position under the despotism of such heartless abstractions is, to be an agnostic and say at once we know nothing of design, or of a personal cause, or of an immortal spirit, or of anything but phenomena.

But the imagination and faith of the scientist cannot be repressed, and they are quite as airy in their theorizing flights amid the poetry and beauty of nature, as these same faculties are accused of being under the warmth and glow of religious fervor. Fancy the Herculean task set before the imagination and faith to fill in the gaps and to adjust to a nicety the whole machinery of evolution, without a flaw or friction from gas to globe, or from protoplasm to Tennyson's "In Memoriam." Think of even the small difficulties in the way of readjustment to new environment. The avoirdupois of the whale would weigh but little in the struggle for existence just at that critical period when he was striking a compromise between continuing a land or becoming a water mammal—at the period when he was slowly adjusting old organs to new functions. It must have been a critical time when our ancestral apes, "with probable arboreal instincts," were reaching forth into the untried realities and responsibilities of man's estate; changing their tree perches for cave dwellings; adjusting molars to tidbits from the hunt thrown in to vary the monotony of a vegetable diet; wearing off caudal appendages by assuming the sitting posture; or stretching out cricks in the neck by the upright posture of the

human form divine. Above all it was a critical period, according to President Lincoln's maxim, that "you should never swap horses when crossing a stream"; when, abjuring the unerring guidance of instinct, they began first to follow the ventures of unschooled reason. Pardon the uninitiated if they fancy the transitional periods in the evolutionary process fraught with heavy risks for the "Survival of the fittest."

Is it not patent to a casual observer that every high order of beast or bird is more perfect within its proper sphere than man? Is it not evident that instinct is a far safer and surer guide than reason, if happiness or utility be the standard of virtue, as sensationalism declares?

It is quite evident that Schelling's hint, to employ the guesses of wit in constructing a tentative hypothesis after a few facts have been gathered, and avoid the labor of gathering a multitude sufficient for safe induction, has been overdone by quick-witted genius. We will all confess to the same longing for well attested phenomena which our superiors in intellect and research justly profess. If we could only live through one of those vast cycles, we would like to see a healthy specimen of actualized evolution of a species take place. We borrow Cowper's words when describing John Gilpin's escapade:

"And when he next doth ride abroad,
May I be there to see."

Domestic variations produced under our own observation are another matter. They come from the skilful manipulation of human intelligence, and when man ceases his culture, alas! they vanish. The beautiful roses go back to their wildness and singleness. The wonderfully varied pigeons, as pictured in a late copy of the *Illustrated London News*, mysteriously revert to the wild rock pigeons that flew in flocks over these Tantramar marshes in the boyhood of our fathers.

But what is the doctrine of evolution? It is evidently itself in process of evolution. Since the time of Mr. Darwin, the laborious genius who gave new life and a working principle to the theories of Leibnitz and Laplace, it has undergone so many modifications that I doubt if even Darwin himself could

recognize its latest phases. It is ever changing colors like the chameleon. It cannot be crystallized or formulated so definitely, at this stage, as to give us a clearly cut factor in our thinking.

We can, however, thankfully accept a treasury of results in physics, and these we must reckon with in our applied religion, which is morals. This is an age of applied science—an age when theories are put into practice, and the worth of theories is tested by their utility. When the newly discovered methods by which the old forces of nature operate, are being enlisted in human service and progress, we are also learning better how to apply the old forces so well known to the religious and moral sphere. In order to do this, it is necessary to consider man's physical nature and its needs, together with his present earthly environment, a little more carefully. In this direction we may receive valuable suggestions from physical science, and we need not be surprised if the biologist, and physiologist, and sociologist have sometimes grown a little impatient or a little sceptical in presence of our too excessive religious theorizing. But correct theory comes before correct practice.

When the natural sciences step over their proper bounds into the territory belonging to metaphysics, and ethics, and sociology, and philosophy of history, and even religion, then comes confusion. Theorizing in physics is comparatively innocuous. Theorizing beyond is life or death. When physics deliberately sets itself to test and classify the phenomena it finds in the realm of mind and character, by the same crucible, and scalpel, and balances that it employs for the material and mechanical, then it ignores quality and reckons only with quantity—more absurd than measuring a bushel of oats by a pound of potatoes. Thought is no more commensurable with the motion of brain atoms than the odor of a rose with the soil in which it grows.

It is unreasonable to expect men of natural insight to remain all their days at the prosaic work of classifying and cataloguing phenomena, just as the librarian arranges his books on shelves and alcoves. His mind peers into the origin, and destiny, and essence of things. The child, even, is not satisfied with its rattle, it must see the inside of it. In Paul's day, he knew some enquir-

ing Corinthian would say, "How are the dead raised?" And Nicodemus asks at once, "How can these things be?" Could we see into the origin and history of any mystery, that would not affect its present validity. Make out any hypothetical scheme for the derivation of conscience through the dog's remorse or the ape's loves and hates and social instincts, and yet the human conscience remains as imperious, as sublime, as mysterious in insight as ever.

Another temptation of genius is to sit in judgment upon what can, or cannot be. Such a declaration assumes a knowledge of all that has been, and all the potencies and possibilities of the universe. Whoever presumes to say that a miracle has not taken place, because in his judgment it is impossible, or improbable, must assume omniscience. Moreover, if anyone assumes to set the limitations of human knowledge and say, this much you can know, and beyond that you cannot know, the very faculties by virtue of which the denial is made, are the same as those by which the contrary assertion can be made; and if their testimony is unreliable at one point, it is unreliable at every point, and we must end in Nihilism. Thus we see that the master minds of the world, to whom we are so much inclined to pin our faith, may be but blind leaders of the blind; and we must every one judge for himself, and our safest guide is our God-given common-sense.

We are devoutly and thankfully glad for the fairy tales of science and the long results of time to which we have fallen heirs. Other men have labored, and we are entered into their labors. Labyrinthine bowers of delight are thus opened up to us. Storehouses and laboratories of useful skill are at our service. But let us pause a moment in presence of the claims of the self-conscious nineteenth century, to ask how much has been added to the sum of human knowledge. Has it not been more in the revision and correction of the form of truth than in additions to its matter and content? Solomon "spake of trees from the cedar that is in Lebanon, even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes"; and I expect he spake just as wisely as our modern savans, although probably he could not

speak as learnedly or classify as correctly. Abraham, and David, and Job were as familiar with the heavens, and could read them to as good purpose as our modern astronomers, though wanting the lenses and the mathematical calculations. Moses was trained in all the wisdom of the Egyptians at Heliopolis, and Solon at Alexandria, and you might smile at the formulas of their physics, and the categories of their philosophy; but have modern universities produced any greater legislators or leaders? Pliny and Plato, Herodotus and Scipio, Euclid and Hypatia were all schooled in this oldest of schools. Will you rival them with nineteenth century historians, mathematicians, statesmen, or philosophers? Let modern thinkers speculate and they will see little further into problems than the old Eleatics, and Ionics, and Peripatetics, and Academicians of Greece; and they will speculate exactly on the same lines, only with modern form and phraseology. We think we see into the essence of nature and understand the secret of her forces; we say light, and heat, and electricity are only forms of motion, and the whole mystery is in a nutshell. Yes, but the nut is not cracked; you have only taken off the outer rind, only simplified the classification. What is the secret of motion? Moses knew more of that than any learned materialist can, when he said, "And the Spirit of God moved upon the face of the waters"; for you can get no conception of what motion is except out of the consciousness of your own self-originating spirit. It remains that essential truths and an insight into fundamental principles are implicit in the whole of our God-given nature. Observation can only widen the range and correct the application. Experience, our own and that of the race, may call us to recast and restate some of our beliefs; but we hold to the same old beliefs on which our grandfathers pillowed their weary heads. We do not take out the feathers, we only put on new slippers and ticking. We may modify and recast our teleology as Paley gave it to us; but there is the same Providence whose all-seeing eye is ever watching every atom, and every sparrow, and every spirit; the same infinite wisdom planning; the same strong hand at the helm, and the same great heart to answer prayer. We may interpret some formal statements of our family Bibles a little

differently from Luther or Wesley; but its truths, in essence and in inspiration, in grandeur of conception and in authoritative wisdom, are as incomparable and unimpeachable as they were to the muse of David, or Keeble, or Luther, or Watts, or Wesley.

After this digression we are better prepared to ask, How much can the modern doctrine of evolution, or any other doctrine, supposing it to be correct, give us that is new? In addition to the hitherto unobserved phenomena which its experiments may bring within our notice, it can only furnish a new method. Notice, only a method, a manner, a mode, a law, an orderly process. A law can do nothing, it explains no mystery, it is only a name for a way in which things are done.

Suppose, then, creation has been continuous, a doctrine quite scriptural within proper limitations, the rock upon which evolution splits is where it attempts to maintain that continuous development has been the only method of creation and providence. What are the facts to be faced? Candid observers must admit that there has been what Leibnitz termed creation *per saltum*. Matter itself reduced back to the most non-descript gaseous state, is a break. Life, sensation, thought, morals, Christ; these are breaks. Even if you accept but three, matter, life and morals, or but two, matter and life, the law of continuity is broken. It is certain that jumps and breaks have occurred. Then they are part of the orderly process of nature, part of her uniformity, or rather unity. If creation, by leaps, occurs twice or thrice, why not a score or a hundred times. In fact, it is more difficult to account for one or two breaks standing in rugged isolation, than for many. The many will be less of a marvel than the odd few. They better accord with the well understood harmony and symmetry of natural processes. Only concede that there is a Planner, and creation by leaps may be a large part of His plan. We may have to classify our species differently, but I think I see the sober, second thought of the scientific world, gradually coming back to the statement of the book of Genesis, that God made every creature after his kind.

There is another fact in nature that we must needs reckon with. It is that no property or inherent force belonging to

matter is lost or cancelled through all the transformations that higher life and organization may impose upon it. The energy of the lower is held in subordination to the higher energies as they successively come into possession. For example, gravitation is a most universal force in nature, inherent in all matter. If chemical force comes into play, it can modify gravitation slightly. Vital force comes into operation in the organized plant, and the sap runs upward, and the leaves turn toward the light. Sensation comes into play in animal life with a complicated, nervous and muscular mechanism, controlled by varying degrees of necessitated will-power, guided by instinct; and gravitation is still further modified by motion, and posture, and power. The free will of man, guided by reason, controls a still more highly developed brain and nervous system, and with power and freedom controls and manipulates all the lower forces of nature. Within a certain sphere, man works miracles with nature. But man is subject to gravitation the very moment he stops willing, or makes a mistake. I have no doubt that before long we will entirely change our crass conception of matter, as something extended in space, and possessing impenetrability and other properties. All we know of it is through the effect of its inherent forces on our physical senses. May we not come to the conclusion ere long, that matter is but a balance of forces; that an atom is an ultimate point of meeting energies; that all forces are finally transmutable into some form of motion, and that motion is ultimately traceable to will as the only self-originating force in the universe, and that the Supreme Will is always co-ordinate with the highest moral intelligence. Man is a highly organized and well regulated republic of forces, mechanical, chemical, vital, volitional, intellectual, moral and spiritual, and in this order of relation and authority.

I trust I will be pardoned if this part of our discussion has seemed unnecessarily protracted or irrelevant. It has brought us within reach of several positions we had in view at the beginning, and enables us to state more concisely some of our further convictions regarding man's moral life.

If man within his limited sphere can, adapting the term,

work miracles, that is, manipulate, modify, suspend, or counteract as many of the forces of nature as he understands, are not the miracles, prophecy and inspiration of Revelation perfectly natural, and just what we might expect from the Supreme Will of the Universe? If that Supreme Will is co-ordinate with the affections and intelligent motives of a perfect moral nature, may we not expect direct answers to prayer, and direct interpositions of the Will of the Most High? Can answers to prayer do violence to the usual uniformity of nature? If we say that man's will is free, shall we say that God's will is necessitated any further than His own moral nature may determine it? But, on the other hand, as the special divine force or life—the divine *afflatus*, if you please to call it—left every other force and faculty of the inspired man unimpaired for a combined effort, so that the result as it comes to us is full of the individualities and limitations of the man; so also, when God answers prayer, it is never to supersede the best efforts of our whole nature in the desired direction. Moreover, we must still reckon with gravitation. We must still have a regard for our physical nature and our environment, and their God-given ways of uniformly working, or we will suffer the consequences notwithstanding our prayers. Do not let us ask God to give us immunity from ourselves, or to contradict Himself. Do not charge Providence with all the sicknesses, and deaths, and accidents that occur.

We have seen that there evidently has been creation by leaps and bounds. God has, at sundry times and in divers manners, breathed fresh energy or fresh life into prepared forms, as He breathed the breath of lives into man's nostrils, when he became a living soul. Doubtless, after these lives have been born from above, they are started upon a career of development, each within its own sphere, and the laws of evolution, as they are propounded to us by modern scientists, will all have their operation within that legitimate sphere. Creation is everywhere spoken of in the New Testament as a new birth—a birth from above—a breathing-in of new life into man's soul. To man's intellectual life, and to all the lives and energies that he naturally possesses, there needs be added a newer and higher

one still, in order that he may fulfil the chief end of man. "I am come," said Jesus, "that they might have life, and have it more abundantly." "Marvel not that I said unto you, ye must be born again." The resurrection of the Lord Jesus Christ is the revelation to us of the Source of life: of all life,—physical life, moral life, and spiritual life. "In Him was life." I have wondered that the scientific world does not exclaim "Eureka!" at the empty sepulchre hard-by the walls of Jerusalem. Prof. Tyndall toiled long and arduously to find it, and forever dispelled the illusion that it could be spontaneously generated. Whence, then, comes this mystery of mysteries; life of all kinds, whose hiding has infatuated the soothsayers to pursue it in vain? Here is its Source! Here is its Author! "For of Him, and through Him, and to Him, and for Him are all things, to whom be the glory forever;" and "By Him were all things created that are in heaven and that are upon earth."

Among the things created by Christ are a new heart and a right spirit,—a superadded new life to man's other lives; or, if you please, a new energy added to his other energies, giving the promise and potency of evolution in a more highly organized totality of life. Conversion, then, is creation *per saltum*, at a bound, instantaneous, as we say in our theology.

Remembering that many lives or energies are bound up in the bundle of a human life, we will see that there is room for respectfully regarding the operation of the principles laid down by evolution as applicable even to the character of the organism in each individual new life, and to its future development. A man's present physical and intellectual life, and all his past history, have to be reckoned with. They, in turn, must modify the superadded life, and the resultant new life is the outcome of all the combined forces at play. Not even chemical and vital force cease to give their individual peculiarities to the kind of Christian produced. Mr. Beecher once said that it is good to be born well the first time. Transmitted brain and nervous modifications do count for something in the struggle for existence. Paul considered that the unfeigned faith that was in Timothy, granted a divine gift, still bore some hereditary relation to that which was in his grandmother Lois, and his

mother Eunice. Again, let the life be as promising as it may at the start, it needs a proper environment, and use inevitably develops function, and both together react upon the organism.

Consider how closely mind and body stand related. While utterly rejecting the superficial conclusions of materialistic evolution, it is evident that states of mind and states of body stand in a casual relation, the one to the other. Mind states and nerve states; psychosis and neurosis mutually start each other. This does not compromise the independent existence of the mind, nor give the assumption of any identity in the two forces such as is often implied in the conservation and correlation of energy. The nervo-muscular apparatus of the body may be started by chemical changes in the blood, producing atomic motions in the nerves which finally reach the cerebellum, and from that central office the message be transmitted outwards, or motion may be started by the thinking will acting directly through the cerebrum. In the one case it is automatic action, as in the beating of the heart and the heaving of the bosom; in the other it is volitional, as walking. Whatever is volitional must be transmitted in and out through the cerebrum or brain proper, and the independent mind must take counsel upon it and decide to act, or no result follows, else there is only sensation, and even that is not perceived unless the mind gives it attention. However, some actions that were at first dependent upon thought, and judgment, and volition, become in the end automatic, and do not need to be reported in detail through the brain cells by the will. Such is walking and playing on the piano, as we say mechanically, while the mind is wandering in day dreams. But you must needs first learn to walk and to play. The intelligent will had quite a task at first in writing this in, and growing it into the automatic mechanism of the nervo-muscular system. We see, then, what a self-originating and independent power the soul is, and what a wise provision Providence has made for good habits of thought and action. We see how it is possible to grow into our nervous system automatic morals as well as automatic music, to make a life of Christian morality a second nature and a delight. Physical forces acting upward toward the brain can

only act as stimuli. It is the independent mind that makes good or evil, much or little, out of these. What correlation had Milton's breakfast with the sublimity of his "Paradise Lost"? We will not deny a remote relation. But take some further facts as food for suggestion. A sudden emotion will paint a blush upon your cheek in a moment. Anxiety will turn raven tresses white, or they may "grow white in a single night, as men's have grown by fright." The same sudden emotion may, in a brief half hour, convert the nourishment which a mother bears in her bosom for her babe into rank poison. Great excitement, as in battle, can take away all sensation of pain. Years after an arm is amputated, you may have the sensation of pain in its little finger. Reverse the order of sequence. It is well known that cases of melancholy and insanity are caused by derangement of the organs of alimentation or elimination. Instead of ministering to a mind diseased, the physician must minister to a body diseased. Carlyle's indigestion was at the bottom of his savage manners. Shakespeare, the portrayer of character and conscience, often shows a keen observation of physical conditions, as in Hamlet:

" Bless'd are those,
Whose blood and judgment are so well commingled ;
That they are not a pipe for fortune's finger
To sound what stop she please."

Must we not consider these relations in our Christian morality? Some one has said that "no one was ever converted with cold feet"; certainly a rush of blood to the head confuses the thinking apparatus of the soul, and clear thinking is essential to clear conversion. Good ventilation and proper heating are no trifles in forwarding the success of religious services. You remember that anonymous and quaint plea for fresh air, "Oh, 'Sextant,' give us air." Sextons would be greater blessings to their generation if they had a course in practical science. The strange physical manifestations accompanying some old-time revivals are physiologically explicable, and affect neither the validity nor understanding of the moral work.

I can only indicate a few more practical suggestions that

might be extended. As a general rule, a healthy body is essential to a healthy Christian experience. Some bodily conditions altogether preclude the exercise of a lively faith, or buoyant hope, or decision and activity. Moral treatment cannot overcome all the difficulties until assisted by wise and kind physical treatment. Some besetting temptations, as irritability of temper, are intimately associated with overwrought nerves and a disorganized digestion. Prayer and watchfulness need to be supported by a Christian regard for the health of the body, which is a temple of the Holy Ghost. On the other hand, how do some forms of faith cure succeed? Evidently through the repose and buoyancy of a restful mind acting directly on the nervous system, and that in turn starting a healthier action in all bodily organs. For parallel reasons, a healthy and bright religious and moral sentiment will give a healthy glow to the whole body, and fortify against fatigue and languor, and help to ward off diseases. A soundly converted man may, through the direct effect of the soul on the nerves, gradually grow out some diseased tendencies acquired from previous bad habits. This is one of many ways in which the gospel has a promise for the life that now is, as well as for that which is to come. Every Christian must be happier and healthier than he otherwise would be.

Medical missions have undoubtedly a more important part to play in the future. Knowledge and skill to heal is now substituted for the early Church's gift of healing; but we have not yet filled its important place in the work of saving the uncultured heathen world; nor have we quite caught the force of the correlation which the Saviour instituted between healing bodies and healing souls. He went about preaching the Word and healing the sick. The cure of the body prepares the mind for the cure of the soul, and for after service. In our home work, in our attempts to reach and elevate the masses, we have often been oblivious of the importance of the helpful physical conditions. Hugh Price Hughes said epigrammatically, that "We have been so busy saving souls that we have neglected to save men and women. The Salvation Army was discouraged in its spiritual work among the submerged tenth of London, until it

found a fulcrum in the physical and social condition of the poor. It is sometimes said that the shortest way to a man's heart is through his stomach, a proof, I presume, of the strength in survival of the earliest animal organ and function; a proof, too, that even a tea-meeting, if properly conducted, may be made a means of grace. But, in order to reform and save the masses, we need to begin with their social conditions—employment, wages, food; better, healthier, brighter homes; economic habits; all these will set the mind free for higher moral and religious claims.

Fidelity to our subject demands that we now deal more closely and specifically with Christian ethics. Without finding time for the endeavor to establish the position, we will risk the assumption that conscience is not so much a distinct faculty as it is the consensus of all man's faculties in their highest effort under the crowned kingship of the will. Now, it is about the right and title of the will to leadership that all the contradictions of empirical speculation are chiefly concerned. Doctrinaires of evolution are here thrown upon a dilemma. If they must needs take cognizance of man's intellectual and moral nature, they are committed by their principles to give to his whole nature an empirical, mechanical, and uniformly necessitated interpretation, or else they must be disloyal to their principles and yield up large concessions. So Clodd, in his "History of Creation," says, "If the theory of evolution be not universal, the germs of decay are in it." Jeremy Bentham reduced morals to a system of arithmetical calculation of consequences measured by the amount of pleasure derivable. John Stuart Mill, when he saw the inevitable drift of Utilitarian morals, shrank from the conclusions and endeavored to introduce qualitative as well as quantitative differences in pleasures, asserting that mental pleasures were not only the highest, but were incommensurable with others. According to Bentham, virtue and vice were only good or bad moral arithmetic. John Stuart Mill also tried to get rid of that ugly word, necessity, by saying that motives did not necessitate an inherited tendency; they only determined its action—a distinction without a practical difference. Bain previously discovered that egotistic Hedonism, or making individual

happiness the standard, would lead to universal war and struggle. He therefore introduced inherited social instincts and sympathies, common to apes and domestic animals, as one factor in the calculation. Fancy a dog sitting down on his haunches to determine what was his present duty, to hunt or to point, or which would best promote the general good of dogdom. It is just as difficult to pass from egoism to altruism as it is from quantitative to qualitative pleasure; they are different species with a gulf between.

It is a fortunate thing that men are practically better than their creeds would make them. This is due to their environment—to the all-pervading Christian atmosphere in which they live and move and have their being. In my garden, last year, I inadvertently sowed two kinds of squash and two kinds of corn, in close proximity. The result was that each took on some of the complexion of the other. Thus it is that the lives of men are being unconsciously colored by the teachings and spirit of Christianity. George Eliot, while trying to resolve God and immortality into speculations, could not so deal with the imperiousness of conscience. The facts of my nature are: I am, I think, I can, I ought, I will. Duty is what Kant defined it to be, a "categorical imperative." It demands obedience though the heavens fall, though a thousand of the strongest motives press in the opposite direction, and holds the will responsible for decision. As Robbie Burns says, "It acts uncaring consequences."

Will is always an exception to the uniformity of nature. It is the unexpected that happens in this sphere. Freedom is the law of mind, just as uniformity is the law of matter, and thought dominates the world. If I discredit the highborn testimony of consciousness to freedom, I may as well discredit it everywhere. One cannot at present avoid the conclusion that the most consistent and thoroughgoing evolutionist is the agnostic and the materialist, and that if the Christian accepts a part of the doctrine as far as it can be applied in natural history, he would do well to re-baptize his theory by some new name, such as developmental causation.

I have been, perhaps, at fault in using the terms, Morality

and Christianity and Religion, somewhat interchangeably. Can there be correct morals without religion, or religiousness without correct morals? In the popular conception of religion, the world affords too many examples of the fact that they are divorced; but in the correct understanding of each they are inseparable. The natural conscience has always been fortified by natural religion, and Christian morality is simply applied Christianity. Man is religious by nature, and the world is full of religions, false and true. But confining ourselves to the Christian religion, a good deal of what passes for popular Christianity is merely disguised Hedonism, or Utilitarianism. The man whose object is to obtain all the happiness and joy he can out of religious exercises, and religious experiences, and religious meetings, is only a Hedonist, or if he is solely calculating the benefits of religion to him and his family, he is a Utilitarian.

Christianity, however, is in essence an ethical system. It appeals to, and lays its foundations upon, the capacities of the natural conscience. Paul speaks of "commending ourselves to every man's conscience by manifestations of the truth." This is how the truth as it is in Jesus finds a response in the heathen world. The great atonement has many aspects, and it is only by unduly exaggerating and perverting its forensic aspect that it is made to appear as an unjust and immoral substitutionary suffering of the innocent for the guilty. It is also the highest act of self-sacrificing love, and is from a Father as well as a Judge. Pardon and justification institute a change of personal relations to a personal God, and do not do away with the natural consequences of past sin, and it remains universally true "that whatsoever a man soweth that shall he also reap." The only escape is the escape which a new life and better habits will give. Repentance is a moral act, implying insight into sin and an abandonment of sin. Faith is a moral act, for as repentance puts right with the past, so faith puts right with the present by right relations, and conserves right for the future. I need not multiply Scripture teaching upon the direct moral power of true religion, as when it is said, "Love worketh no ill to his neighbor, therefore love is the fulfilling of the

law." It has always been a difficulty in ethical science to find a satisfactory standard. Duty, the good, the true, are too general and abstract, and liable to subjective misinterpretation. Kant made a marvellous advance toward the solution when he said, "Act so that the maxim of thy conduct shall be fit to be universal;" but that rule would require an inspired insight into the true elements of fitness for universality.

Our Saviour Christ, long before, combined in one short sentence of divine wisdom the standard for uniting egoism and altruism: "Thou shalt love thy neighbor as thyself." Only common-sense is required to measure altruistic love by self-love and to apply it to daily life. "Christ is the end of the law for righteousness to everyone that believeth." He is a practical standard, an objective motive, and a subjective power. This is the culminating point in which the gospel conserves morals and differs *in toto* from all other religions, no matter how many pretty moral maxims they may contain.

The Romans were once the Puritans of the heathen world. We get considerable of our jurisprudence from the sturdy days of the old Republic, and we get our name religion from the same source. In "the brave days of old," when all the manly virtues flourished at Rome, religion was much the same as temperance, and meant self-government; but, alas! how lamentably Roman religion conserved Roman morals. Matthew Arnold said that "religion is morality touched by emotion." Evidently the cold calculations of Utilitarian ethics need the touch of something with warmth and life. Seneca, the noblest stoic of them all, cried out, with touching pathos, from the midst of the corruption and decay of the empire: "No one has strength enough to rise by; some one must stretch out a hand."

Whilst he was lamenting, that very helping hand was stretched out from Gethsemane and Calvary. What was the pre-eminent work which Christ came to do? Was it not to give power to the faint—to enable us to carry into effect His sublime teachings, and the lofty demands of our own conscience? This the Saviour does by adding a new spiritual life, or force, or vitality to the sum of our natural forces, physical, intellectual, and moral. The Divine Spirit comes to

maintain this spiritual life, as He maintains all life. Christ calls it a baptism of power. That word *δυναμις* means force. It is, then, a baptism of moral force or energy, or what we call "force of character." This spiritual vitality not only gives a higher insight into duty, but so reinforces the human will that it is made master of the situation, and rendered perfectly free to choose its own motives. I strongly believe that much of the philosophical ethics of the day, such as Leslie Stephens, Herbert Spencer, and J. S. Mills give us, approaches a description of the moral condition of the unconverted man. In him the will is largely determined by motives, and his character is shaped solely by his inherited and acquired tendencies, his training, and his general environment. This is what an analysis of subjective experience gives most men. The Scriptures, on the other hand, constantly classify the world as composed of natural and spiritual men, and the differentiation is made by the mark of freedom of the will to do right amidst all motives and all circumstances. Jesus said, "If the Son make you free, ye shall be free indeed."

"He is the free man whom the truth makes free,
And all are slaves beside."

Before that new life is added, "to will may be present with me, but how to perform that which is good I find not." What do we mean after a long, hard struggle, and a final decision, looking perhaps worn out, saying, "This struggle has 'taken it out of me.' I am exhausted." Does it not show that the human will was meant to be final arbiter and king, and that sometimes it has to fight for its rights, and put forth effort at the expense of the nerves?

Finally, we see wherein the essence of the sinfulness of habits injurious to the body lies. They rob the will of freedom to act intelligently, morally, religiously—for the will is also dependent upon the healthy condition of the nerves and brain for acting out its purposes. Suppose a man has so developed an inherited proclivity, as when we say intemperance has become a disease, and the victim pleads inability to resist temptation. He is a subject of pity; he often struggles in

vain, but still he is responsible for his irresponsibility. He is responsible for the past, and even now he can will to abstain under favorable conditions. Consider how much mastery the will has over its servant, the body. It is an undoubted fact that some people pull through a sickness by sheer strength of will, where others would have given up and died. The "Christian Scientist" succeeds solely by encouraging and reinforcing the will of patients, and inducing them to make light of disease and pain. Under this breezy, jaunty air of the will, the whole nervous system tones up. It is a treatment that cannot reach any but nervous troubles, and though the doctrines of Mrs. Eddy are a jargon of half christianized pantheism, I believe that, within limits, the practical outcome is good.

The will, however, depends on brain tissues, furnished with good oxygenized blood, for its instrument of action. The vaso-motor nerves controlling the carotid arteries automatically contract their circumference at nightfall and after weariness, and sleep ensues, because the sluice gates have closed down upon the flow of blood into the brain. The automatic functions go on, but the will has lost control. Thoughts and feelings come and go at their sweet pleasure in wildest fantasy. Dreams, however, will bear some relation to the second nature and the habits, though a Christian cannot expect them to be always good or pleasant. Hypnotism reverses the order by calling off the will from action, and blood leaves the brain and stupor ensues. Mesmerism, under the opportunity of this stupor, engages the attention of the will only through the suggestions of another strong-minded person, whose suggestions are followed simply because the somnambulant will of the patient does not call a halt or give attention. I cannot but think it wrong to submit to such degradation, and that to allow the will to be tampered with cannot but be productive of evil. Some bodily disorders, especially of a nervous character, interfere with the free action of the will. Such persons, similarly to the mesmerized subject, are open to suggestions and temptations that otherwise they would not feel. Shakespeare makes the overwrought and distressed Hamlet say :

“ The spirit that I have seen may be a devil,—
And the Devil hath power to assume a pleasing shape ;
Yea, and perhaps, out of my weakness and my melancholy,
As he is very potent with such spirits,
Abuses me to damn me.

Some cases of demoniacal possession mentioned in the New Testament seem to be of these unfortunate sufferers from diseased nerves and brain, whom the Evil One could easily lead and control by his fiendish suggestions. In instances of the opium habit or alcoholic habit, the brain is either robbed of blood, or supplied with a fermented or poisoned blood. The drunkard will lose the control of his muscular mechanism, as in walking; yet, by habit, that ought to be almost automatic in an adult. How much greater, then, must be the loss of control of the mental and moral powers? This goes to show that every injury done the body, in however slight a degree, is an injury done the soul. It can only be pardonable on the score of ignorance. But inasmuch as a man at forty is either a fool or a physician, he is a sinner if he keeps blundering. A great many social customs, habits of living, and methods of amusement are immoral simply because they are unhealthy. Is it a trifle to injure in any degree, by careless and irregular habits, the manhood of an intelligent will? He who trifles with health trifles with eternity. It is not a matter of temporary inconvenience, it is momentous with the issues of immortality.

