

516/4/98/1

VOL. XIV.
No. 2.

JUNE, 1891.

PER YEAR, \$1.00.
SINGLE NUMBER, 10c.

THE
KNOX COLLEGE
MONTHLY
AND
PRESBYTERIAN MAGAZINE.



Toronto :

PUBLISHED FOR THE ALUMNI ASSOCIATION AND THE METAPHYSICAL
AND LITERARY SOCIETY OF KNOX COLLEGE, BY

D. T. MCAINSH,
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CORNER TORONTO AND ADELAIDE STREETS.

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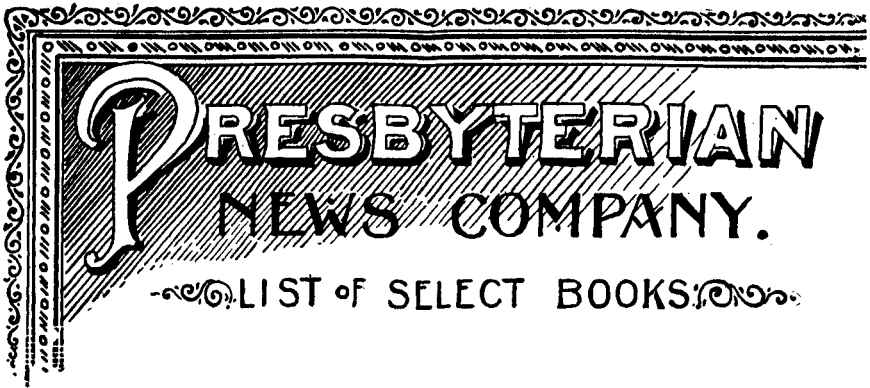
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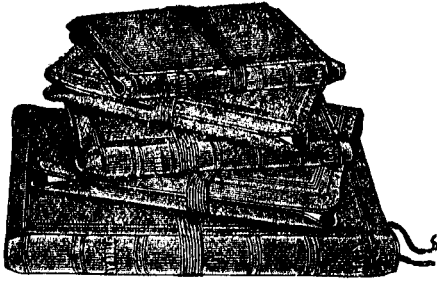
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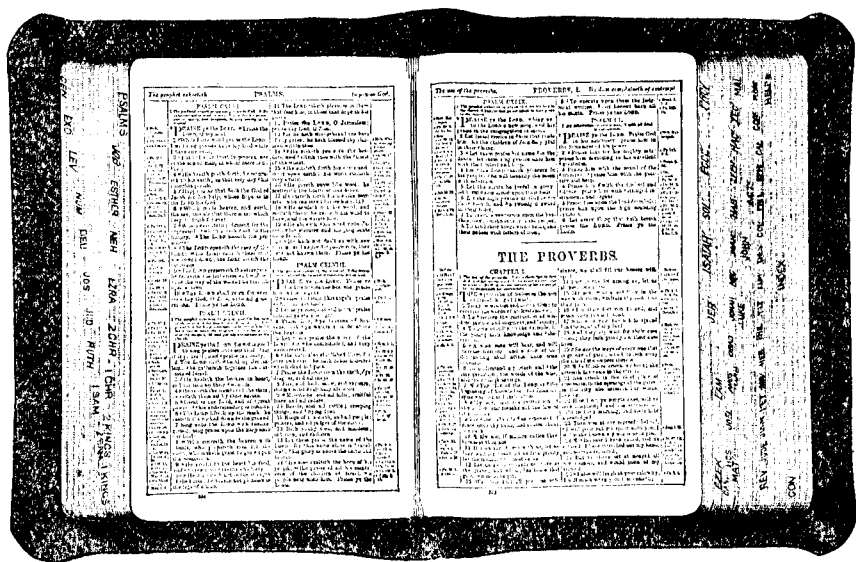
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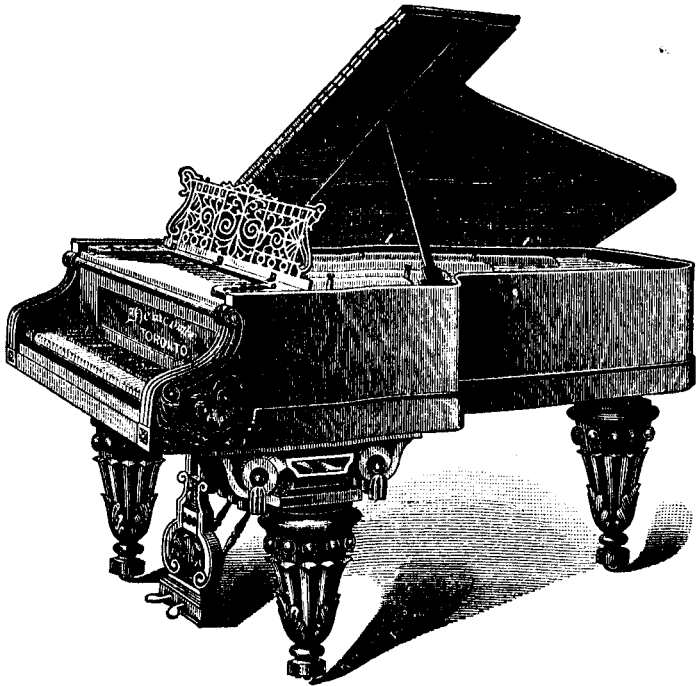