The will may also in turn affect mental states, as well as bodily ones. Some cases of insanity are entirely due to a spoiled, petted, and ungoverned temper,—not an ungovernable temper; the time was when every quick temper was easily governed, and every child will rise up to call its parents blessed who compelled it to exercise a self-control over its pets, and sulks and anger, for “he that ruleth his spirit is greater than he that taketh a city.” I will be excommunicated by all sentimentalists if I maintain that love should never be blind. An intelligent and conscientious will can always select and choose the fit objects of its love. The will can control love by the amount of attention it is ready to bestow.

It is devoutly to be desired that, while paying every attention to physical culture, a matter too often slighted in our edu-

cational institutions, the highest importance be assigned to lessons of self-government. Without the "*mens sana in corpore sano*" there can be little permanent progress, and many a promising scholar has failed to keep up with the marching columns in the battle of life. The stomach is the base of supplies for the brain, which, in turn, is the base of operations for all the mental and moral powers. Clear vision, buoyant hopefulness, and decision of character wait on good digestion. Field sports are helpful in developing the hardier virtues of courage, self-reliance, and self-discipline. Yet I would forego all these advantages rather than have a child of mine taught that character is the outcome of circumstances; that what he is and will be, depends upon inherited nervous modifications and environment. I would he were taught that, while all these are helps or hindrances, he has his destiny in his own keeping. His first, and his daily task, must be to learn to govern and teach himself. Let him never for a moment imagine himself the football of circumstances; never the harp upon whose nerve strings the passing breezes of inclination may play what tune they please. No motive should be permitted to dictate until it has sustained its case before the bar of conscience. The will needs to be strengthened equally with the muscle and the brain. The will must set about the task eliminating hereditary taints from the character, as it may set to work with intelligent care to grow impurities out of the blood with measurable success. The will must go out among surrounding difficulties, as Samson among the Philistines, and conquer them, or they most surely will put out its eyes and make it grind at their mill. I would like to teach my boy that the Spirit of the Lord comes upon a loyal will as it came upon Samson. I would like to remind him of Christ's promise to every disciple to baptize him with moral strength. Aye! I would like him to understand that though he came into the world weighted like Sinbad the Sailor, he may lay aside every weight and the well-circumstanced sin, and run with patience the race set before him, inspired by the incomparable Jesus, Captain and Perfecter of faith.

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LIBERALISM IN THEOLOGY—ITS HISTORY,
TENDENCIES AND LESSONS.

LIBERALISM implies a demand for liberation. Its merits will depend altogether upon the degree of injustice or of error attaching to existing restrictions. Attempts at liberation from wise and lawful restraint are wicked and rebellious. Attempts at liberation from cruel and unjust restraint are heroic and praiseworthy. We become enthusiastic as we think of 1649, 1688, and perhaps 1776. But we lament the havoc and ruin caused by revolutions, in which atheism, communism and nihilism are the inspiring forces, like those of 1789 and 1870. Liberalism, whether political, social, philosophical, ecclesiastical or theological, will be a curse or a blessing according to its aims and its impulses. Surely Bishop Bourget, of Montreal, in his pastoral of May, 1854, transcended the limits of reason, when in terms almost identical with that of the papal syllabus of 1864, he said, "Liberty of opinion is nothing but the liberty of error which causes the death of the soul." Liberalism in itself is an unknown quantity so far as it indicates any definite policy or purpose. A liberal in France may be a raving atheist, a liberal in England may be an intelligent and devout local preacher. The one may seek to dethrone God, and the other may peremptorily demand the maintenance of law and order. It is to be observed, too, that liberalism may be a thing of heredity. Some men are so constituted that, notwithstanding their respect for the Bible, they forget its salutary counsel, "My son, fear thou the Lord and the King, and meddle not with them that are given to change." They carry the natural law into the spiritual, and for that matter, into every realm, and declare most truthfully that without change they must die. As for them, they only live by changing. Others are so constituted that they are only content when they can calmly say, "Since the fathers fell asleep, all things continue as they were from the foundation of the world." So that temperament, environment and heredity all affect the question of the character and degree of a man's liberalism.

But no liberalism is to be commended but what seeks freedom from improper restraint ; and no conservatism can be defended which would conserve what is vicious or useless, ready to decay and perish. As the good Quaker Whittier has it :

“ The outward rite, the old abuse,
The pious fraud transparent grown,
The good held captive in the use
Of wrong alone,

“ These wait their doom, from that great law
Which makes the past time serve to-day ;
And fresher life the world shall draw
From their decay.”

It will, therefore, appear from the foregoing, that liberalism in theology may be a vice or a virtue, according to what it antagonizes. It is surely a vice if it opposes God and divine authority. It certainly is a virtue when it opposes such elements in religion as are erroneous and indefensible. I am not now speaking of atheism, which is altogether without the limits of our discussion. Just as liberals in politics could no longer be treated with consideration as a respectable political party when they organize in armed rebellion against a good government, so liberals in theology rule themselves out of the category of our consideration when they madly “rush upon God, even upon His neck, upon the thick bosses of His bucklers,” and strive in their weak madness to dethrone the Almighty. The liberalism of which I speak is within the churches, and recognizes ecclesiastical organizations. It is dogmatic laxity, looseness of adherence to theological symbols. Let us briefly study its history, its present tendencies, and the lessons which it suggests.

I. ITS HISTORY.

The faith of the apostolic and sub-apostolic Church was the simple acceptance with the heart of Christ as the long desired Saviour. The wonders of His incarnation were so recent and fresh in the knowledge of believers, that there was little disposition to question them. Cardinal Newman (in his “History of the Arians,” p. 36) very significantly avows his opinion that “freedom from symbols is abstractedly the highest state of

Christian communion, and the peculiar privilege of the primitive Church." If any tendency to error manifested itself, it was rather in a conservative than in a liberal spirit. It was found in a jealousy for the old and an unwillingness to surrender the obsolete. It was in the demand made by Judaizing Christians to retain the ancient ritual and ceremonial in the new and wider dispensation. Such a thing as theological liberalism did not appear until we find it in the form of Gnosticism, either Judaizing or anti-Judaizing, which, in an eclectic spirit, sought to combine Christian elements with eastern theosophy and Neo-Platonism. Judaizing Gnosticism, Paul has occasion frequently to combat, especially in the Epistle to the Colossians. Among sub-apostolic fathers there is a perpetuation of the same simple, practical, devout and trustful spirit found in apostolic times. This is illustrated in the beauty and spirituality of Justin's Apologies, and in the practical character of that precious, patristic fragment brought to light by Bryennios, Patriarch of Nicomedia, in 1878, the *Didache* or so-called teaching of the twelve apostles, written certainly within the lifetime of St. John.

Coming into the third century, we find lax views in theology manifesting themselves just where we might expect them in that great centre of religious and philosophical speculation, Alexandria. The place was suitable to this laxity because of the strange miscegenation there of all kinds of faith and philosophy—Parseeism, Judaism, Christianity, Gnosticism, Platonism, Neo-Platonism, Aristotelianism. Anything under the sun, new or old, would get a hearing and a trial there. The product of such unnatural union was increased monstrosity of opinion. The Alexandrine Fathers, however, were for the most part loyal to truth. Origen showed a spirit of independent research surpassing that of any of his predecessors, a spirit which was probably quickened by persecution and harsh treatment by his ecclesiastical superiors. But though in the main orthodox, he developed some doctrines which were misunderstood, and others which were positively erroneous. Of the former there was the scriptural doctrine of the eternal generation, and the hypostatic subordination of the Son, in which some have found the germ of

Arianism. About his theological opinions there were conflicting views in his own times, as there have been ever since. He was the Beecher of his age. Men have been disputing ever since he died, in 254, whether he was orthodox or a heretic. Bishop Bull, a very high and conservative Anglican authority of the seventeenth century, in his well-known work, "Defence of the Nicene Creed," absolves him from the charge of heresy in Christology. In Eschatology, however, his misguided charity and defective views of divine justice led him to doctrines concerning human destiny not in harmony with Scripture. He is the apostle of the doctrine of Restorationism.

I need not go through the round of factions, and fights, and shibboleths, which were the outcome of the Arian controversy, producing in the fourth century not liberty, but lawlessness of opinion in the most sacred department of Christian thought, Christology, a license of which we would positively be ashamed, up in this nineteenth century, even if it manifested itself in Leipzig or Boston. My ministerial readers will recognize their old friends of college days when I mention the Homœans, Anomœans, Homoiousians, Eusebians, Arians, Sabellians, Pneumatomachoi, Nestorians, Monophysites, Monothelites, Patripasians. I would be tempted to join the latitudinarian of to-day, in his contempt for the whole mob of these theological factions, did I not remember, that amidst them all, truth was being brought out into greater clearness by contrast with error, and that the doctrines of the Trinity and the nature of Christ were then passing through a moulding period, at the completion of which they reached a form in which they have ever since been accepted by catholic faith. The Arian controversy necessarily produced liberalism in theology, for it came at a transitional period when the old simple heart-trust of apostolic times was declining, and when no dogmatic tribunal had yet appeared, like that of the papacy, to compel submission to authority. There was enough of the anathematizing spirit abroad among both Catholics and heretics, to deal out curses liberally, but curses did not amount to much unless endorsed by imperial approval, and from 325 until the triumph of the Catholic faith under Theodosius during those one hundred years heretics

were rather more in favor at court than the orthodox, and Arianism in the meanwhile, rapidly spread itself by missionary activity among the western and northern tribes of Barbarians. The natural tendency of the Eastern Church continued after the fourth century to be speculative, but the general decadence of the Church resulted in stagnation, intellectual and spiritual. The transition of spiritual life to the west gave the Latin Church power to cope with the difficulties arising from the invasion of the northern tribes, and amidst the wreck of the Roman Empire, in 476, it found in the Bishop of Rome the centre of power and the great leader so much needed at this crisis in the new order of society. It was no time, therefore, for liberalism when the fountains of the great deep seemed to be broken up, and men found with some degree of truthfulness that the Roman Church was the only ark of safety. The Western Church entered upon the new order in a spirit of intolerance and unquestioning faith and obedience. This is illustrated at once by the case of Pelagius. Rome was plundered by the Goths in 409, and the arch-heretic, Pelagius, bid defiance to Augustinianism three years afterwards. He found some countenance in the east, but in the west was at once excommunicated and driven into exile in 418. The Church went so far in its conservatism as blindly to accept Augustinianism with all its horrible doctrines, and liberalism was crushed everywhere in the west, except, perhaps, in Gaul, whose southern towns were settled by Greek merchants and emigrants, among whom Greek thought prevailed, and where it resisted even up through the tenth century the Augustinian theology, and the unfortunate Gothschalk, the Calvin of his times, in consequence of Gallican liberalism was compelled to undergo most cruel torture.

In the Scholasticism of the twelfth century we have the next appearance of restlessness under doctrinal restraint. Scholasticism itself was designed to be subservient to dogmatism, but, as might be expected, a taste of freedom in the realm of speculation only gave some of the disputants of the times a greater eagerness to follow the guidance of reason rather than of faith, and so disgusted with the "formalities, quiddities and hæcœities"

of the Schoolmen, Abelard (Ob. 1142) announced the rationalistic principle *Nil credendum nisi prius intellectum*, and became the real founder of modern rationalism, but was soon crushed by the overbearing power of his relentless and mighty opponent, St. Bernard.

I need not specify the evangelical movements of the Albigenses, Waldenses, or Lollards, as latitudinarian. Such they really were not, for while they revolted from the dogmas of Romanism, their work was conducted in a spirit of extreme conservatism as regards not only the essentials of Christianity, but also in many instances as regards the maintenance of ecclesiastical order. Among mediæval Romanists, John Duns Scotus should be mentioned as rejecting the errors of Augustine, and initiating in the Roman Catholic Church a more liberal theological party which to this day goes by the name of the Scotists, in opposition to the Thomists, or followers of Thomas Aquinas, who are Augustinian.

As we approach the Reformation, we feel the undertow in the ocean of thought caused by the storm before us as yet unseen. Ominous currents are moving society and the Church. The renaissance in arts and humanism in literature made men think, and gave them new aspirations. The fall of Constantinople, in 1453, brought to the west an argosy of Greek scholarship and literature, and classical studies were everywhere the rage. L'Abbe Gaume finds the cause of all the horrors and evils of Protestantism in this very revival, so that with him Protestantism is identical with Greek and Roman Paganism. It is a common thing for Roman Catholic scholars to disparage classics because of these supposed evil effects of their study. But to classics Protestantism owes much for the intellectual quickening and vigor which gave it birth. In Plato is the inspiration of the great movement we call Humanism, and in Humanism we find one of the most active agencies leading to the vast social, political and ecclesiastical changes which, in the sixteenth and seventeenth centuries, produced our modern society. In this movement classical studies were well ranked among the humanities, for eminently humane they were, with their elevating and liberating influence which

produced such writers as Ariosto, Rabelais and Shakespeare, such scholars as Copernicus, Reuchlin, and Erasmus, such epics in stone as St. Peter's, The Madeleine, and St. Paul's, such kingly genius in art as Raphael, Da Vinci, and Correggio, and such universities as Heidelberg, Tübingen, and Halle. Humanism in Italy unfortunately tended to scepticism, with which even the Pope himself, according to standard Roman Catholic authority, was tainted. So the Pope Leo X., while revelling in the beauties of revived art and classical literature, only laughed at first when he heard of the Lutheran movement in Germany, regarding it merely as a squabble of monks. But the very culture which he enthusiastically encouraged and patronized was only preparing the way for ecclesiastical emancipation. With increasing boldness and independence, men demanded what would meet their heart need, what would satisfy their moral and spiritual hunger. The Church had nothing but a stone to give when they cried for bread. Art and classical literature, with all their beauties, were utterly insufficient. A rose cannot appease hunger, a painting cannot renew the heart. Hence the Reformation, a new order, a new life, a new world, a revolution—social, political, ecclesiastical, theological—and yet how strange that the mighty change produced so little havoc, that it was effected without greater ruin. The peasants' war, and the Anabaptist excesses were the only radical demonstrations which marred this wonderful movement. It was conservative. Why? Because it was a revival as well as a reformation. True revivals are always theologically conservative. It was a religious revival in its Lutheran form in Germany and Scandinavia, and more so in its Calvinistic form in Switzerland, France, Holland, England, and Scotland. The consequence was that theological liberalism had but little place in the Protestant Churches of the sixteenth century.

This abuse of the freedom secured by the Reformation did not come until the seventeenth century, and then, as now and ever, theological laxity was a recoil from dead orthodoxy. The theological temper, as before, was conservative, but spiritual life was declining. Writers of historical theology, like Hagenbach, Shedd, Klieforth, Sheldon and Crippen, all

make their chronological divisions to include a period following the Reformation, frequently called the systematizing period, in which Protestantism seemed to have its attention almost entirely absorbed with the structure of creeds. This extends from 1600 to a short time before the Wesleyan revival, which was pre-eminently marked by catholicity. The importance of doctrinal definition was so exaggerated that, in the battle of the creeds, catholicity of spirit was almost forgotten. This creed conflict, succeeded by and coupled with the liberalism and democracy of subsequent history, led to the condition of things which has since confessedly been a reproach to Protestantism; namely, the appalling increase in the number of sects. At first, there were sects corresponding to all the diverging opinions, but soon a theological novelty could be held without being enshrined in a new organization. Such theological vagaries, unaccompanied by spiritual life, only excited disgust, and prepared the way for modern theological liberalism. History compels us to say that this had its origin in England. The fountain head is the Deism of Lord Herbert, of Chesbury (ob. 1648), which was of the purest and most devout type. It appeared as an angel of light, but soon led into grossest darkness. I need not delay to trace the outcome as affecting Germany and France, producing in the former the scholarly rationalism of Semler, Michaelis and Ernesti, and in the latter the materialism which had its climax in that carnival of hell, the Revolution of 1789. Continental infidelity again had its reflex influence upon England, where evangelical faith, chilled by such cold blasts from the continent, would have been killed, were it not for the Wesleyan revival, whose mighty influence and vast operations were, according to Lecky, the salvation of England, morally and religiously as well as politically.

The history of this great revival teaches these three somewhat different principles: first, that dead orthodoxy is spiritually powerless; second, that spiritual life is better than a correct creed; and, third, that catholicity in the recognition of spiritual life, even when associated with erroneous opinions, is compatible with most conservative orthodoxy. In other words, Wesley's position was, that a man may hold very erroneous

views and be a child of God ; and, second, that in acknowledging such spiritual kinship he did not compromise essential truth. One might expect that catholicity so broad would be abused and made a cloak for serious error. Not so. The best guarantee for orthodoxy is piety. The best antidote to heresy is earnest consecration. The events of the past century have resulted in this, that the Methodist Church, which has shown, I think, the broadest catholicity in gladly recognizing goodness wherever found, whether in heathen, Unitarian or Romanist, has now the distinction, in my opinion, of standing forth as the most conservative in theology of all Protestant Churches, so that in the growing latitudinarianism of our century Methodism has had but little part. We fully understand that unfavorable critics interpret this fact as an evidence of intellectual stagnation. I am not aware, however, that to walk in a wrong path is any more sign of life than to walk in a right one. I do know that Methodism was never so active intellectually and educationally as to-day. A sample of adverse criticism is afforded from Germany, where Methodism, both British and American, is making decided progress. The movement here has been regarded with dislike or open hostility, even by men whose names we hold in honor. Christlieb as well as Strauss, Luthardt as well as Pfeiderer, have spoken unfavorably of Methodism because it seemed to them to rest, as Pfeiderer has said, "on no philosophical or critical principle, and to be designed to promote emotional more than intellectual life." More favorable than either evangelical or rationalist German is the cordial estimate of Methodism made by the great Roman Catholic Church historian, Alzog. That the latter commends while the others disparage only confirms our statement of the conservative position of Methodism. But have we no theological liberalism whatever in Methodism,—no distinctly defined drift in the direction of latitudinarianism ? Well, candor compels me to say we have, but, in my opinion, it is exceedingly small as affecting the 35,000 ministers of universal Methodism. We had one lamented case in Montreal, in 1878, the remembrance of which excites only sorrow, although the action taken in the case was the only one possible. Here and there, there is a

ripple of excitement at the cry of heresy, but the sensational journalist finds it does not amount to much. British Methodism is feeling the influence of latitudinarianism in a more decided form. This we have known for some time past, as we have observed the career and the views of such men as Lloyd Jones and J. W. Dawson. (The latter has lately left Methodism.)

But I am far from believing that such a man as Dawson was a typical exponent of British Methodism. I read its weekly and quarterly journals with care. I know "its works and its labor, and its patience, and how it cannot bear them that are evil." I believe that if the 3,500 Methodist ministers in England were canvassed, not ten per cent. would express themselves in sympathy with Dawson's theological liberalism, although we admit that probably fifty or sixty per cent. would be in sympathy with his social and political liberalism.

Outside of Methodism, latitudinarianism shows itself in the Broad Church party of Anglicanism, represented by such brilliant names as Arnold, Maurice, Kingsley, Stanley and Farrar, whose genius, scholarship and broad sympathies are apt to bewitch the unwary and draw them into serious error. It has appeared in such representatives of Presbyterian Broad Churchism as Tulloch, Marcus Dods, Robertson Smith, Irving and Briggs. Congregationalism, everyone knows, is honeycombed with it. Anglicanism, with its ponderous tomes of canon law, seems powerless to cope with it by legal process. Presbyterians, while earnestly resisting it, are trammelled and embarrassed in having to defend peculiar tenets of Calvinism. I anxiously desire that Presbyterianism, in ridding itself of the incubus of Augustinianism, as it is certainly now doing, may continue its old-time courage and persistency in defending evangelical truth. In casting off her Calvinism, may she lose no precious element of Christian doctrine. The points at which latitudinarianism shows itself are, lax views of inspiration of the scriptures, and more particularly of late, as to the construction of the Old Testament Canon, substitution of the will o' the wisp Christian consciousness for revealed teaching, pantheism, modalistic views of the Trinity, modified views of man's depravity and guilt, views of the atonement confined to the moral influence theory,

or at best, the Grotian theory, depreciation of divine justice by plausibly emphasizing divine love, lax views of Church order, and of the institution of the ministry, and as the ultimate, the climax of latitudinarianism. a lax view of the destiny of the wicked showing itself in the unscriptural doctrines of restorationism, conditional immortality, or in its mildest form, post mortem probation. Lax views of sin and its penalties follow all the rest as well as anticipate all the rest. Where such views prevail, the whole doctrinal system is imperilled.

II. TENDENCIES.

We have thus briefly traced the manifestation of restlessness under doctrinal restraint through the entire history of Western Christianity. Collating and digesting all these facts, let us ask in the second place, what are the present tendencies of theological liberalism?

The first conspicuous feature of modern liberalism, I notice, is its growing tendency to ignore authority. I am far from believing that all the scholarly critics whose views we reject are inspired by a destructive or rebellious spirit towards the Bible. Welhausen, Graff, Kuenen, Robertson Smith, Driver, Workman—many of these men are honestly trying to be unbiased, but I believe that unconsciously they are influenced by the demand for unrestricted liberty.

The age is one of revolt against authority. Despotism is being humbled, its edicts are despised, and its power, at least in Anglo-Saxon lands, is broken. But in all emancipation there is peril, and we need to beware lest, after throwing off the yoke of mediæval oppression, we should rashly despise all authority. Here is the greatest damage of the hour imperilling all human relations and our personal relations to the divine. It imperils the relation between parent and child, master and servant, ruler and ruled. These relations, believe me, are falling into contempt, and some of these very words are becoming obsolete. The terms servant and ruled have in many quarters become offensive. Their departure from colloquial speech marks a crisis in our social and moral history; many people do not like to be regarded as servants or ruled. The language of the rebellious

heart is not only, we will not have this man to reign over us, but we will have no one to reign over us. I venture, however, to-day just here incidentally to put in a plea for authority, not for the divine right of kings, not for any arbitrary political power, not for the tyranny of capital, not for the intolerance of ecclesiasticism, not for the assumption of the dogmatist, either in theology or in science, either for religion or against it; but a plea for reverent recognition of the Supreme Being, and for a glad acceptance of the bonds which He places upon us in our various human relations. The noblest hearts and best developed minds in all our communities recognize our obligations to such authority. Men are atheists because they are rebellious, and they are rebellious, "despisers of government," as Peter terms them, insubordinate and perilous to society, because they are atheists. Their liberty and disorder became the heaviest oppression. No tyranny can exceed that of godless mobs like those of Paris, in 1789 and 1870, and of Chicago, in 1886. No freedom is like that of intelligent, cheerful obedience to God and law, based on justice and truth. No peace is like that of the man who obeys the divine Christ. "Take my yoke upon you, and learn of me, and ye shall find rest unto your souls." No civilization is abiding but that in which law and order are conserved and authority, divine and human, respected.

The tendency is to supersede evangelical faith with Deism. The world is recoiling and recovering from the dangers of materialism. The amazing development of physical sciences, within the last thirty years, leading to a blind worship of physical force, resulted for a time in a haughty disdain shown to the teachings and divine authority of Him "whom even the winds and the sea obey." By way of patronizing concession, agnosticism was adopted as a convenient resting-place, so that when you would talk of the supernatural and narrate miracles most reliably attested, all the critics had to say was, this may be all true, or it may not, I know nothing about it—but this method is so illogical, and superficial, and unscientific, that I think it is giving way to Deism as an ultimate compromise, and the tendency, where there is not established Christian faith, is to settle down in this position most complacently

satisfied that, untrammelled by ecclesiastical or dogmatic restraints, we may, in some way, reject the miraculous and yet believe in God as if such a faith was logically possible.

The tendency is also marked of belittling creeds as antiquated, obsolete and useless. Protestantism suffers more here because of its fundamental principle of right of individual judgment, the correct principle that no creed brings to me any more authority than comes from the truth which it contains. Romanism risks everything in its present conflict with modern society or dogmatic statement. Its *ex cathedra* utterances are, we must confess, a convenient way of silencing doubt, if only they were effective. But among the intelligent and educated in the Roman Catholic Church, implicit faith is becoming a lost art, and as to the ignorant multitudes, they have but little to do in determining the course of thought which is to mould the future. The disfavor shown to Roman Catholic dogma, unfortunately is unfavorably affecting the reception of evangelical truth as propounded in Protestant symbols, and exposes both to the hue and cry of modern unbelief.

The tendency is very marked among latitudinarians to throw into the background or out of sight altogether the doctrine of retribution. This is easily explained by the love of ease on the part of the cultured sceptic, and the love of vice on the part of the degraded crowd. Leave God and justice out of reckoning, and swift and sure is our return, at first, it may be, to cultured atheism, but ultimately to degraded barbarism. The sceptic, in his love of ease, wishes to hear nothing about sin, and justice, and retribution. These things he dismisses as bugbears to frighten children. How terribly appropriate to watchmen who humor his wishes, and who give an uncertain sound, is the charge of Ezek. xiii. 22, "With lies ye have made the heart of the righteous sad, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life."

III. LESSONS AND DUTIES.

In conclusion, what are the lessons and duties which our historical sketch suggests?

1. First, there is the lesson which we may declare with utmost confidence that theological liberalism, laxity of adherence to revealed truth, *cannot meet the spiritual and moral needs of men*. Does this require proof? Surely not, in the face of history and of current facts. Those churches and those preachers have certainly been the most mighty in influencing men and drawing them to Christ who have had the most sturdy faith and decided adherence to revealed truth. As Spurgeon says in one of his latest addresses: "Have any of you known or heard of such a thing as conversion wrought by any other doctrine than that which is in the Word? Conversions through the doctrine of universal restitution! Conversions through the doctrine of doubtful inspiration! Conversions to the love of God, and to faith in His Christ, by hearing that the death of the Saviour was only the consummation of a grand example, but not a substitutionary sacrifice! Conversions by a gospel out of which all the gospel has been drained!" Impossible. Negatives are powerless. To renovate humanity, there is needed the positive might of God in truth and love. Reciprocally, higher attainments in Christian life secure stronger faith in revealed truth. This position is so evident and verified by history, that the gradations upward and downward may be seen by the mind's eye as in a chart.

DOCTRINAL STABILITY.

INTELLIGENCE.

MORALITY.

PIETY.

Again, on the other hand,

DECLINE OF PIETY.

FORMALITY.

WORLDLINESS.

SCEPTICISM.

IMMORALITY.

ATHEISM.

2. Next, let us not be alarmists. I have faith in the controlling influences of the evangelical churches, and I have greater faith in the God of truth. We need some of the calm trustfulness of the great Delitzsch, the ablest Hebraist of our time, considered by Anglo-Saxons as somewhat liberal, but regarded in Germany as ultra-Conservative. Just before his death he made, at some length, his last confession of faith, and at its close declared, "The faith which I professed in my first sermons, which I could maintain in Niederfrohna, remains mine to-day, undiminished in strength, and immeasurably higher than all earthly knowledge. Even if in many biblical questions I have to oppose the traditional opinion, certainly my opposition remains on this side of the gulf, on the side of the theology of the cross, of grace, of miracles, in harmony with the good confession of our Lutheran Church. By this banner let us stand; folding ourselves in it, let us die." If there is a crisis upon us, so much the more need is there for calmness. Make an alarm, by all means, if it will save from peril, but not, if it only increases the confusion and intimidates the weak. What is needed is not increased disturbance, but skill in quieting the fearful, and giving timid souls to understand, as Prof. Davison said, at the Washington Ecumenical Conference, "If poles and planks seem here and there to be falling, it is the scaffolding that is being removed, not the building."

3. Next, let us not be too hasty in our judgment on pending questions.

It ought to be characteristic only of youth to settle all questions off-hand. If we only knew as much at fifty as we thought we did at twenty-five, how convenient would be our wisdom. There is great danger, says one, of the hasty adoption of hypotheses, more or less plausible on very scanty evidence, a great disposition to favor novelties for novelty's sake.

"The old need not therefore be true—
O brother man—nor yet the new."

This weakness of humanity is especially dangerous where religion is concerned, and all the skeletons of defunct theories which line the paths of criticism do not prevent new and hasty theorizers from finding ever new dupes.

Error is in a hurry and stumbles on to its discomfiture, but truth can afford to wait. The believer in God shall "not make haste." God has many ways of teaching His Church. He often leads us to a greater security of faith and a richer inheritance of truth by a temporary disturbance of our peace and accustomed habits of thought. There is "a removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain," and so says Davison, "The gains of religion from modern criticism are manifold. It has enriched our knowledge of the Bible, both directly and indirectly, often by very unlikely means."

The extreme conservative looks alone to the past for light and regards the future as all dark. The extreme liberal looks alone to the future for light, and to him the past seems only darkness. The moderate believer calmly trusts in Him who is not only the Alpha but also the Omega.

4. Next, let us gladly avail ourselves of whatever contributions of Christian scholarship our theological opponents may bring. No scientist of any repute, even as conservative as Sir Wm. Dawson, would think of ignoring the valuable services of Huxley, Tyndal, Darwin and Haekel. So in biblical criticism if Kuenen, Graff, Welhausen, Driver and Briggs can teach us anything, we should be prepared to accept the verified results of their recognized scholarship, and the same is true of the brilliant author of "La Vie de Jesus," Renan, some of whose views on patristic and critical questions I have found adopted by Stanley and Farrar. Baur's examination of the teaching of the early Church has enriched our knowledge of it. His theories have perished, but the flood of Baurian speculation has left a fertilizing layer of soil upon the fields for which all Bible students may be thankful. The words of Virgil, *Timvo Danaos et dona ferentes*, are certainly unpardonable here.

5. Next, let us carefully guard against uncharitableness. There is so much danger of being betrayed by jealousy for the truth into personal antagonism to those who differ from us. We forget that an opinion in itself can have no moral quality. A right opinion may be accompanied with a very wicked disposition, and a wrong opinion with a very good disposition.

The Saviour in the Apocalypse does not say that He hates the Nicolaitans, but their evil deeds. Let us ever keep enshrined in our memory and heart the generous words of Wesley in his sermon on a Catholic Spirit, "All the children of God should be united in love notwithstanding differences of opinion."

6. Next let us stand firm in our determined resistance to the encroachments of any type of liberalism which may be designated as rationalism. But it may be said, Is this exhortation consistent with the lesson of charity just announced? Decidedly it is. A good man may have a very bad creed, but his goodness does not compel me to be silent about his errors. It may be the errors will spread themselves all the more plausibly and virulently because of his goodness. Many eminent latitudinarians are good Christians, but that does not make them safe guides in theology. Channing was a great and good man, and did much to elevate Unitarianism, but he would not do for a Methodist minister. Why? For the simple reason that he did not hold Methodist doctrines.

Charity is not a delightful opiate to unfit us for contending for the faith once delivered to the saints. It is high time to let the world know that the catholicity of Methodism of which we feel proud, must not be abused, and that we are not prepared to give a refuge in Methodism to all the erroneous systems which have ever been espoused by sincere men. Socrates was a good man. That is no reason we should become heathens. St. Francois Xavier was a good man, still we have no thought of becoming Roman Catholics. Our views are known. Our attitude is distinctly defined, and if any man is not in harmony with our doctrinal system, the door is open for him to leave, and if he walk out with a clear conscience and a clear record, however much I regret his errors, he will go at least with my prayers and best wishes for his welfare. If he does not know enough to understand the significance of an open door, then means more or less gentle should be used to explain it. There is nothing about this of the nature of the Inquisition. It is just the reverse. We do not wish to hold a man and compel him to preach doctrines he does not believe. Therefore we desire him to be free, and so we open the door and let him loose.

We meet on this occasion, dear brethren, to strengthen each other, not in ignorant prejudice, but in intelligent faith. With a very brief life entrusted to us, and with sufficient light given us amidst its mysteries to guide us to Christ, and to a holy character and blessed destiny, we mutually renew our vows to preach the truth which made our fathers such men of power, the truth which the world is as eager to hear to-day as ever, the truth which in the most brilliant culture of the future will be acknowledged as embodying the very highest wisdom—the wisdom of God and the power of God—and the men who will most fully declare the whole counsel of God in the Spirit of Christ, are they who shall be most highly honored of God and man.

I see standing out before my vision two of the greatest men in the Christian pulpit who have passed away within the last decade—Beecher and Spurgeon. They have entered into rest. Their records are now completed, and they illustrate many antitheses which are very marked. Beecher, so unlimited in resources of fancy, and feeling, and language, profound or sprightly at choice, using humor, or passion, or dialectics with marvellous skill. Beecher, the idol of his nation, his nation one of the greatest in history. Beecher, in many respects the ablest preacher since apostolic times. Spurgeon, on the other hand, uncouth in appearance, hugging with passionate love the body of an obsolete type of ultra-Calvinism. Spurgeon, in his death, honored by Anglican bishops, by Jews, by Romanists, but vilified by them all in his life. These are the two most conspicuous representatives of the pulpit in our day. But note their antitheses in yet two other points, which, in my opinion, are most closely correlated. The one knew nothing of doctrinal restriction, and the permanent benefits of his spiritual work, I believe, are comparatively few. The other was rigidly conservative to the degree of Calvinism, and his works do follow with him in triumphal procession, not only in an immense body of Christian literature translated into a dozen languages, but also in benevolent and religious organizations unequalled since the gigantic work of Wesley—Pastors' College, orphan asylums, mission rooms, and colportage. In making this com-

parison, I am not forgetting the services of Beecher in standing out as a magnificent champion of freedom, and the sworn foe of all oppression—political, social, or ecclesiastical. For this service the world will never forget his name. But such service is only at best a subordinate part of a minister's work. Spurgeon, who was, I think, below Beecher in natural endowments, ever kept in view the one great object of bringing sinners to Christ, not by roundabout ethical teaching, but straight, by repentance and faith, and from the day in 1861 his tabernacle was opened, capable of holding between 5,000 and 6,000 people, he has had crowded congregations every week during those thirty years. The fact is, the lesson is this: the radical theologian achieved results which are vastly inferior to those of his ultra-conservative counterpart.

If we are working for eternity, we cannot do better than keep close to the use of the doctrinal system known as Wesleyan Arminianism, for which we can claim that it is the best working theology the Church has known. It is as broad in its offers of mercy as humanity, and as generous as the heart of God. It subordinates dogma to experience, and if we rightly use it we will show to the world that with the broadest charity joined into the most loyal devotion to truth, we are more concerned in saving souls than in saving a creed.

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THE GUIDANCE OF THE HOLY SPIRIT.

I.

THE intervention of the Almighty in human affairs to control them after His own purpose constitutes Divine guidance in the broadest sense. Such guidance is, therefore, a fact and a truth undeniable by any believer in revealed religion. The method and scope of Divine guidance may be matter of legitimate inquiry and discussion among believers, but not the fact itself.

Revealed religion claims to have been established under direct Divine guidance or leadership. The evidences of that

guidance constitute its most conclusive credential to human confidence. To eliminate the truth of Divine guidance and its manifold illustrations from the story of revelation would reduce the whole to merest commonplace, would rob the sacred narrative of the exhaustless charm and perennial interest that cling about it. The absence of the evidence of Divine guidance would leave the world unchallenged to faith in the ceaseless and untiring care of Father Eternal, and would place the crushed and despondent struggler against evil in a dreary wilderness where spring no fountains to inspire to higher devotion or holy aspiration.

At least all the elements clearly defined as supernatural may be accepted as phases of Divine guidance. Divine guidance is clearly requisite to the execution of the Divine purpose of redemption for the race, and the revelation of the Divine character and government as means of carrying out that purpose.

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets;” “Holy men of God spake as they were moved by the Holy Ghost”—such utterances disclose special Divine guidance, not constant but occasional, under which men voiced the will of God.

The unforgotten epochs in the religious and redemptional history of the race were nearly if not quite all marked by special guidance. Such were Noah’s building of an ark, the call of Abraham, the promise of Isaac, the call of Moses, the Exodus with its forty years of special guidance, the call of Samuel, the anointing of David, the contest of Elijah, and many others. There has been Divine guidance for the race; for that nation “to whom were committed the oracles of God;” for those prophets, leaders, and kings, whose influence moulded the national life, and also no doubt for private individuals serving God in righteousness.

There was a guidance, the supreme value of which consisted in the being conscious thereof, but there was likewise a guidance of Providence full of obscurity—a guidance of which the subject himself was quite unconscious at the time—such as Joseph’s being sold into Egypt, the visit of the youthful Saul to Samuel,

David's visit to the battle-field, the manifest Divine interference coming out later into observation. Faith in all ages, "the evidence of things not seen," accepts this type of guidance as constantly at work and hopefully says, "All things work together for good to them that love God."

There was also a Divine guidance interwoven with the common everyday affairs of the people. God works and man co-operates, and the line of demarkation it is impossible to detect. Entering into the land of promise, the visible accompaniments of Divine guidance ceased for Israel. No more they beheld the glamor and mystery of the pillar of cloud and fire, no more was there miraculous provision of daily food. Yet in battle, defeat or victory, in drought or rainfall, in harvest or famine and blight, in health or pestilence, in invasion or in peace and safety, in prosperity or adversity, the guidance Divine was at work, commingling with the human elements of conduct or effort for good or ill—often all unconsciously to the assisted or punished individual or people.

The general fact of Divine guidance finds its perfect development, its most complete exemplification, and its widest application, in the guidance of the Holy Spirit as that is disclosed in the New Testament scriptures. The Christian economy, sometimes erroneously spoken of as "the dispensation of the Spirit," but incorrectly so as to both word and thought, contains the unfolding of the highest privileges and duties of the spiritual life, for which reason we are justified in the expectation that under this economy the principle and practice of Divine guidance will be more widespread in its beneficence than under any former economy. The Holy Spirit is the administrator of redemption, and as such, His office is to let us "know the things which are freely given to us of God," so that whatever guidance we are to know of as a Christian privilege, we will know it as the guidance of the Spirit. The guidance of the Spirit is to be regarded, therefore, as the crown and culmination of the whole broad question of Divine guidance.

The guidance of the Spirit is a topic of the utmost importance, not only in relation to abstract truth, but in its bearing

on practical religion and practical conduct generally. On the one hand, its assertion and vindication are necessary, because "The offices of the Holy Ghost have been obscured by exaggerations of sacramental efficacy, and His personal relations to the believer have been undervalued in many systems" (Pope). To deny or ignore the guidance of the Spirit is to reduce religion largely to mechanical forms and ceremonies, and dispense with the living power and joy of godliness. To accept the guidance of the Spirit, as disclosed in the New Testament, is to welcome a power and fact promotive of the highest devotion, the clearest and most definite personal experience, and which can neither be rejected nor neglected without serious loss. Dr. Steele says, "This guidance of the Spirit is fundamental to Christian character. Yea, it is the very pivot of eternal destiny." The true conception of the guidance of the Holy Spirit when put into force and practice will result in a true religion, a devout and exemplary conduct and spirit. But, as in many other matters, the old adage holds true here, *Corruptio optimi pessima*, "the worst things are the corruption of the best." Everything depends on our interpretation of "the guidance of the Spirit." Accurate definition is essential to avoidance of error. An unscriptural conception, or a false theory of guidance, will not promote a true religious life or character, but will foster superstition and fanatical arrogance. The line between genuine sober piety and destructive fanaticism, in respect to the guiding work of the Holy Spirit, is very narrow to-day, and has historically been shown to be so very frequently. To step from the one to the other is often a matter of brief time and easy transition. Up to a certain point a conception of guidance harmonizes with profound practical piety, and is vital thereto; another step beyond the limit of safety carries into a fathomless gulf of error, both theoretical and practical.

Pope thus defines the work of the Holy Spirit as a guide :—
"A special prerogative of the adoption is the personal and never-failing direction and guidance of the Holy Spirit. He who testifies within them that they are children is given to them as a never-absent guide; their religion is a life, a walk, a

conversation in the Spirit. What the following of Christ is in the gospels, the following of the Holy Spirit is in the Epistles. He is at all points, under all circumstances, and in the whole economy of life down to its minutest detail, the Monitor of the children of God; and this He is to them as they are children. Everywhere in the New Testament this special direction is promised to Christians as the adopted sons of the Father." Accepting this statement as a general definition in harmony with the evangelical creeds, there remains yet to be defined the method of guidance, and it is here that the gravest issue arises. Dr. Steele thus voices the accepted view of the question: "We believe that the Holy Spirit animates and informs the whole man, using his common-sense, his stores of knowledge, his reason, judgment, spiritual aspiration and aptitude, deference to the advice of holy people, providential events and the Holy Scriptures in determining any particular question of duty."

In perfect harmony with this, John Wesley writes: "Whereas in these cases God has given us our own reason for a guide, though never excluding the secret assistance of His Spirit," and in a further case, "But how shall we know what is the will of God in such a particular case? This is to be determined partly by reason and partly by experience. Meantime the assistance of the Spirit is supposed during the whole process of the inquiry. Indeed it is not easy to say in how many ways that assistance is conveyed."

The method of guidance after this conception is largely mediate through varied instrumentalities. To refuse or fail to be influenced or taught through these instrumentalities is to be without guidance and without the co-operation of the Spirit in these matters. To accept every such mediate process by which the Spirit proffers His guidance is to enjoy the largest measure of that privilege of sonship.

Now, on the other hand, it is not easy to secure a frank and full statement of the other theory. So far as possible to do so, we let its chief apostle define it in his own language. He declares: "It is some intimation to our consciousness by the Holy Spirit whereby we know that we are taking that course in all things from moment to moment which is the best possible

under the circumstances, and which is therefore pleasing to God and satisfactory to ourselves. Less than this could not be Divine guidance and more than this can hardly be desired."

"Whatever of Divine guidance under former dispensations came to man from the written oracles of God or through His prophets, not excepting the Son of God, were in the Spirit's dispensation to come through Him and Him alone. He the Holy Spirit is to guide believers into all truth, and He only. The Holy Ghost is to be the direct and only channel of communication between man and God until Christ shall come again."

"For if the Holy Spirit is constituted guide into all truth, where is the place for another guide? and where is the teaching of Christ that gives authority for any additional guidance? Besides, where is the need of twofold or multifold guidance, seeing the Divine Guide is omnipresent, and capable, with infinite ease, of individualizing Himself as companion and guest to every single follower of the Lord Jesus Christ?"

"In the intimate union established between the child of God and the Holy Spirit, in this dispensation, immediate, momentary guidance and ability for all emergencies were implied.

"And be it well understood that whenever we refer to the guidance of the Spirit, we mean conscious knowledge of the fact on the part of the one so guided."

Now, if these expressions mean what they say, and the apostle of this doctrine understands it himself, the guidance is to be always immediate and direct, the guided must be always conscious that it is solely of the Holy Ghost, it must come through no other channel, and there is not the slightest shadow of doubt as to what is best at any moment, nor is there any room in the divine economy any more for that unconscious guidance which has played such a large part in the history of the religious life and character of the past.

We turn now to examine the primal promises of the Saviour concerning the Holy Spirit as a guide.

These utterances are crucial to the whole question of guidance by the Holy Spirit as related to the experience and conduct of individual Christians in every age.

John xiv. 16, 17. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of Truth, whom the world cannot receive because it seeth Him not, neither knoweth Him, but ye know Him, for He dwelleth with you and shall be in you.

John xiv. 25, 26. These things have I spoken unto you, being yet present with you, but the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.

John xv. 26, 27. But when the Comforter is come whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, He shall testify of Me, and ye also shall bear witness, because ye have been with Me from the beginning.

John xvi. 12-15. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth, for He shall not speak of Himself, but whatsoever He shall hear that shall He speak, and He will show you things to come. He shall glorify me, for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine; therefore, said I, that He shall take of Mine and shall show it unto you.

A reckless or indiscriminating exegesis of these passages may awaken extravagant claims and expectations which the true doctrine of the guidance of the Spirit will never satisfy—and be a fruitful source of error. The greatest care is necessary in examining into the true exegesis that it may be clearly defined what these special promises of guidance involved, and to whom they were applicable. The extreme view of guidance has as its groundwork a very literal interpretation of "He shall teach you all things," with an absolutely universal application of it to every member of the household of faith, as a personal privilege.

The setting in which we find these remarkable utterances is very significant. To at once remove these truths from their surroundings and separate them quite from the design which prompted their utterance, is to put insuperable barriers in the way of discovering what was actually promised. "In the first place, the 14th, 15th and 16th of John were addressed to the apostles. The special purpose of this address is to offer consolation to the twelve. Certain general truths are to be found in this address of our Lord which apply to every believer, but

they are here as applying to the apostles to whom alone this address in all its details belongs." So asserts Dr. Howard Crosby.

Troubled and agitated at the announcement of His pending departure, the utterances of this valedictory address are primarily designed to comfort and to prepare beforehand for the coming trouble. There are numerous expressions which cannot, by any stretch of meaning, be carried beyond the eleven to whom spoken, such as "Have I been so long time with you?" "Whatsoever I have said unto you," "Ye have been with Me from the beginning," "Now ye are clean through the word which I have spoken to you," "Ye have not chosen Me, but I have chosen you," "Because I have said these things unto you, sorrow hath filled your heart," "A little while and ye shall not see Me," "Ye shall weep and lament, but the world shall rejoice."

Dr. Howard Crosby says further, "So we are to treat the whole address as one to the unique twelve (Paul by anticipation) who were to be the foundation of the New Jerusalem, and referring to other believers only incidentally. In this way we see that these passages are promises to the apostles and to the Church through them. The Comforter, or Paraclete, was 'the Spirit of Truth,' that is, the Spirit to guide the apostles (and so the Church) into all truth. How? By the New Testament which they, as inspired of the Holy Spirit, would write. In their own generation they testified orally and wrought wonderful signs corroborating their testimony, but beyond their own generation their written word became the divine guide of the Church. The Comforter, therefore, promised to the Church came on Pentecost to the apostles, and this whole work there inaugurated is crystallized in the New Testament." To the apostles Jesus had been a constant companion, counsellor and teacher. His absence would rob them of their fountain of instruction. What would they do? Whatever He might be to others, to them He was more. How would His absence be supplied? The Saviour elaborates to them the promise of the Comforter as showing what He was designed to be to them in completely meeting the conditions

and requirements of the life of work and responsibility they were to face after His departure. Under the consciousness of their insufficient knowledge, nothing could be more appropriate or consolatory for the apostles, in view of their prospective task, than the details of the promises.

Pope, Vol. I., p. 40: "Christ made full provision for the preservation of His perfected doctrine. All that we need to assure our hearts of this was given in one large promise which declared that His sayings should be revived in their unbroken unity in His disciples' memory, 'He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you,' that what He could not yet speak concerning His Person, His Spirit should reveal, 'He will guide you into all truth,' and that the same Spirit should show them the 'things to come.' The Spirit was no other than Himself by His agent re-uttering His own words, revealing His own person and work, and filling up His prophecy of the future. Hence, lastly, our Lord's sanction makes the complete Scriptures the finished revelation never to be superseded. Nothing can be more plain than that the entire fulness of what the revealer had to say to the world was to be communicated to the Apostles by the Holy Ghost, and that not as a further disclosure on the part of the Spirit, but as the consolidation of the Saviour's teaching into its perfect unity, and its expansion into its perfect meaning. No future streams of revelation were to rise higher than the fountain-head of truth opened in Himself. Hence we may repeat concerning the book what has been said concerning our Lord's teaching; the Bible means all revelation, and all revelation means the Bible."

Elsewhere he declares, Vol. I., p. 183: "The distinction is essential between the action of the Spirit of God on Apostles and Prophets (in inspiration) and His general influence in purifying the regenerate faculties for the apprehension of truth."

Again, Vol. I., p. 162: "Now with reference to the three departments of the promise in St. John (viz., (1) He shall bring all things to your remembrance; (2) He will show you things to come; (3) He will guide you into all truth), the fulfilment required and, therefore, included writing. Let these be carefully considered with regard to each. 'These are written that ye might believe,' for the first. 'Write the things which thou hast seen,' for the second. And the Apostolical Epistles, containing the development of the truth in its manifold application, is the fulfilment of the third."

Again, Vol. I., p. 199: "It was the sure belief of the primitive Christians that the Lord gave to the Apostles alone authority to direct the faith of His Church, both by their words and by their written communications."

Let us for a moment assume that these special promises are not in their fulness exclusively given for the work of the

Apostles, but were for all, and to be taken with absolute literalness of interpretation and to the exclusion of every unspoken limitation, and that to-day, the same direct, immediate and unlimited guidance is available for each believer. This is what is claimed: "That 'all truth' means all truth without limitation as to time, place or quantity, and that the promise carries its face value"—the language "applies to all individuals for all things and for all time."

"He will guide you into all truth." "He shall teach you all things." In the unlimited sense in which we are to understand this promise, did anyone since the world began know all truth? Could anyone but the Almighty whose "understanding is infinite" know all truth absolutely, even if God by the Spirit were willing to make revelation of it? Such a fulfilment implies absolute omniscience.

All science and art, all learning and mechanical skill, commercial comprehension and political knowledge are simply available without limitation to each and every one who accepts the fully promised guidance of the Spirit! Intellectual processes, toil, human experience are all unnecessary, and the true pathway to obtain knowledge of all things is simply to know the Spirit as a guide! Someone, however, suggests that it means all things that are *needed*. But no such condition is in the promise, and who is authorized to propound a limitation that simply aims to protect a reckless theory from self-destruction? If the promise must be limited by an "if necessary or needed," in order to give the slightest tinge of reasonableness to such an interpretation, by what authority are the other limitations that evidently belong to it to be excluded? If all limitation is excluded, and the promise is for each, each must be possessed of the full measure of teaching and knowledge—there can be no room for any diversity in degrees of knowledge—all are guided into all truth and taught all things. All of which is manifest absurdity.

Then, also, the promise declares, "He shall bring all things to your remembrance whatsoever I have said unto you." This is a vital part of the guidance. If the promise is for the individual believer, to be accepted for its "face value," then every Chris-

tian so guided by the Spirit ought to remember all the sayings of Christ by the direct help of the Spirit. A fine field opens out for the display of the gift! In John's Gospel it is declared, "That there are many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Surely, of the large array of facts, and incidents, and teachings of Christ unrecorded in the New Testament, some of those, who claim the absolute fulfilment of this promise directly to-day, might disclose a few. We fear a challenge to reproduce some single utterance of Jesus not found in the New Testament, would not be accepted by even the most highly-gifted advocate of the "face value" interpretation theory.

"He will show you things to come." If the promise be for each individual, then to each the Spirit will impart the prophetic, predictive power—the "things to come" will be shown to each, and every Spirit-guided Christian will to-day be so endowed. The theory proves too much. Even in apostolic days it was asked, "Are all apostles? Are all prophets?" and there was no doubt as to the negative answer.

In view of this *reductio ad absurdum*, such cannot be the application of these promises. Now, let us inquire what is the simple, natural, rational interpretation put upon these promises by the devout and by the accepted scholarship of our times.

It will be necessary for us to briefly study the personal ministry of Jesus as related to these promises. The teaching work of Christ was confronted with grave difficulties, the circumstances were adverse, and the material unreceptive from unbelief and from prejudice. In a sense, the work at His ascension was incomplete though finished as far as could be. Christ before Pilate declares His mission in these words: "To this end was I born, and for this cause came I into the world that I should bear witness unto the truth. Every one that is of the truth heareth my voice." To testify concerning the truth, then, was His mission.

John iii. 1. Conversing with Nicodemus, He says, "Verily, verily, I say unto you, we speak that we do know, and testify that we have seen, and ye receive not one witness. If I have

told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man, which is in heaven."

John iii. 31. John the Baptist gave similar and corroborative testimony. "He that cometh from heaven is above all, and what He hath seen and heard, that He testifieth, and no man receiveth His testimony."

Eph. iv. 21: "But ye have not so learned Christ; if so be ye have heard Him, and have been taught by Him, as the truth is in Jesus."

Eph. i. 13: "The word of truth, the gospel of your salvation."

The disciples were, above all things, seekers of truth. The language, "Lord, to whom shall we go? Thou hast the words of eternal life," vindicates their purpose as that of knowing the truth as to the way of eternal life. "The truth" of the mission of Christ is spiritual truth, connected directly and essentially with salvation. The "earthly things" embrace the "ye must be born again;" the heavenly things, the deeper truths as to the love, the purpose and the government of the Father eternal. Yet "the truth" is the gospel of your salvation—spiritual truth invariably, and by pre-eminence and distinction to be known as "the truth."

Truth concerning mere natural life and development needed not a revelation for its disclosure. Secular, material, political, scientific, mathematical, or philosophical truth are discoverable by natural intellectual processes. In no case, so far as the race is concerned, has the discovery of any such truth been an impossibility. Newton could discover the law of gravitation, Watt the power of steam, Gutenberg the art of printing, the skilled surgeon the anæsthetic power of chloroform without a special measure of the Spirit. Special divine revelation is not necessary to such discoveries. God leaves them to be found out by the industry, thought, and genius of the natural mind. The great truths of science and art were passed over by Jesus Christ as though He knew nothing of them. He came to meet the want of more vital truth. "The world by wisdom knew not God." "The natural man receiveth not the things of the

Spirit of God, neither can He know them, for they are spiritually discerned." By natural wisdom man failed to reach the knowledge of the highest of all truth—truth concerning God. The knowledge of saving truth—emphatically "the truth"—was impossible without divine revelation. Christ had to come to make that revelation. He came to help man where man naturally always had failed and would fail. To ignore this vital distinction between "the truth" and truths concerning the natural world, and place the two upon the same plane, is to rob Jesus Christ of His highest claim to our love, and of His peculiarly distinctive mission.

Christ's work was a guiding into the truth. His disciples were chosen, and in almost constant intercourse with Him during the whole of His ministry. They were the special channels through which His testimony to the full truth was to be given forth to the world. The attendance of others on His ministry was more or less fragmentary or incomplete. They had not heard His full teachings.

John xv. 15: "For all things that I have heard of my Father, I have made known unto you." The apostolic band had then received a full revelation of the truth from Christ. "Not all things absolutely," says Whedon (John, 368), "but all things within the limits of their apostolate." The "all things" of this revelation, now complete, are the same as the "all things" promised through the Spirit. There was a peculiarity on the part of the disciples towards the "all things." They were but very incompletely apprehended and imperfectly understood.

John xvi. 25: "These things have I spoken unto you in proverbs; but the time cometh when I shall no longer speak unto you in proverbs, but I shall show you plainly of the Father." Christ had imparted a full revelation; all the principles were there which, in apostolic times, were elaborated fully and clearly into now received Christian doctrine. Many of those most vital utterances, through their own obscurity of form and through failures of memory, would, under ordinary circumstances, have soon dropped out of knowledge. It was necessary for the perpetuation of the fruits of Christ's ministry that provision should be made to meet these defects.

John xiv. 25, 26: "These things have I spoken unto you, being yet present with you. But the Comforter shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Whedon concisely explains, "The Paraclete should teach and remind, and the subject both of this teaching and reminding should be, 'all things whatsoever I have said.' That is, it should make clear all that they did not understand, and remind them of all they had forgotten in the words of Jesus. Within their apostolic prerogative they should be enabled, by the Spirit impregnating the words of Jesus, fully and truly to expound His doctrine. They should be able respectively to preach, to record, and to transmit to posterity the true system of His religion, without any deficiency or error."

The teaching of the Holy Spirit is evidently to lead into a clear and full understanding of the pregnant, but not comprehended words of Christ. In harmony with this, is the language of "Pope's Theology" (Vol. II., 327): "The Spirit's teaching was to be still no other than the teaching of Jesus recalled to remembrance, expounded and enlarged."

Dr. John Brown, of Edinburgh, in his very exhaustive and accurate exposition of the valedictory discourse of our Lord, says:

"When it is said that the Holy Spirit was to teach the apostles all things, it is plain we are not to understand the words in the greatest extent of meaning of which they are susceptible. We are plainly to understand the declaration with a reference to the subject concerning which it was made. It is most natural to connect the words 'all things' in both cases with the concluding words, 'which I have said unto you.' 'He will teach you,' i.e., He will make you understand all things that I have said unto you, and in order to this He will bring all these things to your remembrance. Everything I have said, whether in parabolical or in literal statement, He will fully illustrate. The whole mystery of the Gospc' economy will be unfolded to you. These words, in their primary and full extent, are applicable only to the apostles."

John xvi. 12: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth, is come, He will guide you into all the truth."

Christ was limited in His great mission of revealing "the

truth" by the inability to receive what He had to communicate. Their Jewish prejudices and aspirations could not bear or understand the many things yet to be disclosed in connection with the coming kingdom of Christ.

Dr. Whedon remarks: "They could not understand that they were to preach a suffering, risen, and glorified Saviour. Nor were they yet prepared to accept in heart the abolishment of circumcision and of the Jewish ritual, with the destruction of Jerusalem, and the reduction of Jew and Gentile into one universal Christian church." Ultimately the prejudices would fade away under the dawning light of a clearer perception of the breadth of the Redeemer's work and love.

The Spirit's work as teacher and guide is supplementary to Christ's as Teacher. The "all things" which He is to teach, and "all the truth" into which He is to guide, are clearly and simply the same "all things" and "truth" Christ taught. "The knowledge of the mystery of Christ, which in other ages was not made known unto the sons of men as it is now revealed unto *His holy apostles and prophets by His Spirit*" is that which is promised by the guidance of the Holy Spirit.

Dr. Brown again states:

"The language, 'He shall receive of Mine and shall show it unto you, intimates that the communications which the apostles were to receive from the inspiring Spirit were to be made under the sanction and authority of the exalted Mediator in express conformity with the knowledge He possesses and the views he takes of all the subjects to which the revelations refer. In being put under the tuition of the Holy Ghost, in having Him testifying instead of Christ, they were not to suppose themselves brought into a new school and subjected to the teaching of a new master. The testimony of the Spirit, whether in doctrine or in prophecy, was the witness of Jesus. The doctrine of the Spirit was the doctrine of Christ."

All this is signified by the expressions, "He shall testify of Me," "He shall glorify Me," "He shall take of Mine and show it unto you."

Another feature of this promised guidance is as follows:

John xii. 49, 50. Jesus says, "I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak; whatsoever I

speak therefore, even as the Father said unto Me, so I speak." In like manner, of the Spirit it is declared, "He shall not speak of Himself, but whatsoever He shall hear, that shall He speak." Although essentially Father, Son and Spirit are equal, economically the Son is subordinate to and obeys the Father, while the Son is economically greater than the Spirit and exercises authority over Him. He is sent in the name of Christ. He is to unfold into plainness the proverbs of Christ. He is pre-eminently the agent or representative of Christ as the administrator of redemption. Failure to accept the extreme theory as to the scope of the work of the Holy Spirit as a guide has been met with the accusation that it is a limiting of the Holy Spirit, and so a great dishonoring of Him. Where does the limitation originate? Does not the promise itself contain an absolute statement of an economical limitation to the Spirit's work? Unquestionably it does.

It is also alleged that the declaration, "All things that the Father hath are Mine," removes the limitations and gives universal scope to the promise. The promise does not declare, however, that the Spirit shall take "All which Christ hath" and show them, but "He shall receive of mine," "He shall take of mine," an expression still more indicative of limitation—to the purpose Christ has in view in His mission.

John xv. 26: "But when the Comforter is come, He shall testify of Me, and ye also shall bear witness because ye have been with Me from the beginning."

Two qualifications were necessary to an effective witness: (1) Thorough personal knowledge at first hand. (2) Perfect command of that knowledge. The first of these qualifications was secured by a companionship "from the beginning"; the second, by the presence of the Spirit, as a perfect remembrancer. Dr. Brown says:

"The Spirit's witnessing is not to supersede, but to render effectual their witnessing. They were to be His witnesses, giving a testimony of what they had 'heard, seen, looked on, and handled, of the word of life.' But though they had been with Him from the beginning, they were utterly unqualified in themselves for giving conclusive satisfactory evidence of the strange things they were to bring to the ears of the world. Therefore,

the Spirit was to be a witness to them to fit them for their work as witnesses."

Now, it was simply impossible that even the Divine Spirit could fulfil this promise of "bringing to remembrance" unless there had been a previous hearing, and this is the pivotal centre of the whole promise. The men to whom this promise was given could not possibly embrace those who never, until receiving the Spirit, had heard the facts and teachings of the Saviour. No one can "remember" unless he has heard before. When the apostolic band came to fill the place of Judas, one simple pre-requisite was insisted on, Acts i. 21: "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken from us, must one be ordained to be a witness with us of His resurrection, that he may take part of this ministry and apostleship."

The apostleship of Paul has some unique elements, but has the same features substantially as that of the others. He gives, in Acts xxii. 14, the story as from Ananias, "The God of our fathers hath chosen thee that thou shouldst know His will, and see that *Just One*, and shouldst hear the voice of His mouth. For thou shalt be His witness unto all men of what thou hast seen and heard." He ever insists on the equality of his apostleship, "Am I not an Apostle? Have I not seen Jesus Christ?" "Last of all He was seen of me as of one born out of due time." With him, as with the others, the Spirit was the remembrancer of the Gospel, as he was taught it "by the revelation of Jesus Christ."

From which argument it appears plain that these promises simply declare infallible guidance of the Spirit, as to memory and understanding of the "truth, as it is in Jesus," to the apostolate. Through the inspired records left us, we may be guided by the Spirit into the truth in its completeness. As Dr. Isaac Barrow says, "The Spirit guided the apostles into all truth, and by them, instructed the world in the knowledge of God's gracious intentions toward mankind, and in all the holy mysteries of the Gospel. All the knowledge we can pretend to

in these things doth proceed merely from His revelation, doth rely wholly upon His authority."

Those who would find in these promises, basis for the extreme theory of direct, immediate, personal guidance in all the petty details of the visible life, must find other ground or authorization for their theory, must find other statements or promises, for these do not furnish an atom of foundation for such a claim or interpretation, without a manifest "wresting of the Scriptures."

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AN EXEGETICAL STUDY ON PAUL'S THORN IN THE FLESH.

"A messenger of Satan, to buffet me."—II COR. XII. 7.

It may seem presumption to advance thoughts which are at variance with some of the scholarly opinions already presented on this subject, and which have been so frequently beaten out; but there are aspects of truth which we believe have been altogether overlooked, and it is these—the importance of which appears to be so great—that we venture to state, with the conviction that their proper consideration will more faithfully exhibit and more completely vindicate the character of the Apostle Paul.