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THE
Knox College Monthly

AND
PRESBYTERIAN MAGAZINE.

VOL. XIV.

JUNE, 1891.

No. 2.

THE PROPHET HOSEA.

A HEBREW prophet was not a sort of extraordinary magical oracle that was always telling people in a mystically wise kind of way little things that were going to happen, or predicting big things that were going to occur. The supreme end of a Hebrew prophet's action in predicting events was not so much to prove himself correct in having foreseen, but rather to influence the people, to divert them from evil ways, to bring them back to the paths of goodness. And so there are a great many prophecies of coming evil in the Old Testament that have never been fulfilled, e.g. the prophecy of Jonah as to the destruction of Nineveh, because the people repented. There is a school of interpreters who think that a great deal of prophecy about the Holy Land and with reference to the Jews after the flesh still awaits fulfilment. These good people imagine that the inspiration of the Bible requires that every earthly prediction should have literal, earthly fulfilment. Their concern is, I think, quite unnecessary. A great many things that particular prophets expected to come to pass never did come to pass. Jonah cried, "In forty days Nineveh is to be destroyed," and was very much disgusted because it did not happen. Isaiah said to Hezekiah, "You have got to make your will, to set your house in order;" and yet God evokes that. There you have two

*A lecture, republished from *The Expositor*.

concrete examples. The Divine purpose of the prophet's mission in the life and history of Israel was not to astonish people by anticipating the future : the reason of his existence was rather, as God's servant, to exert a practical, moral, religious influence on the people of his own time and his own generation.

I will add one other thing on this point. Undoubtedly those Hebrew prophets had a supernatural, Divine enlightenment given to them. With all my heart and soul I believe in the core and kernel of those great doctrines of supernatural revelation and supernatural inspiration ; but, remember, God's supernatural is always natural, through and through. God did not use the prophets like speaking trumpets. He conveyed His inspirations—His Divine intuition and anticipation of what was going to happen, His own hidden mind and will, the secret energies working beneath history—He *conveyed* these, not merely through their vocal organs to their fellows, but through their minds, through their own thinking, reasoning, struggling, in faith, hope, and endeavour, to see and to know God ; *i.e.* through mind and heart and spirit, as well as through voice.

Therefore, in the whole calling of the prophets, and in the entire method through which they reached their knowledge and delivered it to the people, you must not think of them as being quite apart from us. Why, we have experience of the same kind in the work of conscience. We teach our children that conscience is the voice of God : and would to heaven we felt what we teach ! It *is* teaching, if we do it. God speaks to you and to me as directly and as supernaturally as He spoke to those Old Testament prophets.

First, you have the real personal action of God in inspiring the prophets, and revealing His mind and will to them ; and, secondly, you have it in their declaring and realizing that they received that Divine enlightenment, that supernatural enlightenment, in the most ordinary, simple, human, and natural ways and processes. In those facts you have a gain to evangelical truth ; and there you and I may find lessons, examples, and inspirations for ourselves.

To get to know an Old Testament prophet, we want to find out what he was in his own day ; what he said to his own people, what they understood him to say, what effect that had upon them ; what aims and purposes he set before himself, as he spoke in pub-

lic and forced his way into the councils of kings, and addressed great mob-meetings of his fellow subjects in the streets of Samaria or Jerusalem. What was the man actually, practically, driving at? What was he seeking to accomplish in his own age and among his own people?