In contemplating this subject, "The Thorn in the Flesh," it is important that we bear in mind the character of this eminent saint, his labors, his achievements, his loyalty to the Lord Jesus Christ, and the fearless witness which he bore for Him in the midst of persecution and the prospect of death. As an apostle of the Lord Jesus Christ, the Scriptures state that he was fully sanctified and anointed with the Holy Ghost, specially "sent to the Gentiles" as an ambassador of Christ. We need also to bear in mind his deep spiritual experiences; what he was privileged to *see* and *hear* in those marvellous exaltations and wonderful revelations, all of which "were not lawful to utter," neither prudent to be revealed to any.

In respect to these experiences, the apostle says, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me." In considering

WHO THIS MESSENGER OF SATAN WAS,

also designated "the thorn in the flesh," we may state that the plain meaning seems to lie on the surface, and that very much that has been advanced are mere surmises, and on examination is found to be exceedingly damaging to the Christian excellence of Paul's character, and also lowers the Bible standard of what a Christian should be. Some of these make the apostle to appear a very vain, weak and feeble professor of religion. To merely state some of these will be sufficient to show that they merit no attention, viz., that the thorn in the flesh—the messenger of Satan—was "that the apostle was a very diminutive man"—"so small that he could be packed up and put into a basket and let down from the wall"—"that he had a deformed back which did not give him a fine, manly appearance"—"that he was a neuralgic subject, and his countenance thereby became distorted, which was a great humiliation to him when standing before the Greeks who were of handsome countenance"—"that he had a very large and crooked nose, which was a great and constant mortification to him"—"that a stake was driven through his ear, fixed into the ground, so that the apostle writhed and wriggled in great pain while bystanders persecuted him," all of which conjectures carry with them so much that is ridiculous that they claim no attention whatever. Others have stated "that the apostle stuttered," and that this "stammering tongue" was "the messenger of Satan," gathering this from the words which the apostle himself quoted, and which a vile person had uttered as a slander concerning him. "His letters, saith he, are weighty and powerful, but his bodily presence is weak and his speech contemptible" (2 Cor. x. 10). Also a similar slanderer of the apostle we read of in Gal. v. 10. It is written in Gal. iv. 14: "And my temptation (or trial) which was in the flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ." Or, "Ye despised not your

trial, which was in my flesh," *i.e.*, "what my flesh suffered in the afflictions I passed through in consequence of my severe labors on your account." (Dr. Adam Clarke.)

Very much stress has been laid upon this passage to represent the apostle a weak man, when the apostle merely refers to the severe afflictions which he passed through, resulting at that time in much physical weakness occasioned by the abundant labors in their behalf, when he sank under the weight of the work. He neither refers to any *bodily* nor to any *mental* infirmity which either generally or periodically afflicted him. He who was in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft, of the Jews five times received forty stripes (save one), thrice beaten with rods unmercifully by the heathen, once stoned, thrice suffered shipwreck, was a night and a day in the deep, in perils of robbers, in perils of waters, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, and beside these things that are without, had that which came upon him daily, *the care of all the churches*, I say, he who could so labor might speak of an occasional bodily affliction or infirmity, but leaves us no room to side with his detractors on this question.

Concerning these slanderers the apostle states, "For such are false apostles, deceitful workers," who perverted the truth in order to draw away disciples, which they did, and to whom the apostle writes, "O foolish Galatians, who hath bewitched you that ye should not obey the truth." But in Acts xiv. 12, the apostle appears quite of a different type to a "*stutterer*." Instead of this, his *eloquence* was such that the Lycaonians took him for *Mercury*, their god of eloquence, because of his powerful and persuasive elocution. They would have offered sacrifices to the apostles and to their own "dung-hill deities," had not Paul and Barnabas prevented them. Further proof is afforded us of Paul's eloquence when he preached that extended sermon at Troas, which held the people from six to eight hours and "continued until midnight," when it is stated, "after he

had eaten, he talked a long while even unto break of day" (Acts xx. 7, 12).

It has also been strongly urged by others that the "thorn in the flesh—the messenger of Satan"—was "the apostle's blindness," partial or total. Attempts to prove this have been made by laying great stress upon what was a mere figure of speech to express his sense of the greatness of the affection which the Galatian Christians had for him, and the sacrifices which they were prepared to make in his behalf at the time he was so basely slandered by these detractors. There is no proof or reference to blindness when he said, "that if it had been possible ye would have plucked out your own eyes and have given them to me" (Gal. iv. 13-16). Bishop Elliott says on these verses, "All inferences then from this passage that the *ἀσθενεια* of the apostle was a disease of the eyes are in the highest degree precarious." Attempts have also been made to prove that defective vision was the messenger of Satan from Acts xvi. 6, where it is stated they "were forbidden of the Holy Ghost to preach the word in Asia," assigning as a reason for this detriment that it "was on account of Paul's blindness." This is, indeed, very far-fetched and is altogether begging the question. Rather is it not because the Holy Ghost knew that Asia was not ready for the message, as in the case also when "they essayed to go into Bithynia; but the Spirit suffered them not"?

Also much stress has been laid on Gal. vi. 11, where the apostle says, "Ye see how large a letter I have written unto you with mine own hand." It has been stated that the apostle, on account of his partial blindness, departs from his usual custom in the use of an amanuensis, and writes with his own hand, and makes large letters on this account. But there is no evidence at all that the sight of the apostle is here called into question by himself, or anyone else. The fact here seems to be that his "large," or long epistle—long when considered as to the *subject*; one prolonged argument throughout, and not as his other epistles containing many subjects; but long as an argument, and written by himself in his great zeal because of the terrible havoc that these false and immoral teachers were

making among the Church at Galatia, drawing some to Judaism and "bewitching" others by their "spells" and "enchantments," probably so as to turn them to the worship of demons (chap. iv. 8-9, "Ye were in bondage to them, which by nature are no gods") or what is now designated "spiritualism," in their consulting "familiar spirits" against which he warns them in chap. v. 19-21; as he also warns in 1 Cor. x. 20, "I would not that ye should have fellowship with devils," and concerning which and the corrupting practices connected with it, he says in 2 Cor. vi. 14-16, and chap. vii. 1, "Be ye separate, saith the Lord, and touch not the unclean thing." He also refers to the same in Acts xix. 18-20, where "they confessed their deeds and burned their books," etc. Besides these evils, the apostle's character was so slandered by these children of Belial to aid them in their mischievous deeds that the circumstances became so serious, and the need of the apostle to rescue them became so urgent on account of these satanic attacks on them, as well as on himself that, notwithstanding his abundant labors, he being so deeply moved and concerned for their welfare, stability and safety, departs from his usual custom in the use of an amanuensis and writes "so large a letter with my own hand." It was neither his sight, nor, as others have said, "his want of ability," but, as stated, his zeal for them of Galatia in their perilous circumstances and surroundings.

Others again have plausibly stated that Paul's sight was never properly restored after his three days' blindness at the time of his conversion, caused by that wonderful vision which then so injured his eyes, from which he never recovered. But where is their proof of this? Nowhere in the Scriptures. When the Lord Jesus commissioned his servant Ananias to go to Saul, saying, "He is a chosen vessel unto me to bear my name before the Gentiles and kings and the children of Israel," and when Ananias went unto Saul in the power of the Holy Ghost, "putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost," and also when the Holy Ghost declares "*He received sight forthwith,*" is it not dishonoring God

to even infer that the apostle was ever after this a half-blind man, or that the Lord Jesus could only make a partial or imperfect cure of this honored and chosen vessel of mercy? And is it reasonable to suppose that when "the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them," and that they "were sent forth by the Holy Ghost," that He would send to this work as a special sample of His divine healing power an apostle who would be a continuous and life-long demonstration of a practical failure of the Lord's wonder-working power? Would He commission an apostle by whom He worked repeated miracles, displaying the healing virtue of His name on others—the blind, the crippled, the palsied, the dead, the possessed of devil --and all the while he himself continuing, as some have made him out to be, a poor, sickly, decrepid, stammering, half-blind apostle? Dare we by such statements cast a reflection on the mighty name of the Lord Jesus, and on the gift and operations of the Holy Ghost? Such a view can only arise from gross ignorance or misconception of the teaching of the apostle, and are alike dishonoring to the grace of God, and mischievous in their effects on the spiritual growth of the soul, inasmuch as they minimize the power of the Lord Jesus, gratify Satan, lower the scriptural standard of holiness, and are calculated to produce a weak, sickly race of Christians.

The Lord Jesus, who said unto Paul, "Be filled with the Holy Ghost," said also unto him, "Receive thy sight"; and neither the one nor the other was imperfectly performed. His natural eyes were as perfectly opened and his vision as clear as his spiritual vision was complete, when God opened the eyes of his understanding and revealed His Son in him—as perfect as was the unfolding of the gospel he preached, which came to him not by man, but by "revelation of Jesus Christ." The same power and faith in the same precious name which gave "perfect soundness" to the cripple at the gate, called Beautiful (Acts iii. 16), gave also perfect sight to Saul of Tarsus. The name of the Lord Jesus was as effectual in the one case as in the other; always strong to deliver, mighty to save. Failure and weakness are characteristic of man's work; but not so with our

Divine Lord. There cannot be failure in His operations. What He does is perfect. His work needs no mending, neither does it call for apology or explanation. We therefore make bold to assert that there is no evidence anywhere in Scripture that the apostle was either "deformed," had "distorted features," was a "diminutive man so small as to lie packed in a basket when let down the wall," or "blind or defective in sight." If he were such, he could never have filled the position he did before his conversion, under the High Priest, in persecuting the Churc' To select such an one for an apostle, as the imagination of some of his critics have pictured him, would be for the Lord to have acted strangely out of harmony with His own law, as laid down in Lev. xxi. 16-24, concerning the choice of His public servants. The Lord emphatically declares such shall not come nigh to officiate in the public ministrations of His sanctuary:—"Whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or anything superfluous, or a man that is broken-footed, or brokenhanded, or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy or scabbed," etc.

But even supposing the apostle was all that he has been said to have been, laying stress on "He taketh the weak things of the earth to confound the mighty," even then, as a *man* "filled with the Holy Ghost," he would in consequence of his anointing be so lifted above the self-life that these things could not possibly be regarded as a "thorn in the flesh—the messenger of Satan," otherwise his sanctification and anointing were vain. If he did not so triumph over all these as he so often urged others to do, then we are compelled to admit that he was exhorting others to be, and to do, what he failed to do himself; and we are further forced to the conclusion that so far from setting his brethren a pattern that they might safely follow, he fell below the standard to which many in the Church have attained. But who, with the apostle's life and character before him, would dare to affirm this? The apostle did triumph or exult in all things which he calls infirmities. He exclaims, "Now thanks be to God which always causeth us to triumph"—always bearing about in the body the dying of the Lord

Jesus that the life also of Jesus might be made manifest in our body—"being reviled, we bless; being persecuted, we suffer it"—"we glory in tribulation." And there are thousands of Christians who are now burdened with such infirmities as have been named and even worse; but who by the grace of God, like the apostle himself, glory in them, meekly bearing the burdens imposed upon them, and letting their light so shine before men, even in the midst of suffering, as to excite the wonder and admiration of even unbelievers; but such things they do not account "the messenger of Satan." One can very readily conceive a vain, unsanctified person being chafed and troubled by reason of wounded pride on account of his physical appearance, but not one so saved and anointed as was this humble and eminent saint and servant of God. To set forth such things as "the thorn in the flesh—the messenger of Satan," is to lose sight of the power of grace, and those exalted views which the Word furnishes of that noble spirit which the apostle possessed in that robust Christianity revealed in the New Testament—a life filled with the Christ-life, a life summed up in his own words, "I am crucified with Christ nevertheless I live, yet not I, but Christ liveth in me."

But let us examine the application of the word "thorn" as always used in Scripture, and we shall be enabled to see something more of that deep spiritual conflict so common in the experience of all prominent saints. "A thorn," from the whole tenor of Scripture as used in connection with spiritual life and experience, signifies something attacking from without; always an evil, diabolical person or persons, either men or women. When the Lord, in Numbers xxxiii. 55, and Joshua xxiii. 13, gave commandment respecting Israel's enemies, the Canaanites, and their diabolical and unnatural practices as demon worshippers—typical adversaries of the Divine Life—says, "If ye will not drive out the inhabitants of the land from before you, then it shall come to pass that those which ye let remain of them shall be pricks in your eyes, and *thorns* in your sides, and shall vex you in the land wherein ye dwell." In 2 Sam. xxiii. 6, David's last words concerning those worshippers of demons and consulters with "familiar spirits" who goaded and

buffeted the Church of God, are, "The sons of Belial shall be all of them as *thorns* thrust away." Ezekiel, in his prophecy, chapter xxviii. 24, speaking of the same enemies of the Church who had caused the sanctuary to be defiled, and who had even erected demoniacal altars in the Holy Place, and who had brought into the temple all those things which Jehovah declares "are an abomination to the Lord God," and who had thereby degraded the chosen people of Jehovah—he, too, says, concerning deliverance therefrom, "There shall be no more a pricking brier unto the house of Israel, nor any grieving *thorn* of all that are round about them," etc. Hence the term "thorn," as used here and in kindred Scriptures, always implies conflict, buffeting, and suffering from diabolical persons or agents, the enemies of God and good men.

This "angel" of Satan who buffeted him, or smote him, signifies an experience of trial and conflict so severe that in comparison all physical deformities and sufferings sink into utter insignificance. In what particular form or manner the conflict approached him by way of his flesh is not clear. The term *flesh* in Scripture is one of wide significance. It is often used in a bad, and also in a good sense, and is sometimes used by the apostle in the first person by way of argument when describing the condition of others; but in this case he speaks of himself as in 1 Cor. ix. 26, 27, "I therefore so run not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body and bring it into subjection, lest that by any means when I have preached to others I myself should be a castaway."

This body, the temple of the Holy Ghost, however much sanctified in its presentation to God, yet this side the resurrection will ever be liable to be assailed through all its avenues of the spirit and soul in a manner which perhaps is beyond our conception. As the organ of the spirit it includes all the fallen faculties, whether physical or intellectual—the senses, imagination, desire, appetite, propensities and passions. Through which of these channels the messenger of Satan made his attack is not revealed. Whether this messenger was a demon direct from the abyss as the angel of Satan, like as Satan attacked

the Lord Jesus Christ, or whether it was a demon acting in that dual capacity in assailing him through a human agent, be that agent a man or a woman, as "one that followed him" possessed with a spirit of Python, as in Acts xvii. 16, we cannot tell, but if in this latter capacity, then the buffeting would be still even more severe and terrible than if Satan alone drove in the stake; but in whatever form Satan directed the blows, it was evidently a deep, pungent, spiritual conflict assailing the inner calm of his spirit and also the outer serenity of his sanctified life; perhaps, as old Trapp describes it, a "continuous, diabolical, violent temptation." "Buffeting" means hard hitting, severe blows, heavy insults, assailing the reputation, as evidently Satan did Paul's, and sometimes even life itself. But whatever its character, the term also indicates that the spirit of the apostle was *passive*, so, as the same divine says, "They are Satan's sins and our crosses."

Bengel says of the apostle, "After having some experience with angels he begins now to discover 'an angel' of a different description. An angel sent by Satan—a destructive angel like Satan himself—Paul had a revelation from heaven—a chastisement from hell." Job and Paul were harassed by an enemy; an angel of the Lord struck Herod, but "this angel of Satan harassed Paul with blows." It was no unusual thing in the experience of the apostles, and even of the Lord Himself, to receive blows from men and devils. "Thrice was I beaten with rods, once stoned" (1 Cor. xi. 25). "Even unto this hour are we buffeted" (1 Cor. iv. 11). Of Jesus it is said, "They did spit in His face and buffeted Him" (Matt. xxvi. 27). "The devil taketh Him up into the holy city and setteth Him on a pinnacle of the temple" (Chap. iv. 5). Paul also did receive from Satan or his angel blows visibly and invisibly. But we are assured of this, that it was not a conflict arising from an "evil conscience"; from this he was blessedly cleansed, having "his heart sprinkled from an evil conscience." His character, like the other apostles', had been delivered from the old Adam nature by the blood of Christ, his life purified and "cleansed from all unrighteousness." He had also received his personal Pentecost, being "filled with the Holy Ghost." It is

plain, therefore, that it was from without, Satan was aiming at the Christ-life within, and assailing his blameless character, perverting the *truth* he preached, which to the apostle was dearer than life, bewitching his converts whom he loved with more than a mother's love, and for whom he passionately exclaims, "My little children for whom I travail in birth until Christ be formed within you."

It is therefore clear in Scripture the besetting him with fierce temptations, that the "evil one" from the beginning, the enemy of Christ, is ever active with an evil deed and word to "bruise his heel" and assail the most Christly with the fiercest blows. The apostle's sufferings in this respect were great. Satan's special opposition to his progress being manifest throughout his course from those whom he designates "false prophets," "dogs and evil workers," the abominable, impure, satanized men, "transforming themselves into the apostles of Christ," and "no marvel for Satan himself is transformed into an angel of light, wherefore it is no great thing if his (Satan's) ministers also be transformed as the ministers of righteousness whose end shall be according to their works."

In the apostle, Satan found his greatest human antagonist. He declared his mission to be a warfare, in the double sense of being a conflict with "evil workers" as well as of saving souls; for, saith he, "the weapons of our warfare are not carnal, but mighty through God to the pulling down of the strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, and having a readiness to revenge all disobedience when your obedience is fulfilled" (2 Cor. x. 4, 5, 6).

In this warfare, he says, "I was greatly hindered"—"Satan hindered us." He refers also to "Elymas, the Sorcerer," and to the "spirit of divination" at Philippi—to the fighting with beasts at Ephesus—"conflicts out of measure and above strength"—"I bear in my body the marks of (or for) the Lord Jesus"—"the sufferings of Christ abound in us"—"always delivered unto death for Jesus' sake," as well as this "messenger of Satan" permitted "to buffet him," as if there were in this

conflict an accumulation of the powers of the evil one, a concentration of the great spiritual forces of hell rallied to strike him, as a "thorn in the flesh," all of which experiences and expressions point to conflicts beyond the testing of ordinary Christians; for it is impossible for those who are not deeply "spiritually minded" themselves, and who know little or nothing of that holy travail for souls, the common experience with the apostles and early disciples, who have never yet drunk of that cup of anguish for others' salvation, an experience something akin to that of our blessed Master, "who being in an agony prayed the more earnestly," who have not so risen with Christ as to participate in that privilege to "have fellowship with His sufferings," however sunny and calm our Christian lives have been, I say it is impossible for us, when devoid of this experience, even to form a proper conception of the throes of the deep spiritual exercises of holy men of God like His apostle whom He leads into the front of the conflict with Satan and sin, as Paul describes "resisting unto blood"—"wrestling against wicked spirits in heavenly places." All such deep spiritual experiences always signify great victories through and by Him whom the apostle says, "Always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge in every place."

If such experiences are unknown to ordinary saints, it is because they have yet lessons to be learned which are of the greatest importance, lessons which imply the most definite and fullest consecration to Christ, and which are essential to true and permanent growth in the knowledge of His will, the deepening in spiritual life, of development therein, and all that is implied in the largest usefulness in the service of God. But it is important that we consider

WHEN THIS THORN OR MESSENGER OF SATAN WAS GIVEN.

Probably when he was baptized with the Holy Ghost and immediately after the abundant revelations. He was led much in the same manner as was Jesus Christ, of whom it is recorded "How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all

that were oppressed of the devil, for God was with Him" (Acts x. 38). Also that this anointing was to endue the Lord Jesus with special gifts in His ministry. (Isaiah lxi. Luke iv. 18.) St. Luke says, "The Spirit of God descended upon Him like a dove and lighting upon Him," and immediately it is also added, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." St. MARK says, "The Spirit driveth Him forth into the wilderness," where He endured the fiery ordeal "forty days and forty nights, with Satan and wild beasts." With the experience of our Divine Master agree the apostles, and all good men and true, that after great spiritual blessing comes great spiritual conflict; that after the baptism of the Holy Ghost, the mind is lifted into a spiritual realm surpassing all that has preceded in its experience of calm and conflict; that it comes henceforth into its greatest "fight of faith" to wrestle with wicked spirits in heavenly places. Thus the warfare, being spiritual, becomes more intensely real. Spirit is much more a real power than matter; spiritual forces are greater than natural forces. This was keenly felt by the apostle and demonstrated in his life, and the need to comprehend his exhortation is indeed urgent.

Satan singled him out, to smite him as he does all prominent saints, like the enemy of Israel who said, "Fight neither small or great, save only the King of Israel." Satan knew Christ, and he knew Paul also as the most distinguished of his servants, and the "thorn" and the "buffeting," with Satan's own testimony of Paul, in Acts xix. 15, is the highest tribute to the apostle's greatness and usefulness. These severe exercises have their mission; they are never accidental nor unmeaning. They are by divine permission, though they come from an "angel of Satan."

But what more particularly concerns us is the question,

WHY WAS THIS PERMITTED ?

This is of far greater importance to us than to know precisely what the identical mode was through which the thorn pierced his flesh. Let us glance for a moment or two over this question.

Our answer will be more quickly given if we again refer to the experience of our Lord and Master. It is recorded of Him "that the Captain of our Salvation was *made perfect through suffering*," that "He endured such contradiction of sinners against Himself." Thus His excellencies and perfections were rendered visible, "leaving us an example that we should follow in His steps." St. Luke says of our Lord, that after the temptation "the devil departed from Him for a season," and "that Jesus returned in the *power of the Spirit* into Galilee, and there went out a fame of Him through all the region round about." He also preached in their synagogues, saying, "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives," etc. Then there is a divine mission in suffering. Results similar to those of our Lord and Master were seen in Paul's life, after the Lord Jesus had imparted to Him the baptism of the Holy Ghost. Then followed the "fire" also.

Trial and testing are akin to divine anointing. The "buffeting" was permitted to assail this honored and chosen vessel of God, to develop and perfect in him the Christian character, to bring him into more intimate fellowship with his Divine Master, and prepare him for a life-long series of victories; which we may be assured could not have been as effectual in any other way as by the ministry of this great and long-continued trial. It was fitting that the servant should be as his Lord, as the Master was made perfect "through suffering." It was in perfect accord with the divine purpose: I will not only baptize him with *power*, but "*I will show him how great things he must suffer for My Name's Sake.*" And St. Paul, next to the Lord Jesus Himself, understood this mystery more than any man. He fully grasped its import through the anointing, and entered into the Master's Spirit in fellowship with His sufferings, physical, mental and spiritual. The revelations of light showed him that in soul-saving work he must have his Gethsemanic seasons as well as his Paradisiacal. In recognition of this fact he faces this work, saying, "I go bound in Spirit," etc.—"Pressed in Spirit"—"The Holy Ghost wit-

nesseth in every city, saying that bonds and afflictions abide me" (Acts xviii. 5; xx. 22, 23). It was in accord with the divine plan that the servant should be perfected in his degree by the same process in the divine art of using the weapons that are not carnal, that they might be made mighty through God to the pulling down the strongholds. The Lord Jesus does not commit the leadership of His forces to undisciplined and inexperienced men. In making them "good soldiers" of Jesus Christ, He subjects them to a higher and more important training than any that can be given by the schools. Those upon whom He has great honors to confer He usually subjects to severe discipline and trial. He chooses them in the furnace. He is careful, too, that the honors which He confers upon His servants, and the success vouchsafed to them in their labors are not to puff them up and destroy them. Hence St. Paul explains that the end of the trial was, "*Lest I should be exalted above measure through the abundance of the revelations given unto me.*" He was in danger, yea in great danger after this great exaltation. He was human, and had a fallen nature, and therefore would be tempted to glory in this exceptional honor God had so abundantly bestowed upon him in the wonderful revelations. It was because of the excellencies of the revelations he was permitted to be buffeted, and the effect which they might otherwise have upon him, that the thorn from the evil one was allowed to remain.

It is more than probable that we should never have heard of these rare experiences but for the pressure from evil men and "false brethren." He is compelled to appeal to his experience by way of defence, and blessed is the man that has an *experience* with which he can meet such foes. His modesty and humility in relating it are most apparent. Conscious of his liability to err in exultation of such sacred scenes, the trial makes Christ greater than all His experiences. He says, "I forbear lest any man should think of me above that which he seeth me to be, or that he heareth of me." The permitted thorn, the angel of Satan, was God's reminder that he should not boast, that it was not his business to go about retailing to big audiences and trading on these wonderful visions. God had not called him to

live on the past, not even on visions and revelations; but to press on into the vast *future*. His business is to declare the Gospel of Christ, and to leave the things that are behind.

It was a reminder that he was still on earth, and had to do with earthly, and carnal men, with Satan and his messengers, with ignorant and half-instructed Christians; that he had to fight to the end life's battles, and to go on and win still greater victories. The thorn pricked him to prevent him sinning. It humbled but it helped him. It made the Christ-life appear supreme in his overcoming character. It reminded him that he was not now "in Paradise," nor now "in the third heaven," not seeing always such unutterable things, but was still in the strife where he had "to keep the faith" and to "finish the course." It prevented him from becoming visionary, flighty, and impressionable, so that his usefulness was not blighted. It helped him to continue practical, useful and dependable.

We are such enfeebled creatures so beset with infirmities, that if God condescends to honor us with extraordinary blessing we need also a corresponding trial to properly balance and develop in us a faith which could not be possible in the mere calm of life. It is also important, too, that we remember that we cannot be exalted *here* into a condition of experience by the Lord Jesus Christ, which will place us beyond the need of the solemn exhortation, "*Watch and pray that ye enter not into temptation.*" We need to be very specially refreshed with a constant reminder of this solemn admonition of our Lord, because of the very special environments of holy souls in these somewhat perilous times.

On the one side we are assailed by a sort of intellectual and impudent daring in its cold criticism of divine realities, when even cultured minds presume to push aside all that is emotional and richly experimental in Christianity—when spiritual truth is trampled 'under foot—because their cultured, carnal natures cannot receive that which is spiritual, and it is truly said they cannot understand them, because they are spiritually discerned. On the other side we are in equally as great danger when the emotional is so sought, enlarged, catered for, that instead of leading us to God, its abuse ultimately leads us away from Him.

It is therefore difficult to say which is fraught with the greater danger. Few men can bear great spiritual elevation without the needed ballast of suffering to steady the vessel. The Lord cannot place great honor upon all saints alike. He cannot do so because He cannot *trust* them. Great trials are, to those who are greatly honored of God, what the heavy ballast is to the great ships, the means of keeping them steady, and enabling them to pursue their course with safety. Therefore, "count it all joy when ye fall into divers trials, knowing this that the trying of your faith worketh patience, and patience experience, etc. Rather would we welcome a hundred "thorn" trials, to "buffet" and to humble us, even to die in the conflict, than we should glory in our experience and success instead of glorying in the Lord. Our Lord and Master sounds the word of warning to us in His reply to His too jubilant disciples, who were elated over their first success in the proper use of *His Name*: "Rejoice not because the devils are subject unto you, but rather rejoice because your names are written in heaven."

The apostle gloried not in visions nor in revelations, but in Christ Jesus our Lord. Indeed this was the great lesson which this great trial was intended to teach. It is summed up in the answer God gave to that thrice-repeated prayer, "My grace is sufficient for thee"—abundant grace, abounding grace, a sufficiency of grace which enables him to welcome even this satanic messenger, although the attack aimed at the destruction of soul and body; because it was the means by which the grace of God was magnified. He would never have known that grace in all its comforting, uplifting and sustaining power, as he did know it, but for the fiery ordeal through which he was permitted to pass. Neither would the grace of God have ever been magnified as it was in the spirit and character of the apostle but for this painful and life-long trial. And, though it was a source of continued irritation, suffering and humiliation to him, on their account he not only endured it patiently but gloried in it.

'Severe trials submitted to Christ always magnify His grace in its victorious power over spirit, soul and body in every circumstance of life.' The apostle's attitude in this special testing,

as in all the lesser trials which he intelligently sums up as his "infirmities," is full of inspiration. He says in verse 10, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak then am I strong. I am become a fool in glorying; ye have compelled me; for I ought to have been commended of you; for in nothing am I behind the very chiefest apostles though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in all signs and wonders and mighty deeds." He took pleasure in them, gloried in them in submitting them to the Lord Jesus, casting them at His feet so that they become fresh opportunities for God to manifest Himself through them to His chosen servant. He therefore says, "I exult in tribulations that the

POWER OF CHRIST

may rest upon me." The enemies of Christ who first compelled his allowable boasting would see more Christ, more glory in his character, and more heaven through the endured thorn and buffeting, than could possibly be conveyed to them by the mere relation of "revelations and visions."

Had not this thorn been given to the Apostle Paul, probably there never would have been pressed out of him those rich experiences, tender, sublime and fine utterances which breathe through all his epistles. This "messenger of Satan" is even turned into God's wine-press to bring out the rich juice of the ripened fruit of a mellow experience for the benefit of the Church of Jesus Christ. Thank God for this "thorn!" Paul, true to all his teaching, glories in trials, yea, he even took pleasure in infirmities, in reproaches and necessities, in distresses for Christ's sake. The annihilation of the self-life, the "ego" gone and the Christ-life supreme, he exclaims, "I live, yet not I, but Christ liveth in me." "I can do all things through Christ which strengthened me." His buffeted body was indeed the temple of the Holy Ghost, indwelt by Him in the heavenly places. He is *not* following Christ after the flesh, *not* descanting on a dead Christ, *not* lingering amid "first principles"; but having received "perfect love" in the entire sanctification of

his spirit, soul and body, filled with all the fulness of God, he is still going on unto perfection to that which is before, all the time exulting in the ever-unfolding glories of a risen Christ his Divine Lord through the resurrection life within, "alive from the dead" having "tasted of the powers of the world to come." He knew "the exceeding greatness of His power," saw the glory of His presence which excelleth and having "drank of that Rock which followed, which is Christ," he could speak of His power from experience as but few (if any others ever) could, what it was to "have fellowship with His sufferings" being "made comformable unto His death."

This is why he could "count all things loss" for the excellency of His knowledge. He never lost sight of the divine ideal, the "prize," the being like *Him!* Holiness prepared for its reception, and made life worth living. The conflict from the evil one, consequent upon the depth of his knowledge of Christ, became more severe, the power of Christ more real, the work of Christ more practical, the "word of prophecy more sure," and "the eternal weight of glory" a more exceeding bright reality.

As we so learn Christ and exalt Him, so will we welcome all that helps to make Christian character, so shall we perfectly understand that holiness is a *life* as well as an experience.

Ease we dare not seek. It is so dangerous. *All failures may be traced to an idle spot in the battle of life.* Conflict is in keeping with safety. It is helpful to the Christ-life, it brightens the crown. "What I say unto you I say unto all, WATCH."

Only let us lean hard on Him, knowing "that when I am weak then am I strong," "that no flesh shall glory in His presence." "Let him that glorieth, glory in the Lord."

Toronto.

JOHN D. DINNICK.

"JOEL."

GOD speaks to us in many ways, and by various messengers. For the communication of His truth, "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." The principle contained in this diversity of order we find characteristic of nature, providence and revelation. Ten thousand different forms of vegetable life, from the magnificent trees of the forest to the lichen which hides the nakedness of the barren rock, clothe the earth with beauty. The ruling hand of God in what are termed His providential dealings, has a great variety of operations. Sometimes it bestows prosperity, and sometimes sends adversity; sometimes gives success, and sometimes causes failure, yet all these varied experiences are intended to produce the same ultimate result. In revelation we have histories, biographies, poems, proverbs, prophecies, doctrinal and moral discourses, denunciations and encouragements, all differing in authorship, style and date, but as we come to study the whole, we find underlying all a unity which indicates that One supreme and master mind has conceived the idea, and one omnipotent hand has controlled and guided them all.

Among the prophets chosen of God to express His will to men, there is an adaptation of gifts and graces to the nature of the message, and also some peculiar fitness to the special needs of the times. Moses thoughtful and patient, Elijah bold and defiant, Isaiah poetic and sublime, Jeremiah plaintive and pathetic, and Daniel confident and faithful, are illustrations of this. We have the major and the minor prophets, according as the work to be done and the talents with which God has endowed the man assign him to the one class or to the other. The clearness of date and circumstances surrounding prophetic writing is a matter in which there is great diversity. Some give the date accurately, and describe their environments as particularly as if their work was that of a historian; again, concerning the writings of others, it is with great difficulty that any certain time can be fixed as the one that called forth

the prophecy. The subject of our study at present belongs to the latter class. He does not, like Isaiah, Jeremiah, Daniel, Hosea, Amos, and others, state what kings were reigning when he wrote, or like Ezekiel mention some national circumstances of historic note that would aid in definitely establishing the period of his prophecy. All he tells us distinctly connecting him with his surroundings is, that he was "Joel, the son of Pethuel." He leaves every other detail to inference and conjecture. The name "Joel" means "Jehovah is God," and it is probable his father intended him to be in some way a witness of that truth to Israel. The custom of giving representative names to children was then, as now, well intended, but even then the intention was not always realized.

We have numerous and daily illustrations of the lamentable fact that a good name has often little influence in forming the character of the person who has the honor to bear it. The George Washingtons are not all as noted as the original for their veracity, and our police court records bear witness that the John Wesleys of our time are not all diligently employed endeavoring to "spread Scriptural holiness through the land," and such names as Isaiah, Jeremiah, Daniel, John and Charles Wesley, and Egerton Ryerson, have been borne by persons whose lives and labors have been the very opposite of the illustrious personages who first gave them distinction. The Joels of old were not all witnesses of God's existence and claims over men. Samuel had a son of that name who walked not in the ways of his father, but turned aside after lucre, and took bribes and perverted judgment. Of the man whose prophecies we are now considering, we know nothing definitely, only what we gather from the short book of three chapters that bears his name.

We see here a beautiful illustration of the proper relationship that should exist between God's messenger and his message. It too often occurs that the *messenger* and not the *truth* he is commissioned to utter, becomes the object of attraction for men. It is, therefore, well worth our while to note this characteristic of Joel's work. Like John the Baptist, humble and disinterested, willing to be unnoticed and disregarded, that

the glory of the Saviour might shine more brightly, far more solicitous for the honour of God and the happiness of mankind than for his own reputation or gain, he assures His disciples that what had filled them with pain and inspired them with envy, was the cause of his highest delight. Contemplating Christ's growing fame and increasing popularity, as the morning star fades from view in the brightness of the rising sun, so would he gladly stand aside, exclaiming, "My joy is fulfilled. He must increase, but I must decrease." Thus, though in Joel's writings we may lose sight of the particulars relating to the man, yet the word with which he is entrusted is powerfully and vigorously presented. He does not feel called upon to *prove* that God has commissioned him to preach or given special inspiration to his words, does not even regard it as necessary to state how the message reached him, whether by audible voice, or by vision by day, or dream by night. Such information might be interesting to his hearers, but, in the prophet's judgment, was not important to their edification. And as his work was to manifest the truth rather than please the fancy, he deals with his message accordingly. With the certainty of the matter so unmistakably clear to his own consciousness that a shadow of doubt cannot enter, he seems to conclude that the word had in itself sufficient evidence of its divine origin to carry with it conviction to the people's hearts. As Moses began to narrate the facts of creation, not by first proving the existence of God, but by assuming the Theistic idea to be universal in human consciousness. So he, relying upon the same truth, appeals to that faculty which God has placed in man for the discernment of spiritual things, beginning with the simple statement, "The word of the Lord that came to Joel." The man who has in his own heart and soul a clear and undoubted conviction of the truth of the statement he makes, and as certain an assurance that he is divinely commissioned to communicate the message to others, who, like Peter, has heard the voice of God saying, "Get thee down and go with them, doubting nothing, for I have sent thee," has the most important element of success with which the preacher or the prophet can be endowed. Indeed, unswerving faith—

"doubting nothing"—is the secret of efficiency in every work which is undertaken by men, a confidence in the practicability, in the value of the work, in the divine authority which imposes it upon us as obligatory, and in the divine providence and power which will bring it to a successful performance. This is the secret of enthusiasm in any enterprise, religious or secular.

You see it in the inventor, who is perfectly certain of the combination of instruments by which he is to accomplish a certain result. Nothing can hinder his endeavor, nothing can obscure or dampen his enthusiasm because he is certain of ultimate success. You see it in the teacher who knows that he has a truth to communicate to men, a truth that is important to them to apprehend and to understand, who is not groping among uncertainties as he speaks it, who is not vaguely feeling after conjectures as he utters it, who is able to affirm it to others, because he has it affirmed in his own intelligent and intuitive spirit. You see it in the soldier who knows, because he knows the commander, that the order which has been given is wise and practicable, and that no life will be wasted that can be saved and no effort commanded which is not necessary to the great result. This unshaken faith would lift any man out of his ordinary feebleness, and inspiring him with enthusiasm would make him a hero in life's humblest pathway. But with how much more power does it clothe the prophet who stands between God and man and deals with sacred things. It was such a clear conviction and deep-wrought consciousness that caused Joel to announce to Israel "The Word of the Lord that came to Joel." The "*Word of the Lord*" does not require the same external evidences that are necessary to establish secular truth, for there are in its very nature those evidences that appeal to man's inner consciousness. "The words I speak unto you they are spirit and they are life." A certain learned Chinaman was employed by some missionaries in the work of translating the New Testament into the Chinese language. At first the translating of the book had no apparent effect upon him, but after sometime he became somewhat agitated and exclaimed, "What a wonderful book this is!" "Why so?"

enquired the missionaries. "Because," exclaimed the Chinaman, "it tells me all about myself, it knows all that is in me, the One who made this book must be the One who made me." Ah! yes, the learned Chinaman was right. The Word of God is so perfectly adapted to all the varied conditions and wants of humanity that man's reason is forced to conclude that the author of humanity and the author of the Word must be one—must be one and the same Divine Being.

When God has spoken to His creature, man, "at sundry times and in divers manners," His appeal has always been to the ear which He has "planted," and His "manifestation of the truth" has commended itself to every man's conscience, and while His messengers have often been "as the voice of one crying in the wilderness," yet the cry has not been to the inanimate rock on the barren sand, but addressed to the faculties possessing a capability of discernment with the urgent exhortation, "He that hath ears to hear, let him hear." And herein lie the grand source of strength and encouragement for all true Christian workers, for we are assured that "our Gospel came not in word only but also in power and in the Holy Ghost and in much assurance." With this thorough conviction of the genuineness of his call and the Divinity of his commission, Joel, surrounded by a terrible state of desolation and ruin, the result of God's chastisement for the sins of his people, lifts up his voice with strength to show Judah their transgression. Let us bear in mind that Joel's mission was to the kingdom of Judah. They had run into sin and were suffering its consequences, and the prophet is sent with words of warning and instruction for their deliverance.

He begins by calling their attention to the nature and extent of the calamity that had overtaken them. The oldest in the land are summoned that they may give testimony, if in their recollection such a fearful scourge had ever before visited them; and they are solemnly charged to keep before them in their generations a remembrance of the sad experience through which they were passing, that it might be a warning to deter them from future sin.

His description of the scene of desolation is briefly and force-

fully depicted. The vine is laid waste, the fig-tree is bare and the branches made white. The field is wasted, and the land mourneth. The wheat and barley are perished. The corn is wasted, the wine dried up and the oil languished. The seed is rotten under the clods, and the meat is cut off from before their eyes. The meat-offering and the drink-offering are withholden from the house of God. The pastures are burned and the rivers dried up. The beasts of the field groan and cry. The herds are perplexed, and the flocks are desolate. God's hand of chastisement is upon the land, and as a destruction from the Almighty it has come. He calls upon the various classes of the people—the drunkard, self-indulgent and sensual is reminded that his means of self-gratification is gone. The husbandman and the vine-dresser are shown the wasted fields, barren and desolate, with the withered orchards and the white branches of the fig-tree, from which even the bark has been eaten, to remind them of the fruitlessness of their toil. The priests see the altars deserted and no offerings brought into the house of the Lord. "It is a day of darkness and of gloominess, a day of clouds and of thick darkness as the morning spread upon the mountains."

Various opinions are entertained as to what was the direct cause of the desolation here referred to: Was it the result of the ravages of swarms of insects? Or was it the disastrous effects of a foreign invasion? It is not within the scope of our present limits, nor is it necessary that we should examine the several arguments for and against the different views on this point. Suffice it to say that there is probably truth in both theories, and while there are indications of the conquering tread of the foreign foe, still there is, no doubt, abundant evidence in favor of the literal acceptance of the prophet's statement in the fourth verse of the first chapter, "That which the palmerworm hath left hath the locust eaten; and that which the locust hath left, hath the cankerworm eaten; and that which the cankerworm hath left, hath the caterpillar eaten." Little things make God's great army when He sets them to work. What vast hosts of creatures are at His disposal when His call summons them to action, and His purpose gives them their commission to carry out His design. Moses had said in the Book of Deuteronomy,

that one of the punishments with which God would chastise the people for violating His law, would be inflicted by locusts. "If thou wilt not harken unto the voice of the Lord, thy God to observe, to do all His commandments and His statutes . . . then thou shalt carry much seed out into the field, and shalt gather but little in; for the locusts shall consume it." And after the lapse of six hundred and fifty years we find God literally fulfilling His word. Truly He is not slack concerning His threats any more than His promises. The description given by naturalists and modern travellers of the number, nature and habits of the locusts in the east goes far to confirm the generally accepted opinion that Joel is describing the condition of things after one of their terrible invasions.

The following extract from "Van Lennep's Bible Lands" fully agrees with Joel's account: "The young locusts rapidly attain the size of the common grasshopper, and proceed in one and the same direction, first crawling, then at a later period, leaping as they go, devouring every green thing that lies in their path—they advance more slowly than the devouring fire, but the ravages they commit are scarcely inferior or less to be dreaded. Fields of standing wheat and barley, vineyards, mulberry orchards and groves of olive, fig and other trees are in a few hours deprived of every green blade and leaf, the very bark being often destroyed. The ground over which their devastating hordes have passed at once assumes the appearance of sterility and dearth. Well did the Romans call these 'the burners of the land,' which is the literal meaning of the word locust. On they move, covering the ground so completely as to hide it from sight, and in such numbers that it often takes three or four days for the mighty host to pass by. When seen at a distance, this swarm of advancing locusts resembles a cloud of dust or sand, reaching a few feet above the ground as the myriads of insects leap forward. When a wall or a house lies in their way, they climb straight up, going over the roof to the other side, and blindly rush in at the open doors and windows. When they come to water, be it a mere puddle or a river, a lake or the open sea, they never attempt to go round it, but unhesitatingly leap in and are drowned, and their dead bodies floating on the

surface form a bridge for their companions to pass over. The scourge thus often comes to an end, but it as often happens that the decomposition of millions of insects produces pestilence and death."

With this description of the nature and habits of the locusts before our minds, and regarding Joel's allusion to them as literal, we get the first clue to guide us in fixing the date. The book appears to have been written while the country was suffering calamity, the result of a dreadful army of locusts that had come and gone and whose ravages were the cause of general lamentation. "They had laid the vine waste and barked the fig tree; had made it clean bare and cast it away, the branches thereof were made white." He also intimates that the country was visited about the same time by long continued drought. That instead of moistening rains and refreshing dews, the air was dry and wilting and the ground parched and barren, so that the seed cast in by the sower lay and rotted under the clods. The rivers of water dried up and the fires devoured the pastures. Appalling and oppressive as these two evils must have been, still in the wisdom of God it seemed necessary to permit a third, and we read of the encroachment of the "northern army" and of "strangers passing through the land," and of the people being "ruled over and reproached by the heathen." Careful research has shown that during the time of the reign of Joash, king of Judah, a remarkable locust calamity occurred, and at the same time a period of terrible drought, and very shortly after Hazael, king of Syria, invaded the land when the "hosts of Syria came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoils of them unto the king of Damascus." Assuming this threefold calamity to be the occasion of Joel's prophecy, we are able to fix the date in agreement with many prominent Bible scholars who arrive at their conclusion working from other data, so that we may safely conclude that Joel lived and prophesied while Joash reigned in Judah.

It is a remarkable fact that the human heart is slow to understand God's providential dealings, or read the lessons presented in natural calamity. To this fact Isaiah refers in

his pathetic appeal (chapter i., verse 5): "Why should ye be stricken any more? Ye will revolt more and more; the whole head is sick, and the whole heart faint." Man sunken in moral and spiritual death, cannot be lifted to his rightful place by pain and sorrow. He needs the living voice and the intelligent utterance of the prophet. The Israelites in Egypt, though groaning under their oppressive burdens, and galled by the stinging lash of the taskmasters, were, nevertheless, content to endure the anguish, and spend their lives in servitude, until the voice of God, proclaimed by Moses, aroused them to thought, and inspired them with hope of brighter and happier days. So, at this period in Judah's history, while the darkness and gloom of God's chastening hand is upon the people, the living prophet is a necessity to show them their transgressions and the purport of their chastisement. For this work Joel was specially prepared, and to it he was divinely called, and he entered upon it with all the enthusiasm of one who feels its importance, and recognized its magnitude. Appalled by the disaster and ruin with which he is surrounded, he betakes himself to the only source of help, exclaiming, "O Lord, to thee will I cry." At the same time, the course he pursues teaches us that while Joel believed that God hears and answers prayer, He looks for the answer to come on the basis of the principle laid down by God Himself, "We are laborers together with Him." Joel addresses himself to man as well as to God, and demands of the authorities that a solemn assembly be convoked, that a public fast be appointed, and that all classes of the community be summoned to engage in the general invocation for divine mercy and aid. The priests are called upon to "blow the trumpet in Zion, and sound an alarm in the holy mountain." Is not this significant of the importance and duties of the ministerial office, and the responsibilities of them who have undertaken its sacred obligations. The mission of God's ministers has been the same in all times. It was divinely appointed, and shines like a fixed star in the firmament of God's truth. To see God's purposes, and to strive earnestly for their accomplishment, should be its ever-present longing, and if this be not its aim, though a reputation may be gained and

delusive applause won, yet, in the great testing day, when the fire shall try every man's work, there will be irreparable loss. To the ministry is committed the appalling task of removing enmity, restoring loyalty, and blending the results of man's life in happy accord with the sovereign will of his Creator. To be successful in this, the Divine Spirit's indwelling life and power is an indispensable requisite. But fired by his living energy, the command of the prophet expands, and comes ringing down through the ages to the Christian ministry of our times with fuller meaning, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountains." The people also are assembled; they have their duties to perform. There is no such thing as serving God by proxy. The work is not for the priests alone. The elders are called for, and also the children, even the infants from the breasts, the bridegroom and the bride—there are no exemptions; all are sufferers, and all are to join in the general intercession. Explicit direction is given for the service. The priests are to conduct it. It is to be in God's house. It is to be hearty. The people are to rend their "hearts and not their garments," and the priests are to "lie all night in sackcloth," and are to weep "between the porch and the altar," and there is to be a universal turning to God, against whom they have sinned, that His mercy may forgive, and His loving-kindness may remove the calamity they are suffering.

The call of the prophet and the trumpet blast from Zion were not unheeded, but the people, with penitent hearts and willing minds, present themselves before the Lord, and another illustration of His great mercy is given to the world—"Then was the Lord jealous for His land and had pity on His people." Judah had not sought God in vain; and as in every instance of God's forgiving love, things are changed—and what a change! as from darkness to light. Rain will now fall on the parched ground. The people are to be satisfied with corn and wine and oil. The pastures of the wilderness are to spring up. The fig-tree and the vine are to yield their fruits, and the land, so lately barren and desolate, is to be a delightful land; men and beasts, herds and flocks are to have abundance and be satisfied. Now that the people have returned to God in penitence, He has received

them in mercy and rolled away the cause of their reproach. The promise of plenty is backed by the assurance that the power that plagued them is doomed to destruction. The invading army, that had destroyed so much, is now in turn to be defeated and destroyed. They had made a fruitful land barren and desolate, and now they are to be driven away to a land barren and desolate, that they may perish forever. They had been the rod, in God's hand, for the punishment of a sinful people, and now that it has done its work, it is broken in pieces and thrown away. They had done great things to the detriment of God's people, and dealt much mischief to their possessions and property. Now, God does yet greater things for the benefit of His people and the destruction of their enemies. In the blessings promised them is one peculiar feature that demands our special attention; it is the fact that God's answer to the suppliant's prayer is larger than the petition. But is it not always so? It is no unusual thing to find God's hand liberal. His promise to the penitent is, "Even to-day do I declare that I will render double unto thee." He blessed the latter days of Job more than the beginning. But the especially interesting point of this promise is its redemptive feature, "I will restore unto you the years that the locusts have eaten." The prodigal wasted his property, time and health; but when from his heart there went forth the supplication for even a servant's place in his father's house, the answer came accompanied by a father's kiss, the best robe, the ring, the feast, and a son's place within the home—all restored. In the comprehensiveness of this promise, there is new and enlarged hope for those who are lamenting over things that are gone—gone! leaving behind them a dark train of lost opportunities, and remorse following them to the judgment. Some of the best moments of life gone, eaten by the locusts of passion, pleasure, selfishness, or devoured by the cankerworm, sloth, carelessness or indifference—life's brightest possibilities all gone, and behind them is felt the stain of guilt and the sting of regret. But in this promise there rises, even before these, the bright vision of a possible Restorer, and following that vision in its development down through the succeeding years, we find ourselves standing before the cross of Calvary, contemplating

the mystery of the crucifixion and the wonders of God's atoning work ; here the vision becomes more clear and real, as there falls upon our ears the apostolic encouragement, " He loved us and gave Himself for us," and, " The blood of Jesus Christ His Son cleanseth us from all sin."

Joel lived in troublesome times, and the imagery of his prophecy was, no doubt, drawn from scenes and occurrences of the times in which they were uttered, and the uninspired men of his day would doubtless interpret his prophecies to refer to the scenes with which they were familiar. But Joel himself, as well as his inspired contemporaries, must have seen that, although the idea fitted current events, it was, nevertheless, larger than these events ; and, whether they saw or not the specific meaning in the words which Peter applied to them on the day of Pentecost, it is certain that there was in the utterances a description so framed that it was capable of a continually unfolding and enlarging fulfilment as ages passed along. This appears evident from the easy and natural transition from the description of temporal blessings with which Jehovah would favor his pardoned people, to the announcement that immediately follows of the outpouring of spiritual gifts at a subsequent date. " And it shall come to pass afterwards that I will pour out my Spirit upon all flesh : and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions," etc.

And this brings us to a point of great interest to ourselves because of the importance of its practical application—a point concerning the interpretation of which we are not left to human conjecture, or even to scholarly criticism ; but we have the prediction clearly traced to its fulfilment and explained by the " glorious scenes " to which the inspired apostle confidently points, exclaiming, " This is that which was spoken of by the prophet Joel."

The peculiar nature of this outpouring was not that the Divine Spirit now for the first time began to work among men. It was He who had " moved " upon the face of the deep, bringing order and life out of chaotic matter. It was He who inspired Moses to write the account of the creation, of the fall,

of the flood, of the dispersion of the human race over the face of the earth. It was He who guided the thought and pen of Moses in framing that wonderful code of laws which so successfully held the Jewish nation together for over fifteen hundred years, and it was He whose divine hand wrote on the stone tablets the law which, graven upon the conscience, is to be the great moral conservator of God's people in every age. It was He whose guiding hand made Moses, Joshua, Samuel and David invincible leaders of His hosts. And it was He who gave the martyr spirit, the heroic patriotism, and the unconquerable enthusiasm to Daniel, Jeremiah, Joel and others, causing them to act and "speak as they were moved by the Holy Ghost."

But in a larger degree and a fuller measure, does the prophet see the spiritual blessings of coming days. As yet the gift had been confined to the few, and the nature of the gift to the particular object for which the man had been specially called. But now it is to be universal—"poured upon all flesh," "sons," "daughters," "old men," "young men," "servants" and "hand-maidens." Without distinction of age, sex or rank, the universal blessing is to descend, and a degree of spiritual quickening come to every soul.

Henceforth, God's communication with man is not to be through form and symbol, but He, who is Himself a spirit is to require that the true worshipper shall "Worship Him in spirit and in truth." This gift is too large, glorious and spiritual to be confined within the legal walls of any church organization. The church's ordinances may be channels through which the grace will flow, but they cannot be that grace itself, nor can they confine its blessings within their narrow limits. Those who love Christ and keep His commandments, are they to whom He will send the spirit and to whom He says, "He dwelleth with you and shall be in you." It is to men as individuals, and not as corporations that the Spirit of God comes. It is with the individual that he dwells. "What? know ye not that your bodies are the temples of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's."

The Old Testament prophets were the preachers of their times. Living among the common people, they were acquainted with their characters and saw their virtues, vices and needs. Deeply interested in the suppression of vice and the promotion of virtue, their constant aim was to instruct the people in righteousness and lead them in the ways of God. With watchful eye, burning words and earnest effort, they warned, exhorted and comforted those over whom God's providence had placed them as watchmen. Their sermons were not carefully written discourses, but oral utterances called forth by some stirring event in the life of the prophet or of the people. Many of their discourses were never written down, but passed away with the breath that uttered them. The prophetic writings of the Bible are, probably, not complete discourses, but condensed and carefully finished abstracts of more elaborate sermons that had been preached extemporaneously. The Hebrew prophet only spoke when the Divine voice within summoned him to declare a message to the people. He did not wait in the temple or synagogue for a congregation to assemble to listen to his words, but standing by the city gate, on the street or anywhere he met the people, he would declare his message of rebuke or encouragement.

The plague of locusts and of drought in the land of Judah toward the close of the ninth century B.C., which has been already referred to, was the stirring incident that demanded a prophet for its interpretation, and Joel appeared upon the scene with the Word of the Lord that came to him showing the cause of the trouble and pointing out a remedy.

His appeals were earnest, pointed and practical. In his recorded utterances we have what would appear to be the condensed abstract of two powerful discourses, containing the point and pith of the prophet's message.

DISCOURSE I.

From beginning, to chapter ii. 17. It is a call to the people
I. *To consider the terrible calamity that is upon them*, chap. i. 1-13.

He appeals to

1. "*Old men*"—that the scourge is unparalleled in their recollection, i. 2.

2. "*Drunkards*," sensual and selfish—that the source of *their* enjoyment is gone, i. 5.

3. "*Priests*"—that there are no sacrifices and offerings for God's house, i. 9, 13, 16.

4. "*Husbandmen*"—that there is no result for their toil, i. 10-12; 17-20.

II. *To seek for its removal—*

1. *By a solemn assembly*, i. 14; ii. 15, 16. The call is general, *elders*, i. 14; *all inhabitants*, i. 14; ii. 16; *children, bridegroom, bride*, ii. 16.

2. *By prayer*, i. 19; ii. 17.

3. *By repentance and humility*, ii. 12, 13, 17.

III. *To see in it a symbol of still greater calamity as God's righteous punishment of sin*, i. 15; ii. 1, 2, 11.

We have no description of the solemn meeting of the people in response to the urgent call in Joel's first sermon, but we can imagine a scene of humbled, penitent suppliants. Perhaps on no other occasion did the people so entirely throw themselves at Jehovah's feet in utter self-renunciation and earnest prayer for help. And in His mercy God extends to them forgiveness.

DISCOURSE II.

Begins with an announcement that God has heard the prayer of His people, and extends to them relief and abundant blessing, chapters ii. 18; iii. 21.

I. *By removing the cause of their trouble.*

1. *Locusts*, ii. 20.

2. *Drought*, ii. 22-24.

II. *By the restoration of what had been lost.*

1. *Natural products*, ii. 25.

2. *Religious enjoyment*, ii. 26, 27.

III. *By a symbolic reference to passing incidents, the prophet gives a glowing prediction of future spiritual blessings.*

1. *Outpouring of the Holy Ghost*, ii. 28.

2. *The deliverance of God's people out of every trouble, and the utter destruction of their enemies*, iii. 1-14.

3. An inexhaustible source of strength and blessing for God's people, iii. 18-21.

There are *three* important subjects predicted in the book.

1. *Redemption*.—"I will restore unto you the years that the locusts have eaten," ii. 25. "A fountain shall come forth of the house of the Lord, and shall water the valley of Shittim," iii. 18.

2. *Effusion of the Holy Spirit*.—"And it shall come to pass afterward that I will pour out My Spirit upon all flesh," etc., ii. 28.

3. *A day of Judgment*.

The "*day of Jehovah*" having an aspect of—

1. *Terror* for the *wicked*, i. 15 ; ii. 2-11 ; iii. 14, 15.

2. *Safety* and *blessedness* for the *righteous*, iii. 16, 17, 18.

And now, in all this do we not see the operation of that general law, by which the apostle expresses man's relationship to right and wrong, to life and death, "The wages of sin is death, but the gift of God is eternal life." In Judah's desolation so graphically depicted, we have a picture of the world's woe and wretchedness as it lives in sin, without God and without hope. In the prophet's earnest and enthusiastic effort to arouse the miserable sufferers, we hear the distant sound of the richer, deeper, fuller gospel warning, "Except ye repent, ye shall all likewise perish." And in the humbled people whose hearts are rent with sorrow, and the sackcloth-robed priests whose weeping eyes denote their deep contrition, do we not see the dim shadow of the penitent thief, the woman that was a sinner, or the returning prodigal? And in the mercy extended, pardon granted and blessings bestowed, can we not trace the presence of Him whose tender sympathy for human sorrow uttered the glorious evangel, "Come unto me, all ye that labor and are heavy laden and I will give you rest," and of whom in gospel days it was said, "This man receiveth sinners and eateth with them"? Also, in the abundance and variety of the future blessings promised, do we not find a foreshadowing of the full, suitable and never-failing blessings of the gospel, which bring light to the benighted, strength to the weak, pardon to the guilty, wisdom to the ignorant, and life to the dead, and which,

while widening the commission of its messengers to "all the world," and "every creature," has in it the power to "save to the uttermost all them that come unto God."

Tweed, Ont.

WM. JOHNSTON.

THE NATURE OF CHRIST'S ATONEMENT.

A CONTRIBUTION TOWARD THE FORMULATION OF A CONSISTENT ARMINIAN THEORY.

II. PENALTY AND PUNISHMENT.

WE have already said that law must have its sanctions. These sanctions are to the subject motives to obedience. They are signs of the authority which accompany law, and distinguish the behests of one whom we are bound to obey from a wise or beneficent recommendation to which we are at liberty to hearken or not as we may choose. "Law, as imperative, implies that it is enforced by punishment inflicted by the government for obedience. . . . And it is no capricious or arbitrary infliction, but is necessary in the constitution of the universe. *Thou shalt* waits always terrible behind *I ought*."¹ It is well for us at times to rise to that ideal virtue which says, "A man is to pursue the right because of its rightness rather than because of the penal consequences attached to wrong-doing"; but while on this altitude of thought it is important for us to remember that the penal sanctions still exist, and that behind them there is an authority adequate to their enforcement. We accept the statement of Dr. A. A. Hodge that "penalty is an essential element of law";² while we most earnestly repudiate the inferences which he draws from it. The penalty attached to righteous law is measured by the "intrinsic demerit" of the transgressor. Dr. D. T. Fiske defines penalty as "suffering inflicted by the Law-giver upon the sinner, proportioned to the degree of his sinfulness, and to express the Law-giver's hatred of sin and estimate of its intrinsic ill-desert."³ Writers like Dr. A. A.

¹ Harris' "Philosophical Basis of Theism," p. 192.

² "The Atonement," p. 62.

³ Quoted by A. A. Hodge, "The Atonement," p. 63.

Hodge infer that, because penalty is measured by the intrinsic demerit of sin, God is compelled to inflict the penalty upon the sinner or his substitute—an inference we deem most unwarranted by the premises, and flagrantly opposed to the facts. The eye here is too intently fastened upon the demerit of sin; so intently, indeed, that it does not even get a glimpse of the ends of moral government to be answered by the infliction of penalty. These surely must be taken into the account if our views on this subject are to be anything like full orb'd. He who gave the law is not, and cannot be, regardless of His authority among the myriads of creatures who owe the law obedience. When it is said that "sin ought to be punished,"¹ we are prepared to put as much emphasis on the statement as any man or class of men, provided it is properly understood. If it is meant that the sinner deserves to be punished, we assent; but if it be meant that God is under an absolute necessity to inflict the penalty attached to the transgression of the law, we demur. The ill-desert is that of the sinner, and there-

¹ "This proposition is freely affirmed, but with little regard to its proper analysis, and, therefore, with little apprehension of its meaning. A sinner may say, and with all sincerity, that he ought to be punished; but all he means is, that he deserves to be punished. He has in mind and conscience his own demerit, and not the obligation of another respecting him. Often the term is used respecting sin in the same sense—that it deserves to be punished. . . . The proposition is identical in meaning with a former one, which affirms the punitive desert of sin. But the term *ought*, as used in the theory of Satisfaction, must have a ground in obligation, and that obligation must lie upon God as moral Ruler. Such is the requirement of the theory. If sin ought to be punished, God is under obligation to punish it. Such is the inevitable logic of the proposition." Miley's "Atonement in Christ," p. 148. "In common, popular speech, we say that 'the sinner *ought* to suffer'; but this is a very loose expression, loose even to inaccuracy. When so used, the word 'ought' has a very different force from that which belongs to it when we say that 'a man *ought* to be honest and to tell the truth.' By being honest and truthful, a man fulfils a duty. But a man who has committed a sin fulfils no duty by merely suffering for his sin. His mere suffering is not obedience. When we use the phrase that a man who has committed a crime 'ought to suffer for it,' we generally mean nothing more than he deserves to suffer; or if anything more than this is meant, we mean that someone who has the authority and power is under moral obligation to make him suffer." Dale, "Atonement," pp. 385, 386.

fore any obligation to punishment is to be found in the transgressor's relation to the broken law rather than in the Law-giver's relation to the transgressor.¹ We cannot conceive of penalty without including in the idea, the promotion of the ends of government. One of the chief ends served by the infliction of penalty is to deter others from sinning, and in any comprehensive view must be regarded as demonstrating at once the majesty of law and the evil of transgression. The complete view of penalty is to be found in the union of the personal demerit of the sinner, and the rectoral ends which penalty is intended to promote: the former is the ground on which alone penalty can be justly inflicted; the latter is the object with which penalty is enforced. To exclude from our thoughts either the ground or object of penalty is to doom ourselves to hopeless confusion, and involve ourselves in a host of irreconcilable contradictions. Further, the ground and object of penalty, while distinct from one another, must be conceived as perfectly harmonious, or we shall find ourselves involved in consequences destructive of the whole of mediatorial administration.² And while we would not minify the ill-desert of sin, it does appear to us that the rectoral ends subserved by penalty are of the first importance. Viewing it as we do, we feel warranted in affirming that the chief function of penalty in the Divine administration is to uphold the order God has established in the world, and to maintain His supremacy therein.³

¹ "Obedience is the first thing which man, as a member of government, owes to God. If a man gives not obedience to the law, then punishment is due from him, for the ends of government. In the classical writers of Greece and Rome, the '*supplicium*' or punishment is always represented as being given or paid, by the offender, and as what was due from him to the government, and not as what was due from the government to the transgressor. This language expresses the reality of the case of an offender in moral government. The promotion of the public good by his obedience is first due from him; if he do not promote it in this way, then it is due from him to promote it, by sustaining the penalty of the law." Jenkyn. "Extent of the Atonement," p. 165.

² See this point ably discussed in "Atonement in Christ," by Dr. Miley pp. 222-228.

³ This is, according to Dr. Dorner, substantially the view of F. H. Stahl, whom Dr. C. Hodge styles as "Perhaps the greatest living authority on

It is only when thus viewed that the penalty attached to law leaves room for atonement. It seems to us logically inconsistent to impose an obligation on the Divine Being to inflict penalty on the sole ground of personal demerit, and then transfer it to One who is innocent; but once admit the rectoral purposes penalty is intended to serve, and the suffering of the innocent for the guilty is easy alike to understand and to defend. Keeping, then, the palpable distinction between the ground on which penalty rests, and the end which it is designed to serve before us, we may proceed with our investigation.

Sin having been committed, we are compelled to inquire what is the punishment which follows in the wake of sin? We should define it as suffering inflicted on an individual on account of personal guilt. The chief idea conveyed to our minds by the word punishment, is suffering inflicted by the Law-giver on account of personal blameworthiness, as an expression of His displeasure at the sinner's wrong-doing.¹ We heartily join Dr.

the philosophy of law." "Sys. Theo.," Vol. III., p. 260. "The function of justice, he says, is by guarding the divinely-established moral government of the world, and by retribution to maintain the validity of that government, and therewith God's glory or supremacy." See Dorner's "System of Christian Doctrine," Vol. IV., p. 57. This is also the view of Dr. D. T. Fiske as quoted by Dr. A. A. Hodge, though stated more strongly. "The sole value (of penalty) is its efficacy to enforce the law and maintain its authority, and so ultimately help promote the great benevolent end of moral government." "The Atonement," p. 63.

¹ An old friend at whose feet we sat with unbounded delight in the days of our youth, and to whom we owe more than to any man under whose influence we have come, has, in an exceedingly able book on the Atonement, made what we deem a most unwarranted statement that all suffering is "mediately or immediately the penal effect of sin." Randles' "Substitution," p. 105. While we recognize the fact that all suffering is the product of sin, we strongly object to the epithet "penal." The fallacy of Dr. Randles' reasoning lies in the use of the word "result," and destroys his twofold *reductio ad absurdum* on p. 104. Is the suffering of the drunkard's wife and child penal, or is it the natural result of their relation to the husband and father? Are the sufferings of infants penal, or are they the natural result of their relation to a sinful ancestry? We can only give one answer to these questions. We admit with Dr. Randles that suffering may "be the result of another person's sin"; but we cannot consent to call it punishment, for the reason that there is no personal blameworthiness

Miley when he says, "We emphasize the principle that, in moral government personal demerit is the only source of guilt, and the only ground of just punishment. If there be anything valid in the imputation of another's sin, it must transfer the demerit before guilt can arise or the punishment be just. And whatever in the providence of God, whether from the constitution of things or by immediate interposition, transcends the limit of demerit, ceases to be punishment. Without such a principle, punishment has no possible rationale."¹

Sin having been committed, must the threatened penalty be of necessity inflicted? Dr. A. A. Hodge says: "The penalty, when once incurred, can be preserved inviolate only by being executed."² Had no Redeemer been appointed, this statement would have been absolutely correct; but then, Adam would have been the last of his kind. This statement will be ultimately true of all who reject the redemption which is in Jesus Christ. But the fact that this statement has thus to be qualified, shows how utterly inadequate it is as the corner-stone on which to rear a theory of atonement. The fact of penalty for sin must be interpreted in the light of that other great fact which is in Scripture placed alongside of it—the advent of Jesus Christ as the Redeemer of mankind. To admit the naked statement of Dr. Hodge without this qualification, is to shut ourselves up to the alternative of accepting the theory of the ultra-Calvinists, that Christ suffered the actual penalty due to human sin, or to that of the "self-acting," spiritual laws pro-

in the sufferer. We believe with Bledsoe that "In the strict sense of the word, it is not only unjust, but impossible, for God to punish the innocent. The very idea of punishment, according to the strict sense of the word, implies the notion of guilt or ill-desert in the person upon whom it is inflicted." "Theodicy," p. 279. Dr. Dale has well said, "That the suffering inflicted is deserved, is a necessary element in the conception of punishment." "Atonement," p. 384. Prof. Stearns voices the same thought when he says that "The inmost core and essence of punishment is the Divine displeasure resting upon the guilty soul as a personal burden and finding its seat in the reproaches and disquietude of a guilty conscience." *Andover Review*, Jan., 1886, p. 50.

¹ "Atonement in Christ," p. 221.

² "The Atonement," p. 26.

pounded by Dr. John Young, in his "Life and Light of Men." We cannot, however, accept either one or the other, for the two-fold reason that we deem them equally contrary to the teaching of the Word of God and the instincts of our moral nature. All the writers of the school to which Dr. Hodge belongs proceed on the assumption that the Divine Being is under some stern and absolute necessity to punish sin. The very core of their theory is that penalty is absolutely irremissible. It leaves no place for the exercise of prerogative or of mercy. Whence does this iron necessity arise? Is it in the character of God? Is He not gracious as well as just? Does not the great work of Christ proclaim to the outermost limit of creation that penalty may be remitted? We lay all the emphasis possible on the demerit of sin, on the inviolability of Divine law, on the justice and veracity of the Law-giver; but with the fact of redemption before us we proclaim with equal emphasis the remissibility of penalty. The sufferings and death of Christ are the ground on which the Scriptures justify the forgiveness of sin, and harmonize it with the infinite perfection of Deity.¹

Consistency with this reasoning puts us into opposition to the assumption that the sufferings of Christ were penal. Many Arminians have adopted this position. Dr. Randles, as a modern representative, heads one of his sub-sections, "His sufferings unjust, if not penal."¹ We hold quite as strongly as our friend

¹The following quotation will guard the reader against any misconception of our meaning: "We see clearly the seeming delicacy of the position here taken. Yet the facts are as we have given them. And we have only stated them, not made them. But it may be inferred that the position which we ground in such facts puts all penalty in uncertainty. It has no such consequence. There is never any remission, except on such ground and conditions as fully justify it. The ground is such, that except thereon there is absolutely no forgiveness. And the conditions are such, that except upon their observance there is absolutely no forgiveness. In the case of the first sin, the divine administration was modified, and the sin rendered forgivable only through the incoming of a redemptive economy in Christ. Our sin is forgivable only on the ground of atonement. Except on such ground, there is absolutely no forgiveness. Salvation in Christ is freely offered on the condition of faith, but with the announced penalty of damnation to him who believes not. Thus, apart from Christ, and without faith in Him, penalty is absolute, and in no uncertainty of execution." Miley's "Atonement in Christ," pp. 159, 160.

¹"Substitution," p. 112.

that "so much suffering unrelated to transgression . . . would be a monstrosity in the Divine government"; but we differ from him when he affirms that relation to be a penal one. If the sufferings of Christ were penal and His merit adequate for the entire human race, as all Arminians contend, the doctrine of universal salvation would follow as the necessary logical consequence. Anything which would thus destroy the conditionality of forgiveness must be rejected by a consistent Arminian. Dr. Randles recognizes this clearly enough in a footnote on Owen, on pp. 136, 137 of his most admirable work. This is one of the points on which too many Methodists "lean too much toward Calvinism." But this idea that the sufferings of Christ were penal lies at the root, and is fundamental to all theories which limit the extent of the Atonement.¹ Two views are held, and the balance between them is a most important element in testing the theory of atonement which is built upon them. One view is that Christ suffered the identical penalty due the sins of those whose salvation He came to procure. Luther among the Reformers, and Dr. Owen among the Puritans, may be cited as representatives of this class.² There is this difference, however, between them: Luther repudiated the idea that the innocent could suffer for the guilty, and, therefore, conceived the idea that Christ became actually guilty of all the

¹Prof. Crawford says, "If they were not penal, it does not appear in what way we could possibly regard them as satisfying divine justice, vindicating the broken law, displaying the evil of sin, or as furnishing a true substitute for the merited penalty of transgression." "The Scripture Doctrine of the Atonement," p. 192. See also A. A. Hodge, "The Atonement," p. 66, quoted a little further on. "We have before adverted to the distinction between *suffering on account of sin* and *suffering disconnected from guilt*, the latter being what is called *calamity*, the former *punishment*. Now, the sufferings of Messiah, as they are here exhibited, were of the former description,—not calamitous, but punitive." Symington "On Atonement," p. 122.

²"There is not the least intimation in the whole Book of God of any change of the punishment in reference to the surety from what it was or should have been in respect of the sinner. . . . It is strange to me that we should deserve one punishment, and He who is punished for us should undergo another, yet both of them be constantly described by the same names and titles." Owen's Works, Goold's Edition, Vol. XII., p. 494.

sins of all men and suffered the punishment due thereto; while Dr. Owen simply maintained that Christ, as innocent, suffered the very same penalty as was due to the elect. We object to this view as contrary to fact. The punishment of sinners consists chiefly in the sense of their ill-desert because of having broken the law of love; in bitter remorse, and the horrid darkness of despair. Did Christ suffer thus? To propose the question is to answer it. Had He any consciousness of wrongdoing? Did despair ever throw its dark shadows across His soul, even for a moment? Was He not "holy, harmless and undefiled"? We object to this view because it rests on a misconception of Scripture texts. To quote only one,¹ "For as many as are of the works of the law are under a curse; for it is written, Cursed is every one which continueth not in all things that are written in the book of the law to do them. . . . Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree." The curse which rests on the sinner is, in these verses, different from that endured by Christ, not identical with it. The Son of God was accounted accursed because he submitted to the ignominy and shame of the cross,—a form of death reserved for the lowest class of criminals; sinners are said to be accursed because they have not continued "in all things that are written in the book of the law to do them." The two things are essentially different, and it is only the prejudice of theory that leads to the confounding of them. We object to this view because it destroys the conditionality of forgiveness as taught in Scripture. If Christ suffered the identical penalty due to transgressors, pardon is not of grace but of debt. If the sufferings of Christ were identical with those due to sinners, it must infallibly secure the forgiveness and final salvation of those for whom it was offered; the penalty having been inflicted on the substitute, it would be manifestly unjust to inflict it again on the offender himself. This cannot in any sense be called a "reconciliation"; it is the literal infliction of a penalty due to one upon another. In great favor once, this opinion is fraught with such difficulties

¹ Gal. iii. 10, 13, R. V.

that it is at the present day almost universally abandoned as untenable.

The other, which is now generally adopted by those who maintain that Christ's sufferings were penal, is that, though His sufferings were not the identical penalty due to sinful man, they were fully equivalent to it. "Christ suffered precisely that kind, degree and duration of suffering that the infinitely wise justice, or the absolutely just wisdom, of God determined was full equivalent for all that was demanded of elect sinners in person—*equivalent*, we mean, in respect to sin-expiating and justice-satisfying efficacy—and a *full* equivalent in being of equal efficacy in these respects in strict vigor of justice, according to the judgment of God. Consequently, what Christ suffered is by no means the same with what His people would have suffered, when considered as suffering, but is precisely the very same when considered as penalty.¹ That is to say, they were the same and not the same, and all in a sentence. It will be seen here that, while Dr. Hodge lets go the old view, he clings with a death-like grip to the idea that Christ's sufferings were penal, and a quantitative equivalent for the sins of the elect. So that all we have "before us in the cross is a sum in arithmetic instead of a wondrous mystery of love."² From such a view our soul instinctively recoils. The bare thought of the consequences it implies thrills us with pain. The history of doctrine reveals the fact that it was the same instinctive recoil of soul from this punishment theory which, for hundreds of years, made Satan so prominent a figure in the Church's thought on atonement.³ The source of this mistake is to be found in

¹ "The Atonement," A. A. Hodge, p. 66.

² "System of Christian Doctrine," Dörner, Vol. IV., p. 29. "Thus under every aspect we are directed from the mere quantitative, arithmetical view of sin and guilt, of the divine grace and punishment, as well as of Christ's merits, to a higher mode of view, from an extensive to an intensive power. But that which is intrinsically infinite in worth or demerit refuses to be measured by weight and number." *Ibid.*, p. 30.

³ "The Christian consciousness, in seeking to regard Christ as a Substitute for guilty humanity, does not venture directly to subject Christ to the divine justice and punishment, and make Him without further ado the object of the displeasure of the just God. For this reason Satan is inter-

the attempt to interpret the Atonement by the course its advocates suppose the Deity ought to pursue. They have formed certain fixed and abstract notions of law, of justice, and of man's relation to them; and then, presumptuously as we think, tell us that God is shut up to the course they have indicated. For ourselves we do not know enough of the resources of the infinite God to warrant us in affirming that He must do this or that; we prefer to form our notions of what is proper for the Deity by the light of what He has done, rather than by any abstract reasonings of our own; this we deem not only the safer course, but also as far more seemly. If the affirmation of Dr. Hodge be true, that "What Christ suffered is by no means what His people would have suffered, considered as suffering, but is precisely the very same when considered as penalty," then not only is the salvation of all whose sins He bore secure, but the doctrine of a limited atonement follows as a logical sequence. Some men evidently perish, and this would be unjust if Christ had borne the penalty of their sins.¹ To all who hold Arminian

posed, God's punitive justice is placed in Satan, nay, in mythological phraseology, is hypostatized as it were in him, of course on the basis of God's cosmical government. On one side it seemed necessary to assume punitive justice as an active factor in the redemptive process; on the other side, where Christ directly subjected to it, there was danger of a conflict both with God's love and with the dignity of the Son of His love. But when punitive justice was placed in Satan, outside of God, it was made to appear as if justice were not an objective determination of the divine essence, as if God might be reconciled with sinners without further ado, provided Satan's right and power were out of the way, whereas this right can still only flow every moment from God." "System of Christian Doctrine," Dorner, Vol. IV., pp. 12, 13.

¹ It seems to us logically inconsistent to hold that the sufferings of Christ were penal and contend for a universal atonement. Our Calvinistic brethren, while we deem them in error, are logically consistent. Admit their premises and the conclusion inevitably follows. Thus Dr. C. Hodge says, "It is a matter of justice that the blessings which Christ intended to secure for His people should be actually bestowed upon them. This follows, for two reasons: first, they were promised to Him as the reward of His obedience and sufferings. God covenanted with Christ that if He fulfilled the conditions imposed, if He made satisfaction for the sins of His people, they should be saved. It follows, secondly, from the nature of a satisfaction. If the claims of justice are satisfied they cannot be again

views on the extent of the Atonement, it will be sufficient to affirm that what Christ suffered was for all men, and on this ground we find ourselves compelled to seek some other explanation than the penal theory permits.

Adhering, therefore, to the definition of punishment already given, as suffering inflicted on account of personal demerit, we affirm that Christ's sufferings were not penal because personal demerit is not transferable. "Punishment is simply penalty for the transgression of law. In the nature of things, it can fall upon no other but the transgressor. If the blow falls upon another, it ceases to be punishment. It may be called by any name which may be given it, but it can be called punishment only after the word has been entirely emptied of its original meaning. Guilt and penalty are never charged upon a person known to be innocent, although in a hundred ways that person may suffer for the guilt of others."¹² If the penal theory were the true one, the objections raised against the innocent suffering for the

enforced," etc. "Sys. Theo.," Vol. II., p. 472. We deem this equally erroneous and dangerous, but is the legitimate and appropriate result of regarding the sufferings of Christ as penal.

¹ Rev. A. H. Bradford, in "Christian Thought," Vol. III., p. 45.

² "Real and proper punishment, if I understand the terms, is not only the infliction of natural evil for the commission of moral evil, but the infliction of the one upon the person who committed the other; and in displeasure against him. It not only supposes criminality, but that the party punished was literally the criminal." In order to maintain the *real and proper punishment of Christ*, he talks of his being 'guilty by imputation.' The term *guilty*, I am aware, is often used by theological writers for an *obligation to punishment*, and so applies to that voluntary obligation which Christ came under to sustain the punishment of our sins: but, strictly speaking, guilt is the *desert* of punishment; and this can never apply but to the offender." Rev. A. Fuller's "Conversation on Imputation," Complete Works, pp. 310, 311. "The imputation of the sin of man, or his punishment to Christ, is but a popular conception, justifiable, if understood as only conceptual; just as we might say the crime of Pythias was imputed to Damon in order that we also might be able to say that Damon was *punished* instead of Pythias. In strictness of language and thought, neither crime, guilt, nor punishment is personally transferable." "Essays, Reviews, and Discourses," by D. D. Whedon, Vol. I., pp. 130, 131.

guilty would not only be well grounded but unanswerable;¹ and none the less so because of the fact that Christ was a voluntary victim. For the sake of illustrating our position, we may reproduce the incident in the life of Bronson Alcott, the New England school-master, as related by the Rev. Joseph Cook: "One day I called up before me a pupil eight or ten years of age, who had violated an important regulation of the school. All the pupils were looking on, and they knew what the rule of the school was. I put the ruler into the hand of that offending pupil; I extended my hand; I told him to strike. The instant the boy saw my extended hand, and heard my command to strike, I saw a struggle begin in his face. A new light sprung up in his countenance. A new set of shuttles seemed to be weaving a new nature within him. I kept my hand extended, and the school was in tears. The boy struck once, and he himself burst into tears; and I constantly watched his face, and he seemed in a bath of fire, which was giving him a new nature. He had a different mood toward the school and toward the violated law. The boy seemed transformed by the idea that I should take chastisement in place of his punishment. He went back to his seat, and ever after was one of the most docile of all the pupils in that school, although he had been at first one of the rudest." In this example, was Bronson Alcott punished? Not at all. Was Bronson Alcott guilty? Not at all. Was the personal demerit of that pupil transferred to

¹ Mr. Martineau, in his "Studies of Christianity," says, "How is the alleged immorality of letting off the sinner mended by the added crime of penally crushing the sinless? Of what man—of what angel—could such a thing be reported, without raising a cry of indignant shame from the universal human heart?" (Quoted by Dr. Dale, "Atonement," p. 394.) We have no sympathy whatever with Mr. Martineau's well-known views of the Person and work of Christ; but his claim that these questions have never been answered is too well founded, for on the theory we have been combating they cannot be answered. Instead of being a spectacle calculated to beget hatred of sin, and respect for the majesty and honor of law, and the integrity and tenderness of the Law-giver, on such a principle the sufferings of Christ are calculated to beget no other feeling but one of execration. See also Dorner's "System of Christian Doctrine," p. 40, and *Andover Review* for January, 1886, p. 62, where substantially the same view is taken as in this note.

Bronson Alcott? Not at all. Such transference of personal demerit is an impossibility in the nature of things."¹ The well-known case of Zaleucus, King of the Locrians, furnishes a similar illustration. The king had enacted a law against adultery which provided that the offender should lose both his eyes. The first person found guilty of this crime was the king's son. Zaleucus, in order to save his son from the loss of both eyes, suffered one of his own to be put out; but who will pretend that he suffered half of his son's penalty? "He suffered something himself which would express his horror of his son's crime, and vindicate the law as much as if his son had suffered it all. No person can be punished for another."² Such a notion of punishment is at once barbarous and untenable; and the objections of the older Socinians thereto have never been satisfactorily answered.

Dr. Hodge himself admits that "if punishment means evil inflicted on the ground of personal demerit, then it is a contradiction to say that the innocent can be punished."³ The preliminary statements which prepare the way for this admission (which he mistakes for axioms) show how hardly he was pressed, and are worthy of our attention. If the Scriptures so evidently teach, that "The innocent may bear the guilt of the actual transgressor, that He may endure the penalty incurred in his place,"⁴ the passages ought to have been produced, and then we should have had our choice between the Bible and our moral instincts.⁵ The hint that men are constantly mistaking

¹J. Cook's Monday Lectures, "Orthodoxy," pp. 157, 158.

²Rev. A. H. Bradford, D.D., in *Christian Thought* for July and August, 1885.

³"Systematic Theology," Vol. II., p. 532. See also A. A. Hodge, D. D., "The Atonement," pp. 72, 73.

⁴Hodge's "Systematic Theology," Vol. II., p. 530.

⁵"It is hardly even possible to state the 'substitution' or the 'vicarious' theory in any form which does not shock the moral sense, except by so modifying the plain meaning of the words as to make it desirable to choose different words altogether. . . . The bare substitution of one person to be punished in the place of another, often as it is preached, is an ignorant, barbarous, and pagan form of the doctrine against which Scripture protests." F. W. Farrar, D.D., in "Clerical Symposium," *Homiletic Magazine* for July, 1882, pp. 33, 34.

their own "feelings and opinions" for "moral axioms" is admitted, but its application to the subject in hand is denied. That the innocent cannot be justly punished for the guilty is a moral intuition which will bear the test of the criteria which Dr. Hodge has laid down. "It is recognized in Scripture. It is universally admitted. It cannot be denied."¹ In the only legitimate sense in which the word punishment can be used, we desire no stronger testimony than that furnished by Dr. Hodge himself to fully establish our own position. However, the great Princeton divine has simply affirmed, and a fair polemic demands nothing further than as simple a denial. Nor is Dr. Hodge the only writer of his school who has felt it necessary to make admissions which, pushed to their legitimate conclusions, practically destroy the theory they seem so anxious to maintain. Dr. Cunningham says: "If men begin with defining punishment to mean the infliction of suffering upon an offender on account of his offence—thus including the actual personal demerit of the sufferer in the idea which the word conveys—they settle the question of the penalty of Christ's sufferings by their mere definition. In this sense, of course, Christ's sufferings were not penal."² The Doctor claims that this definition is both "arbitrary" and contrary "to general usage"; but enough has been said already to show that the definition against which the Doctor contends is the only legitimate and just one. Dr. Crawford takes substantially the same view as Drs. Hodge and Cunningham, the latter being quoted with approval.³ It seems to us unwarranted by man's nature, by his relation to law, and by the doctrine and facts of Scripture, to separate, as these divines and their whole school have done, between the personal blameworthiness of the sinner and his liability to penal suffering on account of sin. The one is as inseparable from the person as the other; and, from our standpoint, as intransferable as the other. Were such a course attempted in any civilized community, it would be greeted with universal execration. Shall we think of God as less just than men? It will, of course,

¹Hodge's "Systematic Theology," Vol. II., p. 531.

²"Historical Theology," Vol. II., p. 271.

³See "Scripture Doctrine of the Atonement," pp. 190-192.

be borne in mind that the question we are discussing is not that of the innocent suffering for the guilty; neither is it a question of Christ's delivering the sinful from punishment, but of the innocent being punished instead of the guilty.¹ There is a marvellous difference between these human theories of the purpose of penalty which we are combating, and the Scripture statements of the fact that we are delivered from the penalty due to our sins by the sufferings and death of Christ. Salvation is something infinitely grander and wider than a mere deliverance from the suffering sin entails. Dorner has pointed out with great clearness how many theologians regard "the mere execution of punishment as identical with the restoration of Divine grace."² If the word "punishment" must be used of the work of Christ, it requires no great acquaintance with Scripture nor with human life to discover that it can only be applied to that portion of His sufferings from which He does not save even the believer. "Atonement, as the New Testament teaches it, does not save the forgiven sinner from suffering and death."³ Lest it should be said that this view lowers the office and meaning of the penalty attached to the Divine law, we beg here to remind the reader of what has been said in the previous article, that the original penalty is in full force against the sinner who rejects Christ.

The error we are combating seems to us to grow out of confounding punishment for sin with the satisfaction for sin which has been made by Jesus Christ. We contend that they are radically different. To Anselm, so far as we know, belongs the honor of having made the first clear distinction between them. The writer knows of no better epitome of his views on the subject than is to be found in the "Table of Contents" to the

¹"When an innocent man is said to suffer in the stead of a guilty man, it is only a figurative conception that the guilt and punishment of the guilty are attributed to the innocent man; the literal fact is, that the innocent man is still *innocent*, and the endurance by the innocent is simply *suffering*, but not literally, to him, punishment." Dr. Whedon, "Essays, Reviews, and Discourses," Vol. I., p. 122.

²See "System of Christian Doctrine," Vol. IV., pp. 29-31.

³Prof. Stearns, *Andover Review*, January, 1862, p. 62.

Tract Society's edition of Anselm's great work: "The righteousness and honor of God require, therefore, either that the honor taken away by sin be repaid, or that the sinners be punished."¹ That we have not mistaken the force of Anselm's argument is evident from the following remarks of Neander: "Far from Anselm was the idea of a passive obedience, the idea of a satisfaction by suffering, of an expiation by assuming the punishment for mankind; for the satisfaction which Christ afforded by what He did was certainly, according to Anselm's doctrine, to be the restoration of God's honor, violated by sin, and by just this satisfaction afforded to God for mankind was the

¹"*Cur Deus Homo*," p. 24. The whole of Chap. XIII., Book I., is here appended.

Anselm—Nothing is less tolerable in the order of things than that the creature should take away from the Creator the honor due to Him, and not repay what he takes away.

Boso—Nothing is clearer than this.

Anselm—But nothing more unjust can be tolerated than a thing less tolerable than aught besides.

Boso—This, too, is plain enough.

Anselm—I suppose, then, you will not say that God ought to tolerate a thing than which nothing more unjust is endured, viz., that the creature should not restore to God what he takes away.

Boso—I see that we ought by all means to deny that He can.

Anselm—Again, if there is nothing greater or better than God, there is nothing more righteous than that highest righteousness which preserves His honor in the arrangement of things, and that is nothing else than God Himself.

Boso—Nothing can be clearer than this, too.

Anselm—There is nothing, therefore, that God preserves more justly than the honor of His own dignity.

Boso—I ought to grant this.

Anselm—Does it seem to you that He will preserve it in its entirety if He permits it to be taken away from Him in such a way, that it is neither repaid, nor does He punish the person who took it away.

Boso—I dare not say He would.

Anselm—It is necessary, therefore, that either the honor taken away be repaid or punishment follow; otherwise either God will be unjust to Himself, or He will be powerless to secure either alternative—a thing it is wicked even to imagine.

Boso—I think that nothing more reasonable can be said." Pp. 68, 69.

remission of punishment to be made possible.”¹ Dörner takes the same view: “Anselm said, either punishment or the substitution of satisfaction for punishment.”² Archbishop Thomson in his brief review of Anselm, seeks to break the force of this legitimate conclusion by saying: “But facts, and not words, are the subject of revelation; what we believe is that the death of the Redeemer purchased our life, our reconciliation, that without His obedience our sins would have borne their natural fruit of death. And whether we think of this act as sacrifice, on account of its being an offering to appease the Divine wrath, or a satisfaction, as it is a mode of payment which God accepts instead of the obedience that we cannot render, is of less importance than might at first sight appear. So long as we believe that the wrath of God, because of our disobedience, fell in the shape of affliction on Him who alone had acted so as to please God, the terms in which it may be expressed may be suffered to vary.”³ As a practical statement this might be permitted to pass unchallenged; but as a scientific, theological declaration, we regard it as unsatisfactory in the extreme. With all due deference to so distinguished a scholar, we venture to affirm that, in a matter of such tremendous concern as this, words should be used only in such a sense as conveys the exact thought of the sacred writers. To us the ideas of satisfaction and punishment are mutually exclusive; there may be one or the other, not both; in the scheme of human redemption wrought out by the sufferings and death of the Son of God, the former is substituted for the latter.

This distinction between satisfaction and punishment shows how the death of Christ becomes a substitute for penalty in the case of mankind. He does for us what we could not do for ourselves. His act is not ours, but a substitute for it.⁴ “The

¹“History of the Christian Religion and Church,” Vol. IV., p. 500.

²“System of Christian Doctrine,” Vol. IV., p. 21. See also p. 57, where Stahl is said to take substantially the same view.

³“Aids to Faith,” p. 404.

⁴“Substitution, from its very nature, implies a difference. The substitute must be different from those for whom he acts, if he is to do what they cannot do. There must be a sense in which his act is not theirs, only a substitute for theirs.” Prof. Stearns, in *Andover Review* for January, 1886, p. 64.

innocent is the substitute for the wrong-doer, not in guilt, not in desert, not even strictly in punishment, but only in suffering. He voluntarily undergoes a simple *suffering* that another man may not undergo punishment. Endurance, indeed, is in a sense interchanged, but not guilt. Pain is transferred, but not penalty."¹ The penal theory seems to us to make satisfaction impossible. It is admitted by its advocates that the personal demerit of the wrong-doer was not transferred to Christ. Now, we hold that demerit is the very thing that exposes the wrong-doer to penalty; and as this cannot be transferred, atonement by punishment becomes impossible. We regard the sufferings and death of Christ as a substitute for penalty in the case of all who accept of Him by faith. Limborch, as quoted by Pope, says truly, "The sufferings of Christ were those of a SACRIFICE, divinely appointed to take the place of penalty, and reconciled God to man as if they had been the sinner's own punishment."² "God was in Christ reconciling the world unto Himself;"³ because His vicarious sacrifice has made the pardon of the penitent sinner consistent with the majesty of law, the honor and prerogatives of the Eternal Law-giver; because it protects the rights and maintains all the interests of moral government; and because it stamps the evil of sin with a tenfold greater malignity in the eyes of all moral beings than the punishment of the original transgressor would have done. This is not the proper place to expatiate on these facts; they are introduced here as an answer to the challenge of Dr. A. A. Hodge, to those who reject the idea of Christ being punished, to show how Christ's suffering "takes the place and secures the end of the literal punishment of persons whose identical legal obligations do not rest upon the person suffering."⁴ In the words of Richard Watson, "The *vinculum*, that which connects the death of Christ with our salvation, is simply the security which it gives to the righteous administration of the Divine government."⁵

Perth, Ont.

WILLIAM JACKSON.

¹ Dr. Whedon's "Essays, Reviews, and Discourses," Vol. I., p. 211.

² "Compendium of Theology," Vol. II., pp. 313, 314. For Pope's own view see *Ibid.*, p. 271.

³ 2 Cor. v. 19.

⁴ "The Atonement," p. 333.

⁵ "Institutes," Vol. II., p. 145.

Bible Study.

ENGLISH BIBLE STUDY.

THE BOOKS OF JOB AND PROVERBS AND ECCLESIASTES.

THESE books from which the Sunday School lessons for our second quarter are selected, belong to the class of the Hebrew Wisdom. In Jeremiah xviii. 18 three forms of Divine inspiration are set forth: "The law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet." These three types of inspired utterance were clearly distinguished in subject matter, in form and in the motive of the speaker. The subject matter of the law was Divine command; its form was statutory; and its object was the right ordering of the moral, civil or religious life. The subject matter of the wisdom was contemplative inquiry; its form was the *Mashal* or proverb, or the didactic poem; and its object was intelligence or right understanding of the ways of God and man. The subject matter of the prophet was the vision or moral insight into the nature and consequences of human conduct, past, present and future, in its relation to God's will and providential government; its form is hortatory, and its object persuasion to the right life.

The books of Wisdom include Job, Proverbs, Ecclesiastes besides many of the psalms, and the two Apocryphal books of Wisdom and Ecclesiasticus.

Each of the Canonical books has its own distinctive character and province. The Apocryphal books are later imitations. The oldest form of Hebrew Wisdom is the *Mashal* or proverb, which condenses into a pithy saying the intelligence gained by the world's experience of practical life. Next comes the didactic psalm, or lengthy poem, which investigates the nature of wisdom as moral law; or seeks to solve such problems as the relation of suffering to moral conduct. The third and latest form is

that which confesses failure in this investigation, and returns to simple practical faith in right as right. The main part of the book of Proverbs represents the first of these ; the book of Job and the didactic psalms, the second ; the book of Ecclesiastes, the third. The selection of lessons will enable us to illustrate each of these.

JOB.

The book of Job is a poetical discussion of the problem of the afflictions of the righteous founded on the traditional history of the patriarch Job. It consists of the following selections :—

I. A prose narrative presenting the traditional facts in their relation to Job himself, to God and to Satan, ending in a poetical lament, supposed to be uttered by Job, cursing the day of his birth. Chapters i.-iii.

II. A triple series of poetical discourses discussing the question raised by the narrative. These discourses are divided as follows :—

FIRST SERIES.

(a) 1. Eliphaz, speaking from the standpoint of the traditional theology as given him by inspiration, expands the thesis that suffering is the penalty of sin. Chapters iv., v.

2. Job replies asserting his innocence. Chapters vi., vii.

(b) 1. Bildad, referring to the wisdom of the Ancients, maintains the rectitude of God in the dispensation of sufferings. Chapter viii.

2. Job replies, showing that it is impossible for man to defend himself in a contest with God. Chapters ix., x.

(c) 1. Zophar appeals to moral consciousness of the rectitude of God to maintain the traditional theology. Chapter xi.

2. Job replies asserting his consciousness of the right, and then discarding the useless logic of his friends, begins to plead his cause before God, arriving at first light on a future life. Chapters xii.-xiv.

SECOND SERIES.

This consists again of an address from each of the three friends, followed by a reply from Job. Chapters xv.-xxi., inclusive.

In the latter part of this series Job rises to the full height of the doctrine of the future life as presented in the Old Testament, in chapter xix. 23-27.

THIRD SERIES.

This consists of an address by Eliphaz and another by Bildad, to each of whom Job makes reply. Tophar fails to come forward the third time, thus leaving the victory with Job, who fills the vacant space with a final survey of his entire case (chapters xxiv.-xxxi.). This series extends over chapters xxii.-xxxi., inclusive. In this is found Job's magnificent description of the quest of wisdom, chapter xxviii.

III. The poem next introduces a new and younger speaker, who presents the theory of the Divine dispensation of suffering from the standpoint of corrective rather than of retributive punishment. Chapters xxxii.-xxxvii.

IV. Finally, the poet introduces Jehovah Himself as speaking. Chapters xxxviii.-xli.

The thoughts presented as uttered by Jehovah are not controversial. God does not stoop to argue with men who darken counsel by words without knowledge. He speaks by His works in nature and providence, and He simply calls men to consider His works. The truly poetical character of the work is especially apparent here. (See *e.g.*, chapter xli. 12, etc.)

V. After a brief poetical confession by Job, the work is brought to a conclusion by a narrative of the happy end to which God brings this great tragedy.

This book requires peculiar care in its interpretation and in the quotation of individual passages as proof texts. On the great subject with which it deals it sets forth all shades of opinion, the popular and traditional doctrine of the old men, the more advanced views of the younger men, and the often dim yet profound truth apprehended by the deep spiritual faith of Job himself. Over against these speculations it sets the direct revelation which God makes of Himself in His works. Each individual passage must be studied in the light of its context, as well as in its relation to the structure of the entire book.

Our lessons from this book include :

- I. A part of Eliphaz' opening address.
- II. A part of Job's third reply to Eliphaz.
- III. Job's final submission to the revealed sovereignty of Jehovah.

I. The opening address of Eliphaz, propounding his theory of the sufferings of Job. Chapters iv., v.

This address consists of four parts.

1. Introductory. After a gentle opening of his way with Job personally, verses 1-5, he propounds his thesis, (*a*) literally, verses 6-9: "Is not thy religion thy confidence? and the uprightness of thy ways thy hope? But remember who ever perished, being innocent, or where were the righteous cut off? Even as I have seen, they that plow iniquity, and sow wickedness, reap the same," etc. (*b*) Figuratively. Verses 10, 11.

2. He sets forth a supernatural revelation made to himself of the secret relation of the pure and perfect God to man's sin, verses 12-21 (note the remarkable character of this passage as a piece of artistic work); and challenges Job to produce a similar communication from any of the holy men. Chapters iv. 12—v. 2.

3. He confirms his view by appeal to observation and experience generally. Chapter v. 3-7.

4. He concludes his address by an exhortation to Job to confess the sin for which he is being punished, and so obtain forgiveness and removal of his suffering. Chapter v. 8-27.

This last sub-section contains our lesson.

He begins his exhortation to Job by saying (*a*) what he himself would do; (*b*) setting forth the power of God in nature and in providence, punishing the wicked and saving the poor and needy; (*c*) he turns to a consideration of the mercy of God, who makes even His reproof a blessing, and who mingles mercy with punishment; (*d*) finally running into a series of promises of deliverance from troubles generally, from famine, war, the scourge of the tongue, the pestilence, drought, wild beasts, and of prosperity in tent, in fold, in family, in full age.

Note that the teachings of this entire sub-section are independent of Eliphaz' peculiar doctrine of Providence. They

constitute the accepted religious doctrine of his age in relation both to Divine punishment of sin and forgiveness of the penitent. They are thus the record of a part of the Old Testament revelation.

II. Job's third reply to Eliphaz. Chapters xxiii., xxiv.

In his first address Eliphaz implies that there must be an unknown evil cause for Job's afflictions. In his second he charges Job with irreverence and contempt of God and truth in denying this. In his third he boldly charges Job with great wickedness, infinite iniquities, and further with specific forms of sin.

Job's reply meets this not by denial, but by appeal to God Himself. At every step in the six replies which precede this, we see not a mere logical dissection of the arguments of his friends, but a profound religious faith feeling after God, struggling for a resting place from its terrible contest with pain.

It is this struggle which still shapes the present reply. It consists essentially of two parts.

1. The cry of Job to lay his case before God (xxiii. 1-9), asserting that the God who knoweth his way would find him as gold. Verses 10-17.

2. The expression of the same difficulty in regard to the world around him (chapter xxiv. 1-25). The first of these subsections constitutes our lesson, which may be entitled the cry of the distressed spirit after God.

The second verse is the only reply he gives to Eliphaz. The complaint I made to-day you may think rebellion against God, but my stroke is heavier than my groaning, *i.e.*, what I suffer is even more than my complaint would indicate. With this slight reference to what had been said by his friend, his whole soul begins to cry out after God.

If he could but find Him
He would come into His very presence
And lay his whole cause before Him,
And know in his soul what God would say.

His faith tells him that the God in whom he trusts would not simply crush him by His sovereign power, but would rather

give him strength; that He would not pronounce an arbitrary judgment against him, but would allow him to plead for justice. But the might of his affliction lies in this, that he cannot so find God. He is before him, behind him, working on his left hand, standing on his right, but he cannot find the blessed consciousness of the Divine presence in which his soul might find relief by pouring itself out before God. But, notwithstanding this lack of consciousness of God's presence, he has a certainty that God knows his way, and before Him he can protest his innocence. But from this same intellectual standpoint he remembers *the unity, the immutability, the vast extent of God's purposes, and these intellectual considerations only make him tremble before God, who, in His providential ordering, neither hath cast him off before the day of darkness, nor kept the day of darkness from reaching him.*

Note in this lesson the contrast between the intellectual, reasoned faith to which Job still holds fast, and the conscious, emotional faith for which he longs as a comfort in distress.

III. Job's final submission to God. Chapter xlii. 1-6.

In the preceding lesson we have seen Job, after listening to all the theological commonplaces and reasoned speeches of his friends, still crying out after God, a God whose presence *might be consciously felt*. To that blessed consummation he now comes. It is no longer the hearing of the ear, but the direct vision which is given him. The power, the sovereignty, the wisdom and the majesty of God are directly perceived, and the result is, "I abhor myself and repent in dust and ashes." The utter melting down of the soul before God as he comes out into the wonderful light of the Divine presence is the final outcome of Job's long trial. How was this strange experience brought about?

1. It was not effected by the reasonings of the friends accompanied by their censorious reproofs.

2. The reasoned faith of Job although it grasped the power, the justice, the mercy and the vast perfection of God, and even peered into the hope of a life to come, still failed to reach it.

3. It came through the voice of God Himself speaking directly through nature, *i.e.*, in His works. Out of this came the imme-

mediate seeing of God which melted him down into the blessed consciousness of penitent tears and softened his heart.

The book is completed by the outward providences which follow this inward experience. Job, the righteous sufferer, is called to make atonement for his friends whose *reasoned speeches* have not been as right as Job's *yearning, crying faith*. Then "the Lord turned the *captivity* of Job," and restored him to long life and prosperity.

PROVERBS.

The book of Proverbs embraces some of the oldest and some of the later products of Hebrew wisdom. It is in fact like the book of Psalms, a collection probably made in the time of Ezra, including—

I. A central section of true proverbs ascribed to Solomon and other wise men, the latter part of it said to be collected in Hezekiah's time: The proverbs of Solomon, chapters xi-xxii. 16; the Words of the Wise in two sections, xxii. 17; xxiv. 34; the collection of Hezekiah, xxv. 1; xxix. 27.

II. An introduction on the praise of Wisdom, chapters i.-ix. inclusive, probably written when the collection was finally made.

III. An appendix containing the words of Agur, the words of Lemuel, and the virtuous woman.

Our lessons are selected: two from the introduction, two from the main body of the book, and one from the appendix.

THE INTRODUCTION.

This embraces—

1. Titular paragraph, setting forth the name, contents and object of the book. Chapter i. 1-6.

2. An exhortation:

(a) Negative, guarding against the headstrong violence of youth and the contempt of wisdom. Chapter i. 7-33.

(b) Positive, setting forth the true nature and blessedness of wisdom. Chapter: ii. 1; iii. 35.

3. The instruction of a father. Chapters iv. 1—vii. 27.

4. Wisdom personified sets forth her eternal nature and excellence. Chapter viii.

5. Finally, wisdom is contrasted with various forms of folly. Chapter ix.

Two lessons are selected from sub-section two.

THE FIRST LESSON

warns against the contempt of wisdom.

It belongs to the negative part of the exhortation which, with the most accurate insight, sets out the two distinguishing characteristics of a froward young man :—

1. The headstrong violence arising from physical strength and unbridled passion.

2. The disregard or contempt of wisdom, *i.e.*, of those moral and religious considerations which put a strong curb on our insolent desires.

This exhortation personifies wisdom, using in the Hebrew the plural number ; and sets her forth as speaking wherever men are mostly found. Verses 20, 21.

She addresses three phases of folly : Simplicity or thoughtlessness, scorning or contempt of moral distinctions, and folly or blindness to moral distinctions. Verse 22.

She offers to these a share of her spirit and a knowledge of her teachings on the simple condition of conversion, earnest change of life. Verse 23.

She warns them faithfully ; as they now despise both counsel and reproof. Verses 24, 25.

So calamity and fear and anguish will come as a consequence of their sins. Verses 26, 27.

Then they will desire wisdom, but cannot find a wisdom to undo the consequences of sin. They must eat the fruit of their own way and be filled with their own devices. Verses 28-31.

She concludes by laying down in contrast the immutable laws of moral consequences in human conduct. "The turning away," *i.e.*, the path turning away from wisdom, and "the sinful security" shall end in death ; while wisdom leads to safety and security.

THE SECOND LESSON

is taken from the positive exhortation setting forth the nature and excellence of wisdom. Wisdom consists in keeping the law,

mercy and truth, trust in God, acknowledgment of Him, and honor to Him ; *i.e.*, wisdom and religion are one. Chapter iii. 1-10.

The way to this wisdom is by the Lord's teaching, which though trying is the work of a loving Father. Therefore, happy is the man that findeth wisdom and that getteth understanding. She is above gold, rubies, and all precious things. (Compare Job xxviii.) She gives length of days ; she gives riches and honor ; she gives true pleasure ; she leads to abiding prosperity ; she strengthens all life (the tree of life) ; and to retain her throughout life is true happiness ; she underlies God's work on earth, in the heaven, in the sea, and in the sky. Hence the exhortation is repeated : Hold fast to wisdom. Life, honor, safety and confidence, a confidence founded in God Himself, all attend this wisdom. Verses 11-24.

After this exhortation the chapter is completed by a number of practical precepts after the style of the later wisdom, and which may very profitably be compared with the more condensed proverbs of the Solomonic age.

THE THIRD LESSON

is a lesson taken from the proverbs of the most ancient and perfect form ascribed to Solomon. Each proverb is complete in itself, and presents some great principle of right conduct in its true character, as contrasted with the corresponding vice in its true character. The contrasts are as follows :—

1. The teachable spirit leading up to learning *vs.* the untractable spirit leading down to brutishness.
2. The favor of God towards the good man *vs.* the punitive anger against the man of evil devices.
3. The instability of wickedness *vs.* the deep root, and hence permanence, of righteousness.
4. The honor which a good wife brings her husband *vs.* the mortification of one who makes a man ashamed.
5. The innate justice of the righteous, the fairplay which he desires and proposes *vs.* the duplicity of the wicked, even when he poses as an adviser.
6. The words of the wicked are a laying in wait for blood,

either the words in which they devise the plans, or those in which they give their testimony; probably the latter. This is contrasted with the honest, straightforward reply of the righteous, which so impresses the judge that it delivers the accused. This is a proverb from a court of justice.

7. The utter overthrow which mischance brings to the wicked *vs.* the permanent strength of the righteous.

8. The popularity of a discreet life endorsed by honest public opinion *vs.* the contempt with which the same public opinion views the perverse of heart.

9. Practical success in life, even though in a despised business is better than conceit or pride with poverty.

10. Justice and kindness extending even to animals in thoughtful care *vs.* the latent cruelty which crops up even in the attempted or professed benevolence of the wicked.

11. Industry and its reward *vs.* the folly of following idlers.

12. The covetousness of the wicked hasting to be rich through the net of evil men *vs.* the naturally growing and abiding root of prosperity of the righteous.

13. The wicked man's words prove to be his snare; he is caught for punishment by them *vs.* the escape of the righteous from trouble.

Note the direct, pithy, antithetic form of the old proverb of which this lesson gives us some of the most perfect examples.

THE FOURTH LESSON,

Prov. xxiii. 29-35, forms a part of a section of the book beginning with xxii. 17, entitled, "The Words of the Wise." After a hortatory introduction, this section consists chiefly of warnings against crying sins and errors, viz.: robbery of the poor; association with passionate men; suretyship; against appetite; avarice; against partaking the hospitality of a stingy man; robbery of the orphan; neglect of proper restraint of children; against envy of the prosperity of the wicked; against gluttony and drunkenness; neglect of parents; whoredom; drunkenness.

These warnings are uttered in a form which lies between the true proverb and the didactic poem, each extending over two or more verses. They are interspersed with single proverbs, and

followed in chapter xxiv. by a further collection of proverbial poetry.

It will be of interest to compare the sins against which these warnings are given with those made specially prominent by the prophets. (See, for example, Isaiah v. 8-24, for a remarkable parallel of prophetic teaching.) Did these proverbs originate in this age?

The lesson before us consists—

1. Of a description.
2. Of an exhortation and warning.

1. The picture of the inebriate.

(a) Woe, the cry of pain.

(b) Sorrow, the cry of regret.

(c) Contentions, disposition to quarrel.

(d) Complaining, dissatisfaction with himself and everybody else.

(e) Wounds without cause, from drunken brawls and drunken accidents. How many of each are due to drink?

(f) Dimness or redness of eyes. Destruction of all the senses.

ANSWER.

(a) "They that tarry long at wine," lengthy, repeated potations.

(b) "They that go to seek out mixed wine," drugged wines for which even the ancients were famous.

2. The warning.

(a) Against the attractions of wine; its sparkling beauty, brightness and taste.

(b) Against its results. Expressed figuratively, the serpent and adder; described literally as an experience; drunken delirium of eye and mind, unconscious of danger; after results—of pain, of enslaved appetites.

THE FIFTH LESSON.

Proverbs xxxi. 10-31 describes the virtuous woman. This portrait, the most beautiful to be found in any literature, is constructed upon the most perfect principles of Hebrew poetic art. The parallels are all synthetic distichs, *i.e.*, each verse,

with one exception, consists of two lines, the second completing or enlarging the idea of the first. The successive verses begin with the successive letters of the Hebrew alphabet, twenty-two in number. These, so to speak, count up her virtues; but the poetic parallel makes each verse at least count two in the reckoning.

She is rare and precious; inspires faith and brings good fortune; works good and that all her life; finds her work and follows it diligently; her far-reaching plans provide for her household; her early rising commands the complete executive order of the day. She hence amasses permanent wealth. She increases both her physical strength and her executive energy. Her ambition grows with her success, and her diligence reaches into the night, keeping her distaff and spindles busy. But not with sordid or avaricious motives, but to help the needy, to protect and adorn her household, her dwelling, clothing her husband in fine linen and purple among the elders of the land, the produce of her own merchandise.

For herself, her most splendid ornaments are her energy and her dignity, and her secure foresight against the time to come; her wisdom, and the Divine charity of her speech, her maternal care, and her untiring industry. Hence her children bless her, her husband praises her, to him she is the best on earth. Not her beauty, or her charming manners, but her eternal character, and that which she hath done is the ground of her eternal fame.

Contrast this with Isa. iii. 16; iv. 1. Also with pictures from modern life.

ECCLESIASTES.

The book of Ecclesiastes is the latest of the Canonical books belonging to the Hebrew Wisdom. It is also probably the latest of all the books of the Old Testament.

The book consists essentially of two parts. The first might be entitled the quest for the chief good, including chapters i.-x.

The second answers the question by resigning the search for an ideal good, and resting in the practical duty which is set before man. Chapters xi., xii.

A lesson is taken from each of these.

THE FIRST LESSON

(chapter v. 1-12) will enable us to review the first part of the book—the quest for the chief good. The author proceeds to investigate this question, What is the best thing for man? by setting before himself the various classes of works that are done under the heaven.

1. The work of the wise man and the work of the epicurean are first reviewed. Both are unsatisfactory, yet wisdom excels folly, but both end alike, and he finds no answer here to his question.

2. He next contrasts the man of thrift and wealth with the man who takes the good of life as it goes. But here again he finds that neither can reach his end. The prodigal who comes after the man of thrift, and the failure of power to enjoy, may mar both of these.

3. He next considers opportunism as a philosophy of life. But the time for everything does not bring with it unflinching satisfaction. Still, all these are the order of God for the manifestation or probation of men, and if it is not supreme good, still there is nothing better than that men should so manifest themselves, as God will require the past.

4. He turns to consider the administration of justice, and finds here an absolutely insoluble problem.

5. He looks at death, and finds in it no pre-eminence of man above the beast.

6. He looks at oppression and wrong, and finds that it were better if some men had never been.

7. He looks at the labor which is incited by ambition, especially for riches, and finds that this again is vanity, if there is no successor.

8. He looks at old age and the second childhood, and finds here again vanity.

9. He looks at religious worship, and finds lessons in the emptiness and vanity which mark it.

10. He looks at political and industrial life, and finds out the vanities which mark these.

11. The founding of a family estate opens up another region of vanities.

12. The enjoyment of life seems then the chief good, but men to whom God has given riches have no power to enjoy them, and again it is vanity.

13. Appetite is the universal and predominant force among men. Yet labor for appetite is again vanity, as the fool enjoys as much as the wise man.

These gnomic excursions in quest of real good are everywhere intermingled with gems of true wisdom picked up as it were by the way. Chapter vii. is especially full of these, and the usual inquisitive form is here dropped for the more ancient form of the proverb. As he passes into chapter viii. he turns his attention once more to the aspects of human life, which are vanity, and in the concluding chapters keeps almost continuously before him death and the judgment.

THE SECOND LESSON.

Chapter xii. 1-14 In the eleventh chapter the author had gradually turned from his gnomic references to the end of life and the coming judgment, to the means by which men may make preparation for that hereafter.

1. Sowing beside all waters.
2. Trusting the unseen to the work of God.
3. Remembering the days of darkness in the light of life.
4. Remembering the judgment in the joys of youth.

This leads him to present the supreme duty of youth to his readers.

This supreme duty is summed up in three admonitions.

1. Remember now thy Creator in the days of thy youth.
2. My son by these (the words of the wise) be admonished.
3. Fear God, and keep His commandments.

The first admonition is enforced by a remarkable description of the coming of old age and death. For the interpretation of its symbols, see commentary.

The second admonition is enforced by the diligence and labor of the preacher in preparing words of wisdom and truth which are as goads, spurs to right life; and as nails, sure, strong supports upon which we can hang our life, given by masters in teaching, but from one Shepherd, *i.e.*, God Himself.

The third is enforced as the final conclusion after all the weary study and making many books, by the fact that "God will bring every work into judgment with every secret thing whether it be good or bad."

HINTS ON METHOD OF BIBLE STUDY.

1. The aim of study should not be for the mere acquisition of knowledge, but for the promotion of spiritual life.

2. Read the entire book through carefully at one sitting (if possible) to obtain a connected, comprehensive view of the whole.

3. Read a second time, noting the natural divisions into which the material falls. Upon the basis of these divisions make an analysis of the book, using the Revised Version.

4. From this reading and analysis endeavor to get the purpose of the author in writing the book. Place this as the main topic, and then the subject of each division as a sub-topic, noting the relation of each to the working out of the purpose of the book. Such a synoptical analysis is indispensable to the highest success in study.

5. Always seek the author's object in using any fact, illustration, argument, statement, quotation, parable, miracle, etc.; see how it brings out the purpose of the book, and what it was intended to teach.

6. The purpose of the section should always be studied in relation to the purpose of the book, and the purpose of the book as related to the purpose of God.

7. Make a record of the work done in a blank book, and take notes of information obtained carefully and completely as the study proceeds. Important explanation of passages should be kept, and the discussion of important minor topics noted.

8. Make a paraphrase of each section under consideration; *i.e.*, write it out in your own language, so that when the book is completed you will have a translation into your own thought and words.

9. Write out the religious teaching of each subordinate division in a few words, so that it could be grasped as one idea.

10. The spirit of study should be reverent, teachable, candid, faithful and patient, with a consecrated determination to intellectually comprehend and religiously experience the truth that inspired the mind of the author. The work should put us in accord with the Spirit and purpose of God.

SPECIAL SUGGESTIONS.

1. Read the material of the lesson carefully and repeatedly, meditating thereon--
 - (a) In order to gain familiarity with it.
 - (b) Dividing it into sections.
 - (c) Jotting down in your note-book questions and suggestions.
 - (d) Note the marginal readings and references, and compare Old and New Versions.

2. Take up each section word by word—
 - (a) Endeavoring to grasp each separate thought.
 - (b) Seeking in each advance step the connection.
 - (c) Writing out a statement (in your own language) of each thought.
 - (d) Making a summary of the section that shall contain the essential idea.

3. Re-examination of the material—
 - (a) Words and phrases.
 - (b) Connections of thought.
 - (c) Historical and geographical points.
 - (d) Manners and customs.
 - (e) Comparison of material.
 - (f) Literary data.
 - (g) Review.

4. Use such helps as may be available, as Bible Dictionaries and Commentaries. Among commentaries, the "Cambridge Bible for Schools," and the "Hand-Book for Bible Classes" are the cheapest and best. Always study with note-book and pencil in hand.

EDITORIAL REVIEWS AND NOTICES OF BOOKS.

Matter, Life, Mind: Their Essence, Phenomena and Relations, examined with reference to the Nature of Man, and the Problem of His Destiny.
By H. H. MOORE, D.D. New York: Hunt & Eaton. Price \$1.50.

The author's purpose is stated in the following: "We shall aim especially to leave materialism a wreck and a ruin behind us, and make conspicuous the truth that this, primarily, is a vital world. We shall touch Idealism only as it intrusively crosses our pathway." (Page 23.) And again: "Can mind accept, as truth, the hypothesis that this world is composed solely of material substances? Is there a trace of a law or process discoverable in nature which could bring matter into existence? If vitality is not a force or an energy of matter, can it exist without an antithetic cause of its own? Have we the slightest proof that matter can work itself into organic structures? and that thought, will and feeling can then be the outcome of such matter? Can poetry, eloquence and mathematics be the product of the albumen and carbon of brain stuff? Can morality and responsibility be predicated of mere dirt? If man is only matter, does not the silence and the rottenness of the grave complete at once his history and his destiny? Can he possess any other immortality except that which is common to all matter?"

"It was because questions such as these were asked by the people, and because answers were not swift in coming, that this treatise was written. The grossest skepticism was usurping the place of Christianity in the family, the workshop, and halls of learning." (P. 436.)

This last extended quotation sets forth fully the aim, the spirit, and the result of the book.

On an earlier page, the author has touched "Idealism" as represented by Borden P. Bowne. In doing so he has been most unhappy, both in his conception of what idealism is, and in Prof. Bowne's acceptance of it. Of this statement the author cannot complain, when he says: "Our argument we submit to the critic, nor care how savagely he handles it, providing only he uses his knife in the interests of truth." (P. 24.)

Brief as this notice is designed to be, the author will justly expect us to sustain so serious a charge.

He says: "Prof. Bowne says, in his preface, 'Physics is founded upon metaphysics.' A broader statement and one further from the truth has seldom been made." (P. 17.) Bowne certainly makes the statement, but adds in the very next sentence: "Its (physics) basal ideas are not given in experience, but are metaphysical notions whereby we seek to interpret experience. Whoever will reflect upon the current arguments of what is pleased to call itself the new philosophy, will see that they all imply a definite metaphysical conception of the system of things, and that they lose their grip without it. . . . The phenomena of the system are the same for all, the dispute concerns their interpretation; and this, in turn, depends entirely upon our metaphysics." This surely is not to teach "that the idea is the basal real—the time thing—and that the watch is not substantive, but an appearance emanating from this idea." (P. 17.)

Again, on p. 23, Bowne says: "The philosopher has no recipe for creation, and cheerfully admits that, if reality did not exist, he would be

sadly at a loss to produce it. Being is a perpetual miracle and mystery which logic can never deduce. It is something to be recognized and admitted, rather than deduced or comprehended. We aim not, then, to tell how being is made, or how it is possible, but how we shall think of it after it is made. Not to create but to understand reality is the highest possibility of human thought."

Nor does Bowne teach that things must be brought into harmony with our thoughts without experience in regard to them. On p. 21, he says: "The senses have the same function in philosophy which they have in science, namely, to furnish the raw material for the mind's activity." In harmony with this take his statement (*Psychology*, p. 116). Having spoken of the empirical school, he remarks: "Opposed to this school is another. . . . It holds that there is a distinct thought—activity—which cannot be reduced to the sensibility, and that there are rational ideas which are forever distinct from sensation. . . . It holds that experience, though the occasion, and in this sense the precondition of knowledge, is nevertheless not the only source of knowledge." Throughout the whole of this remarkable chapter, this Kantian position—the relation of experience to knowledge—is held as unquestionable.

We admit with the author that "Pure idealism is a perfect vacuum," but claim that Bowne is not the advocate of any such theory. Nor is idealism rightly understood, "the Pantheism of Spinoza," nor anything else "equally undeifying and absurd." (P. 375.)

We have dwelt the longer upon this point because of the evident misconceptions of a theory that in some form characterizes all philosophy worthy of the name. The very unfair treatment that the subject receives would be much more satisfactory, if the author or authors quoted so frequently and extensively in the chapter on "Monistic Philosophy" had been specified.

Taking up the subject of matter, the author enumerates and specifies the leading characteristics of the most representative of the sixty-five kinds of elemental atoms. In none of these viewed singly or in combination is life found as an essential property. Even oxygen, the most universally diffused, displays no ability, "or the least tendency to generate either vegetal or animal life." Vitality is not one of the properties of matter. From the investigation so far, three conclusions follow: (1) The materialist is not entitled to be heard on any question connected with the organic or rational world. (2) Life comes on; from antecedent life, and (3) "View the subject as we may, to find life, we must go beyond all we know or can conceive of matter, and, in so doing, we cross the gulf and enter the world of vitality." "The existence of a LIVING God granted, a vital universe is the necessary corollary." To this vitality the word "substance" must be applied as well as to the matter of the chemist. "We have as good reason for regarding mind and life as being—as substance—as either matter or Deity." (P. 62.)

By "matter" the author means the "atomic elements"; not any lump of existence or organized body resulting from their union. "We fully believe in the entity of the atomic elements, . . . but such is their infinite smallness that they are not in the field of observation by more than two thousand diameters. Matter, as an entity, is no more a subject of sensation or observation than a spirit or a life. Matter, as it appears in the heterogeneous masses, is not matter as an entity. The nature or essence of matter is as inscrutable as the essence of mind." (P. 227.)

We had long supposed that we know what a thing is by what it does; that its modes of activity were a revelation of its nature or essence; * that

* Such, indeed, seems to be the author's view on pp. 87, 88.

its properties or attributes were inseparable from it as an entity, and that the one had no existence without the other. If the author means to posit the existence of things *per se*, out of relation both to our sensible and rational intuition, and distinct from their phenomenal manifestations, we beg most respectfully to dissent from such extreme idealism.

Life.—Side by side with the atomic elements of matter are the atomic vital elements. These are parts of a vast vital realm, "the base and cause of each organic body." "Of the essence, nature, form or content of vital substances, we can form no intelligent conception." This "conceptive idea of vitality . . . includes innumerable substantive units, parts of an immeasurably vast universe, and these are so varied in essence or kind that they constitute the vegetable and animal kingdoms, filling earth, air and water with living things. Any hypothesis less definite and substantive than this leaves us at the mercy of the logic of materialists. If vitalists cannot hold this ground, the whole field must be surrendered." (P. 65.) "Life is thus a reality, and not a force." Among these vital atoms mind, as being more than life, is not included.

Just as there are different material elemental atoms constituting the different kinds and forms of organized existence, so the different kinds and forms of vitalized existence result from the varied union of the material and vital elements. Both the material and vital elements exist prior to organization; and in no case is life the result of organization. Separate from each other they are both "a land of shadows and of darkness itself." "In organisms . . . each develops and manifests the wonderful properties of the other as well as its own." (P. 66.) In every case, it is a distinct form of the elemental vital substance that is individualized in the various species of vegetable and animal life. One kind of life can never become another life of another kind; and "a new substance, whether material or vital, cannot be produced or originated, either artificially or by any of the processes of nature. In the vital world the life which God has created can be indefinitely multiplied, and within certain limits its forces modified; but the origination of a new substance or life as the basis of a new species, as the pyramidal myth of Mr. Darwin teaches, is the monster abortion of the new philosophy." (P. 76.)

The union of material and vital atoms produces living organisms, and both the organism and life may cease to be, "because susceptible of disruption," while the two classes of atoms are alike imperishable.

Mind.—"Life is a vital essence; mind is a conscious substance of a higher order, and in sensation and thought these essences, in their individuality, are as fully in the field of observation as any substance can be." "Of ultimate substances, whether of matter, life, or mind, we know nothing beyond the fact of their existence." (Pp. 130, 131.) "We cannot see the intelligence we call man, for the reason that spirit does not reflect light upon the retina of the eye." (P. 133.) "I, for one, am inclined to the opinion that the basal element of the mind is a high and peculiar kind of life, and that self-consciousness and the power to perceive, to think and reason are its more conspicuous properties. The life and its mental properties are a unit of substance." (P. 165.) "Is mind a spirit substance? Is it a self-centered unit of being?" Yes; in self-consciousness, in reason, in unconscious mental action, in will power, in conscience, "this mind contains within itself the evidence of its existence as a self-centered unit." "Will the destruction of its associated organism and its vitality touch or effect the mind?" No. "If we have identified the mind as an individual spirit-substance, we have also demonstrated, not only the possibility, but the clear probability of its immortality. When there exists a conviction of the

existence of mind as an essence, as a real, the idea of its destruction or annihilation cannot take on the form of clear thinking. How nothing can become something, or something nothing, transcends the power of thought. If it were certain that such facts ever occurred, they would be classed among the profoundest mysteries of nature." (P. 452.)

Materialism, in its various phases and absurdities, is severely and ably handled in several most interesting chapters, and Lewes, Bain, Huxley and Tyndal are fearlessly and ably criticised. The author's theory of conscience we cannot accept, although we have no space to record the grounds of our dissent. From beginning to end the book is characterized by earnestness, originality, extensive reading, profound thought, fearlessness and speculative ability of high order. No one can read it without having better thoughts of himself, the universe and God.

The book has been several years before the public, and it is only the result of an accident that its inspiring pages have not before been presented to our readers.

Prophecy and History in Relation to the Messiah; The Warburton Lectures for 1880-1884. By ALFRED EDERSHEIM, M.A., OXON., D.D., PH.D.
New York: A. D. F. Randolph & Co.

The author of these lectures, by his earnest yet moderate spirit, by his thorough fitness from the standpoint of culture and knowledge, by his clear and eloquent expression and by his Hebrew sympathies and enthusiasm, commends to us what he has written on a subject so proper to an author like himself. The subject, indicated in the title of the book, is, also, from its intimate relation to a much agitated question of the present time, especially interesting; while to such as are inclined to think that biblical criticism is going much too fast and too far, the conservative spirit and historical method of the discussion must be reassuring and full of comfort.

We have great confidence in commending this book to all Bible-studying and Christ-loving people because of the amount of condensed, yet satisfactory, information, it offers on subjects which, at this time, are vital to the faith of those who are seeking knowledge along the lines of great present discussions. A further reason which leads us to recommend these lectures is their enunciation of great principles, the application of which in Bible study will clear the way through many perplexities, and glorify the Christ and the Revelation of which He is the never-absent burden. We can imagine easily that this book might give to many an earnest student of the Old Testament such a new view of the older dispensation in its lofty purpose and outlook as would make its driest parts fragrant and poetic, and let in a glory upon the Law and the prophets such as would transfigure them again in the anticipated splendors of the Messiah.

The aim in view is to show the existence of a Messianic prophecy throughout the Old Testament, on which rested the Messianic expectancy that existed from the close of the Old Testament Canon, and for which Jesus of Nazareth is the complete fulfilment. It will be in place here to notice the argument used by Dr. Edersheim in seeking to accomplish his aim. In the first place, the existence of a Messianic expectation at the time of our Lord's advent and ministry is asserted, the assertion being supported by such facts as the crowding attendance upon the ministry of John the Baptist, and upon that of our Lord Himself; and the existence of so many false Messiahs in or about the time of Jesus Christ. Then, it is argued that this expectation of the Christ could not have taken its rise in the time between the Return from Captivity and the appearance of Jesus. The book of Daniel contains the Messianic promise at its fullest develop-

ment. If Daniel be canonical, as we hold, then the idea of the Messiah must have developed in biblical times; and, if it be, as some hold, the earliest of the Pseudepigraphic writings (spurious productions bearing the name of some Old Testament character), dating from between 150 and 200 B. C., it is still probable that an idea, which was then fully developed, must have had its beginnings in biblical ages. That the expectation could not have arisen subsequently to the Exile may be urged from its monarchic form, a form which it would hardly assume when the national spirit was theocratic and anti-monarchic; and may be inferred, also, from the hope that the coming One would be of the royal line of David, a hope which would hardly be born at the time when nothing was more marked than the almost utter disappearance of the House of David. Nor do we find the post-exilian Rabbinitism any more in harmony with the sacerdotal element in the idea of the Messiah. Indeed, as far as Rabbinitism had a Messianic expectation, it was a very materialistic one, hardly extending beyond the anticipation of a political deliverance.

Having posited the Messianic idea in Old Testament times, the author asserts that Jesus Christ exhausted the true Messianic promise in the facts and truths of His personal character, work and kingdom. The primitive church from the first believed in the record of the Gospels, and on this faith grounded its confidence in the Messiahship of Jesus. When we have taken this definite position in relation to Jesus Christ, we go back to the Old Testament, bearing with us two principles; the one to be the touchstone of Messianic prophecy, and the other to be our key and guide as to its meaning and reference. The former is one which was fundamental in the Synagogue: the whole of the Old Testament in institutions, history and prophecy has a relation and application to the great coming One and His kingdom. The latter is one which condemns the criticism of the Old Testament as an isolated book: the Old Testament prophecy must be interpreted in the light of the fulfilment of the Gospels. In addition to these two guiding lights, we are given two other less important directions, of which the first is, that prophecy always starts from historical data in the prophets present; and the second is, that the fulfilment in each case not only covers, but is wider than the mere letter of the prophecy, and than either the hearers or the speaker had perceived.

It is interesting to notice the development of the great promise throughout the Old Testament, when the correctness of the chronological order of the respective portions known as the Law and the prophets is allowed. From the Prot-Evangelium, a universalistic promise to humanity as such and for humanity, to the particularistic pledge to Abraham, but with an outlook upon all the families of the earth, and thence to the election of Israel as the servant of Jehovah; a nation which was a prophecy in itself, and whose institutions and legislation and history were pregnant with the promise of a Race-Saviour and a race-wide blessing, until we reach the culmination of the development in the prophets; types in nations, individuals and institutions are here, but there is a new feature introduced in the frequency of direct reference to the Messiah and the characteristics of His rule. After the prophets we have no clearer or fuller presentation of the Messianic idea, but rather a declension. Promise had ceased and expectancy based upon the promise, as unfolded by Jehovah in Revelation, began its course alone. The progressive result we see in the Apocryphal writings, in the Pseudepigrapha, in Philo and in the literature of Rabbinitism as well as in the Gospel pictures of the grovelling conceptions held by high and low alike concerning Him who was to appear. Before the fulfilment fully came, the expectancy was broken in upon by the preparatory preach-

ing of the Baptist, who came announcing the immediateness of the Kingdom of Heaven and its King. The personal character and the ministry of the Baptist are strong evidence in favor of Jesus as the Christ; a constant witnessing amidst decrease to Him who was increasing; the query sent to Jesus in the faith of His Messiahship and not in doubt of it; and the death that shortly followed,—these are tokens, not of fanaticism, but of a Divine mission and a deep personal conviction which compelled the testimony given. After the Baptist forerunner, came Jesus the Messiah, who is presented as the proper end of all redemptive expectation, and who brings the needed relief of a universal soul salvation.

The author's argument requires that the chronological arrangement of the Law and prophets as found in our Canon be preserved; and out of this requirement the author makes an occasion to review recent negative theories of Pentateuch or Hexateuch criticism. If these theories be correct in placing the Law after the prophets, and, especially, if we have to assign any late date to the latter, it is quite evident that there will result serious disturbance to the view advanced as to the development of the Messianic idea; but we can readily stand with the author in his opposition to the radical conclusions of advanced critics. The bewildering intricacy of these theories; the subjective character of the methods used; the mutual contradictions of their advocatés; the discrediting, at least by logical inference, of external testimony; the inherent improbability of the processes of composition alleged; the bold assumptions at crucial junctures in their arguments; and, we must add, the disastrous logical consequences in the utter depreciation of other parts of the Old Testament, the removal of the reliable foundation of the New Testament and of Christianity, and the assault upon the knowledge or veracity of Jesus and the writers of the New Testament—all conspire to fix our refusal of this newest Rationalism.

We should mention a sketch given of the moral and spiritual elements in prophecy. Every prophet was a man, who, while in constant service to the Messianic future, performed that service in the communication of an educative revelation to the then present generation. The element of prediction was in all teaching, and the moral element was in all prediction. The Old Testament is throughout moral and throughout predictive; though this is quite consistent with the existence in it of special and more directly Messianic predictions, such as do unquestionably exist.

The spiritual element in heathen divinations and its likeness, in the great spiritual ends sought, to the prophecy of Revelation, is shown in the course of the fifth lecture of the series.

The appendix which gives an analysis of the Pentateuch and its criticism is a particularly valuable feature of the book.

Throughout, these lectures are presented in a literary style of very high excellence. There are passages which remind us of the sublime strains of the prophets or the exalted visions of the Apocalypse; there is something impressively Hebraic in the more fervid parts which reminds us of that most moving of all literary styles, the style of Old Testament prophecy in its more directly Messianic portions.

The Library of Biblical and Theological Literature. Vol. V. *Systematic Theology.* Vol. I. By JOHN MILEY, D.D., LL.D., Professor of Systematic Theology in Drew Theological Seminary. New York: Hunt & Eaton. Toronto: William Briggs.

We opened this volume with great expectations which have been fully realized. The book is characteristic of its author; clear, strong, sententious and thorough. Highly privileged are the students who sit at the feet

of such a teacher who is at once reverent and fearless, conservative and yet progressive, and a passionate lover of truth for its own sake. No new book that has recently fallen into our hands more thoroughly corresponds to its "Table of Contents." To condense the author's arguments or lines of thought is next to impossible, for this is a volume entirely free from padding. Montaigne says that "The abridgement of any great book is a poor abridgement." Dr. Miley's volume is one of which this remark is emphatically true.

In his Introduction Dr. Miley treats of Theology, its sources, its scientific basis, its systemization, and the method he has himself adopted. The position taken on the scientific basis of theology is one that needs emphasis to-day; for, as Prof. Harris has shown us, an attempt is being made by many physicists to exclude both philosophy and theology from the list of the sciences. This course is based on the false assumption that all knowledge is derived from sense-perception. As an answer to this unwarranted assumption, Dr. Miley, with great clearness and force, shows us that truth is broader than experience; that all experience is purely individual; and hence it is legitimately concluded that, on this principle, the construction of any science would be impossible. Here is the conclusion of our author's argument:—

"Certain positions are thus surely gained. One is that the limitations of science to facts of sense-experience renders science impossible. This limitation assumes that only such facts are sufficiently known or certain for scientific use. But this assumption is inevitably grounded in sensationalism, which logically results in skepticism, and therefore excludes the certainty necessary to science. Hence, as we have seen, thought must transcend all sense-experience, and be valid in its own light in order to any scientific attainment. Another is that empirical grounds are wholly unnecessary to the most exact and certain forms of science, as appears above question in the science of mathematics. It follows that theology must not be denied, and cannot logically be denied, a scientific position simply because it is not grounded in empirical facts in the manner of the physical sciences. Science has no such limitations."

PART I.—*Theism*. Chapter *one* deals with preliminary questions, viz., "The Sense of Theism" and the "Origin of the Idea of God." Dr. Miley maintains that the idea of God is "An Intuition of the Moral Reason"; while it is at the same time a legitimate subject for logical proof. This we regard as the correct view; and, as presented by Dr. Miley, it lays all the emphasis on the rational argument that can be desired by such writers as our friend Dr. Randles, in his "First Principles of Faith." Chapter *two* presents the rational argument in its various aspects, and demonstrates that Dr. Miley has carefully considered the literature of the subject, and is master alike of the strength and weakness of its different forms. The author evidently values the Telcological and Anthropoligal arguments more highly than he does the Ontological or the Cosmological. The latter are regarded as buttresses rather than as demonstrations. Chapter *three* which treats of "Antitheistic Theories" is marked by special care and is of great value. The space devoted to each theory is necessarily brief; but the analysis is searching and the direction in which their refutation lies is clearly pointed out. In chapter *four*, "Antitheistic Agnosticism," positions assumed in the philosophy of Sir Wm. Hamilton, Herbert Spencer, and in Mansel's "Limits of Religious Thought" are stated; and, for the space devoted to them, answered with a force and logic which leaves nothing to be desired.

Part II. treats of Theology proper. The chapters are: "God in Being," "God in Personality," "God in Attributes," "Divine Predicables not Dis-

tinctively Attributes," "God in Trinity," "The Son of God," "The Holy Spirit," "Truth of the Trinity," "God in Creation," "God in Providence."

Part III. treats of Anthropology. Each branch of this subject is treated with fidelity and earnestness. The chapters on Depravity are the first systematic treatment of that subject which we have seen from an Arminian writer that we deem consistent with the other elements of a genuine Arminian Theology. The chapters on the "Realistic Mode of Adamic Sin," "Representative Mode of Adamic Guilt," "Genetic Law of Native Depravity," and "Doctrine of Native Demerit," are specially valuable and worthy of profound consideration on the part of every Arminian theologian. These chapters we regard as a rational and Scriptural method of ridding our Arminianism from some incongruous and confusing elements which have vitiated some of our thinking far too long. A single sentence will serve to show the reader the position of Dr. Miley: "Native depravity is a part of the Arminian system, and entirely consistent with its principles; native demerit is discordant and contradictory." We are thoroughly at one with Dr. Miley when he says that "the Arminian treatment of original sin" calls for a thorough review; and we shall await with pleasure such a review which Dr. Miley promises to give us in his second volume.

This volume is by no means a book for babes. It is the production of a man and is intended for men. We rise from its perusal feeling that we have been amid the bracing air and the clear light of a mountain region in summer, while the effort needful to scale its crags and peaks have greatly increased our strength. We recommend it with confidence as an exceedingly able and helpful volume.

Burning Questions. By WASHINGTON GLADDEN. Published by James Clarke & Co., Fleet Street, London.

We confess to a feeling of disappointment about this book; for in Dr. Gladden's works we look for something beyond the commonplace and the mechanical, as our readers will have gathered from former reviews of his books contributed to these pages. The questions treated of in this volume are: "Has Evolution abolished God," "Can Man know God," "Is Man only a Machine," "What is the use of Prayer," "Is Death the End," "Who is Jesus Christ," "Are the Gospels Fairy Tales," "Where is the Kingdom of God."

Some questions come alike to all thinking men, especially when they are confronted by the passionate riddle of their own existence, and upon an intelligent answer depends the future of their lives. And as these questions will be continually re-asked and re-answered, it is evidently the business of the religious teacher not only to gather up the truths of the present, but to restate the truths of the past in the language and symbols of the present. This has been Dr. Gladden's task in the volume before us; and we are glad that it has been HIS task, for, as our readers well know, Dr. Gladden is an Andover man, and a firm believer in the latest developments of the "Higher Criticism." In these days of shifting creeds, it is a good thing to note that a man of his school can advance such trenchant arguments in support of the great verities of the religion of God.

Two great underlying ideas run through all these essays: first, that the Christian religion cannot be said to be on its trial, but that it has long since proved its adaptability by its fruits; and secondly, that living issues are continually presented to us under changing aspect.

Regarding the latter truth the first essay is a very good example. The argument used is that, instead of evolution putting God out of the universe, it demonstrates Him to us as working through forced laws, all of which move in obedience to His will.

In the essay on "Can Man know God," he makes use of the Spencerian philosophy to demonstrate that even by the methods of science man may find out something of the Almighty; and that the "First Cause," standing behind all manifestations of force, is veritably God Himself. This argument is logically and forcibly worked out, and anyone who studies it carefully may find his way

" Upon the world's great altar stairs
That slope through darkness up to God."

The whole of these "Burning Questions" are treated from the standpoint of the latest scientific thought and in accordance with the ripest scholarship; and while we miss the daring originality and startling paradoxes to which Dr. Gladden has accustomed us, we are thankful for such a valuable contribution to Christian polemics. The book is further distinguished for its "readableness," its absence of dogmatic assertions, and its graceful yet incisive style, well calculated to impress the mind of the reader with the thought of the writer. That so eminently practical a minister as Dr. Gladden, a man who is one of the foremost authorities of the day on social problems, should have given thought and attention to philosophical subjects of this kind, is in itself a proof that these are "Burning Questions" indeed.

Religion for the Times. By DR. CLARK, Assistant Editor of the *Christian Advocate*, New York. Published by Hunt & Eaton. Toronto: Wm. Briggs.

Modern civilization is now called on to cope for its life with forces which it has itself evolved. Few can doubt that we are living in very extraordinary times, especially on the North American Continent, where in Canada and the United States we are busily occupied in nation-building. The perils of Roman Catholicism, of Intemperance, of Socialism, of Wealth, of the Social Evil, threaten us on every hand. These things are the alphabet with which God writes His prophecies across the fair page of our country's history. Our economists and politicians are staggered in the face of questions which involve the safety of life, the security of just government and the promotion of equal laws; while philanthropists are asking how morality and a reverence for duty can be preserved in a world in which it is so hard to be just without being unkind, or to be kind without being unjust. Believing as we do that the only solution for these problems lies in the Cross of Christ, we welcome right heartily Dr. Clark's book as a successful attempt to apply the teachings of Jesus to the relations and dealings of everyday life.

Dr. Clark in these sermons shows clearly that there are certain principles, practices and ideas—now the richest inheritance of the race—that have either been implanted or stimulated or supported by Christianity. They are such as these: regard for the personality of the poorest and the weakest, respect for woman, the duty of each member of the fortunate classes to raise the unfortunate, the duty of personal purity and the sacredness of marriage, the necessity of temperance, the obligation of a more equitable division of the profits of labor and of greater co-operation between employers and employed, etc., etc. These and other kindred subjects are well discussed under such headings as "Christianity and Secular Pursuits," "The Best System of Morals," "Culture in its Relation to Christianity," "The Pillar of the State," "The Christian Home," "The Friend of the Poor," and so forth.

We like the confident ring of these essays—they speak to us of a sturdy, manly faith that practises what it knows ; in a quiet thoughtful manner they set forth the stern, indisputable, logical facts, showing that Christianity is eminently adapted to the times in which we now live.

We commend this work heartily to our readers as one of the most valuable treatises on "Christian Evidences" that it has been our pleasure to read ; it is not a volume of theories but of facts, and should be on the library shelves of all who are studying the social conditions of our time ; for there are signs enough around us that a new assault is to be made on the very life of civilization, and only Christianity will throw it back.

As Christian teachers we should remember that Christ, in His jealousy for the poor, insisted first of all that they should have justice. Justice, not generosity, is the specific virtue of the kingdom of God. The very fact that Christian justice is ever in advance of human justice—of the ethical ideas current in any age—warns us that much has to be done before generosity can even begin. Still Christianity is not content with justice, it demands generosity. Christianity vindicates for man his claim for sunshine, for love, for the happiness originally intended for him by God. The Church is bound to sympathize with the aspirations of the people after a warmer and kinder life. When she does this, she is entitled to ask how such a life can ever be found and kept without Christ.

It would be a poor triumph if toilers succeeded in asserting the right to eat, to sleep, to indulge passion and to go down to graves of lust. Men created in the image of God and born into a world for which Christ died, have a noble destiny. They will seek to promote in the visible order the justice which God loves and which men sometimes refuse. They will seek to make the temporal life brighter, richer in opportunity than it has been. But even in this they will succeed only as they realize their place in that eternal and divine kingdom which will remain when all earthly hours, whether of labor or of rest, are run.

It is because Dr. Clark's book is a vindication of the claims of Christianity that we heartily welcome it as a valuable contribution to the social literature of the day.

Everybody's Writing-Desk Book. By CHARLES NISBET and DON LEMON.
Revised and edited by James Baldwin, Ph.D. Cloth, 16mo, \$1.00.

Everybody's Pocket Cyclopædia of things worth knowing, things difficult to remember, and tables of reference. Cloth, 16mo, 75 cents. New York : Harper and Brothers.

Here are two very valuable books for all who write. The latter is filled with just such information ready to hand as the busy man requires ; the usual cyclopædic ground is covered and the ponderous tomes of the standards reduced to a practical manual. *The Writing-Desk* comprises in one handy volume all needful instruction and guidance in all questions connected with writing. The following questions are answered by illustrative directions and examples : "Have I used the right word ? Have I spelled it correctly ? Is the sentence grammatical ? Is it correct in style ? Is it punctuated correctly ?" This work will not only be instructive to beginners in literature but an assistance to others.

The Methodist Year Book, 1893, Columbian edition. New York : Hunt & Eaton. Toronto : Wm. Briggs. Paper, 10 cents.

In addition to the usual calendar information, the pamphlet is a magazine of information concerning the Methodist Episcopal Church, statistical and

otherwise, in every department of its work, to which is added general information of kindred organizations and movements.

Synoptical Chart of the Gospels. By PROF. CHARLES HORSWELL, B.D., Ph.D., of Garret Biblical Institute, Evanston, Ill. 35 x 23 inches, lithographed on best map bond paper, mounted on cloth, and hung on rollers. Price, \$1.00; to be obtained through A. M. Phillips, Toronto.

Never before has there been so widespread and deeply intelligent study of the Scriptures as at present. This interest in the sacred book has been largely due to the greatly improved methods springing out of inductive study. For the study of the four Gospels there is here submitted a work which greatly simplifies, and not only renders them more interesting but also more independent. By the aid of the Synoptical Chart, the student examines the material inductively and draws his own conclusions. He is able to compare the Gospels one with another, as to the amount of material contained in each, the points of similarity and dissimilarity and the individual characteristics. At a glance the pictorial character of the chart presents to the eye the four histories, so clearly set forth that at once there is seen what they have as common to all and what each has as peculiar to itself. The arrangement in topics, parts, sections, and colors is such that the periods of Christ's life stand out in their relative importance, and a perfect bird's-eye harmony is provided. The fragmentary, unrelated and consequently unintelligent perusal of the New Testament, too characteristic of much work done in our schools and in private study, is much to be deplored. Properly speaking, it is not study at all, and only results in automaton-like and unoriginal thinking. Too much dependence has been put upon Sunday-school lesson notes and too little attention has been given to the Gospels themselves. All these helps are of great value, but all truly scientific study must be comparative. Let the student take up each Gospel, first in its general outline and secondly in its details. Then compare the Gospels for example in regard to the amount of material used by each, peculiarities and omissions, order of events, etc. Many interesting and important questions will suggest themselves as the study is perused, and he will be richly rewarded by a comprehensive grasp of the general subject and by clearness and accuracy in detail, the two chief characteristics of all excellent study. Having been a student in Prof. Horswell's classes in the Inductive Study of John's Gospel, we found the chart an invaluable aid and wonderfully suggestive. It should be in every Sunday-school and Bible-class room, as well as in every private study.

The Cambridge Bible for Schools and Colleges. General Editor: J. J. S. PEROWNE, D.D., Bishop of Worcester. London: J. J. Clay & Sons. Toronto: Wm. Briggs.

The Book of Job, with notes, introduction and appendix. By A. B. DAVIDSON, D.D., LL.D., Professor of Hebrew and Old Testament exegesis in New College, Edinburgh. \$1.50.

This is without doubt one of the best commentaries yet published on this much misunderstood book, and will prove invaluable to the Sunday School and Bible class teacher of the present quarter's lessons. A careful study of the author's Introduction will give a more intelligible conception of the entire book, and thus enable anyone to be a more efficient teacher of the great truth revealed therein. The subjects treated of in the Introduction are: "Contents of the Book," "The Nature of the Composition," "The Idea and Purpose of the Book," "The Integrity of the Book," "The

Age and Authorship of Job." Dr. Davidson regards the book of Job as "a finished and well-rounded composition," with prologue, poem and epilogue in which the writer "had a clear idea before his mind, which he started, developed and brought to an issue in a way satisfactory to himself." He regards Job, not as the author but as the mouthpiece of the author of the book whose purpose is to clear the ground of the old theories concerning evil, "that sin and suffering are in all cases connected, and that suffering cannot be where there has not been previous sin to account for the measure of it," and to bring forward in their place his new truth, "that sufferings may befall the innocent, and be not a chastisement for their sins but a trial of their righteousness." The design was to teach a lesson to Israel, whose life and history are reflected in Job.

Ecclesiastes; or, The Preacher, with notes and introduction. By E. H. PLUMPTRE, D.D. \$1.50.

This is another work that will be helpful to the student of the Sunday School lessons of the present quarter. Dr. Plumptre does not adopt the inherited and traditional opinions concerning this book. He regards Koheleth as an unknown writer who flourished about two hundred years before the Christian era, his purpose being to show that "it was man's wisdom to fear God and keep His commandments, and live in the expectation of His judgment." The thorough examination of this enigmatical book by Dean Plumptre certainly seems to justify his conclusions concerning its authorship and purpose, in which is an intensely personal memoir growing out of "the ideal picture of Solomon as a pattern which he strove to reproduce."

Ezra and Nehemiah, with introduction, notes and maps. By H. E. RYLE, B.D., Professor of Divinity, King's College, Cambridge. \$1.50.

This is the latest of this excellent series, and will be of great value to the Bible student in reviewing last quarter's Sunday School lessons. The subjects treated of in the introduction are: "Ezra and Nehemiah: originally one work," "Name," "Contents," "Structure," "Date and Authorship: Relation to the Books of Chronicles," "Outline of History," "Antiquities," "Aramaic Dialect and Hebrew Characters," "Place in the Canon," "Relation to Other Literature," "Importance of Ezra and Nehemiah," "Bibliography." The analysis of and exegetical notes on the text will certainly illuminate these books, and make the study of them much more satisfactory, instructive and spiritually beneficial.

The Book of Esther. A new translation, with critical notes, excursuses, maps, and plans, and illustrations. By the LOWELL HEBREW CLUB. Edited by Rev. J. W. Haley, M.A. Andover: Warren F. Draper. 8vo, pp. 200. Cloth, \$1.50.

The Bible student that has not yet enjoyed the advantages of this erudite volume suffers a great loss. It is the result of five years' work upon the part of a company of ministers and professors who met weekly to study the Old Testament Scriptures in their original tongue, assisted by some of the best Hebrew scholars in Great Britain, Germany and America. The translation is a rendering of the Hebrew *de novo*, and the notes carry all the weight of their joint authorship. The excursuses on "Persian Words and Names," "Topography and Buildings," "Pavements and Components," "Letters and Posts of the Ancients," "Early Modes of Execution," "The Jews in Exile," "Signet Rings and Seals," "The Massacre," "Fasting,"

"The Golden Sceptre," "Fate of Royal Favorites," "Couriers," "Coursers," "Tribute," "The Unwritten Name," "The Septuagint Esther," are valuable contributions. The excursus on "The Unwritten Name" of God in *Esther* is more than worth the price of the whole book. The purpose of the unknown author is clearly set forth therein as being a manifestation of God in the providential care of His people of which the feast of Purim is a monumental evidence.

Legion of Honor Normal Bible and Training Lessons. By PROF. H. M. HAMMILL. Toronto: Wm. Briggs. Paper, 15 cents.

This is an elementary course of twenty-four lessons adapted to young people who are engaged in Sunday School work. The study of these will assist in *what* to teach and *how* to teach.

The Distinctive Message of the Old Religions. By the REV. GEORGE MATHESON, M.A., D.D., F.R.S.E., Minister of St. Bernard's Church, Edinburgh. New York: Anson D. F. Randolph & Co.; Edinburgh and London: William Blackwood & Sons. 1893. 12mo, pp. 342.

This is the latest and one of the most valuable contributions to the literature of comparative religion that has been made in recent years. In the introductory chapter the author deals with the origin of religion; the second chapter is devoted to "the common elements in religions"; and then, in a series of chapters, the religions of China, of India, of Persia, of Greece, of Rome, of the Teuton, of Egypt, of Judea are passed in review, and the distinctive peculiarity of each, that wherein the secret of its permanence and potency resided, is pointed out. The design of the author, as he tells us, is not to seek the permanent elements of religion with the Bishop of Ripon, nor the unconscious Christianity of paganism with F. D. Maurice, nor the moral ideal of the nations with Miss Julia Wedgewood; but only to emphasize the dividing lines which constitute the boundary of each religion from all the rest.

Owing to the lateness of the time when this book came into our possession, and the crowded state of our pages, we are compelled to give it a less extended notice than it would have otherwise received and than it really deserves. But what has been written will perhaps sufficiently indicate the scope of the work; and we advise those who are interested in the subject to procure the volume and read it for themselves. They are sure to find in it both interest and instruction, and perchance food for serious thought.

Outline Hand-book of the Life of Christ from the four Gospels. By PROF. WM. ARNOLD STEVENS, of Rochester Theological Seminary, and PROF. ERNEST DE WITT BURTON, of Chicago University. Boston: The Bible Study Publishing Co. 15 cents.

Studies in the Gospel of Luke. By ROBERT E. SPEER. New York: The Fleming H. Revell Co. 10 cents.

The first of these little manuals belongs to the Blakeslee Bible Study Series, and the latter to the publications of the International Committee of the Y.M.C.A. Each is well adapted as a guide in Bible study in the analytic method. The study of complete books of the Bible as such, or of the life of Christ as such is to be commended, and any helps thereto are very welcome.

The Atlantic Monthly (Houghton, Mifflin & Co., Boston) still holds its place firmly in the front rank of popular magazines. The late numbers show no falling off when compared with those that preceded them.

MANAGER'S NOTES.

Transfer of Subscriptions to the Book Room. To simplify the business management of the QUARTERLY, relieve the Manager and get our finances satisfactorily settled for our Annual Meeting, we are endeavoring to get the accounts of subscribers transferred to the Book Room. Numbers have complied with the request, but if you have not please remit at once, or authorize Dr. Briggs to charge it to your Book Room account.

Annual Conference Theological Union Lectures. The Lecturers will notice that the subjects are for *Montreal*, "Hosea;" *Bay of Quinte*, "Haggai;" *Toronto*, "Malachi;" *Niagara*, "Zechariah;" *London*, "Zephaniah;" *Guelph*, "Habakkuk;" *Manitoba*, "Nahum;" and *British Columbia*, "Obadiah;" to be treated as follows, with an analysis of the book—Place and purpose of the Prophet. Why did he write? A statement of what he wrote. General characteristics of the man and his writings. What is the meaning of the book? Its spiritual application and religious teaching. All to be considered in relation to the historical facts and literary setting of the prophecy, and to the unfolding of the Divine purpose.

"**Bible Study Union**" Examinations will be given April 23rd, on Acts, and the 25th, on Ezra, Nehemiah and Esther, two hours on each paper. Candidates should send in name, address and fee of 25 cents at once, to A. M. Phillips, Toronto, giving the name of some one for supervising examiner. Could you not assist in this work?

Synoptical Chart of the Gospels. Read the editorial notice of this novel help for Bible study on page 277, and send for one to A. M. Phillips, Toronto. Introduce it into the Sunday School—you will not regret it. Price \$1.00.

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