Our subject is the prophet Hosea. I must show you the background against which stands out his figure, full of pathos and beauty, religious value and worth. Therefore I must sketch to you the region of the kingdom of Samaria: the Northern kingdom, usually called the kingdom of Israel, in distinction from the kingdom of Judah. Palestine is a lofty tableland of broken hill-ridges, lying along the eastern end of the Mediterranean; away to the north are deserts, with fertile districts lying between, once occupied by various races, such as the Syrians and the Hittites. Away beyond, in the fertile valley of the Euphrates, lay the Assyrian empire; and away to the west and south the mighty Egyptian empire, in the rich plain made by another great river, the Nile. In the time of Hosea these were the two world-powers, the mighty empires, that controlled the Eastern and Western hemispheres.

Palestine lay like a bridge on the highway between those two great empires. Let me point out the political position occupied by it. It was, practically, precisely in the same unhappy position that Afghanistan holds in regard to India and the Russian advance through Central Asia. Those two empires, Assyria and Egypt, hate each other, and are competing with each other for the control of the world—for the mastery of the great highways of commerce, for the wealth of human industry. They must approach each other along that highway, in the midst of which lies Palestine.

You see, therefore, that that little country, lying between these two empires, was exposed to the threatening danger of advance from opposite sides. Moreover, it became the very focus of plots on the part of those two contending powers; and just as in Afghanistan, so, constantly, it happened in Northern Israel, that you had two pretenders to the throne, one actually in power and the other his rival. The one in power holds his throne backed up by Assyria, while his rival is put up and supported by the great empire of Egypt. The consequence was ceaseless faction-fights and constant revolutions in the government in that Northern kingdom, very much the spectacle we lately witnessed in Afghanistan

Going back to the period of the Judges, you remember how the confederated tribes—the Jewish tribes—took possession of Canaan, driving out, partially, the old inhabitants. One particular weakness that arose out of their tolerating the continued existence of the Canaanitish towns and colonies in their own land was this: The wedge of the Canaanitish towns ran right across the middle of the country possessed by the twelve tribes; between the ten Northern tribes and the two Southern ones, Benjamin and Judah. Moreover there was a natural break in the country, caused by specially wide valleys and passes. During the period of the Judges, power, authority and dignity mostly lay to the north; Ephraim was the commanding tribe. One of the kings that came after the troubled reign of Saul, king of all the twelve tribes, was a man of the people—king David, whose dynasty was permanently established on the original Hebrew throne. During David's strong rule the whole of the kingdom was held together but not without difficulty. There were symptoms of revolt. During Solomon's reign, the unity of the kingdom was also maintained. But when his son Rehoboam was made king, insubordination broke out. There were two main causes, one civil and the other religious. First of all, Solomon had made great modifications in the local, communal method of government. He attempted to abolish the whole of the tribal districts, to form his kingdom into provinces, and to establish a government ruled by governors appointed by himself. It was a proper stroke of imperial policy. But it excited enmities: it had a tendency to centralization, and also to further reduce the power, influence, and dignity of the Northern tribes. Solomon likewise erected at Jerusalem a magnificent temple. Those were the two causes—religious and civil jealousies.

You remember the deputation that waited on king Rehoboam, and the foolish answer he gave. Instead of going a long way to meet discontent and dissatisfaction, he took the high-handed course of coercion, and said: "My father made your yoke heavy, but I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions." The result was that the ten Northern tribes revolted; and Jeroboam was established as king.

All I can do is just to sketch to you the main character of the career of the Northern kingdom. It was exposed to rivalries, attacks from a number of small nations—Philistia, Phœnicia,

Ammon, Moab, and especially Syria. It held its own with varying fortunes, sometimes successful, sometimes beaten, suffering a good deal in the constant wear and tear of those endless border forage wars. Its history was one of ceaseless vicissitude and disunion. The Southern kingdom always held together, more or less. It retained the family of David on the throne from its commencement to the end, over a period of four hundred years. But the wretched Northern kingdom changed its royal family seven times in the course of a period a little over two hundred years.

Then came a succession of assassinations and revolts. Indeed, we know that the internal condition of the kingdom in those last years of its existence, in which it was crushed by Assyria, was something like a baker's oven when the fire has broken into it and is burning with fierce heat and flame all that the oven contains. The kingdom was rent by military adventurers sticking at nothing, the country was a scene of bloodshed and anarchy; all ties of relationship and mutual loyalty and trust were brokeu up, and the fire was stirred from both sides, by Assyria to the north, and Egypt to the south-west.

That is a rough sketch of the history of the Northern kingdom. The period in which Hosea worked began near the termination of the long reign of the most statesmanlike and warlike of Israel's kings, Jeroboam the Second. He was a man of great ability, of indomitable will. He knew how to organize all his resources; he conducted successful wars against the neighbouring rival nations. Moreover, he was favoured by the advance of Assyria from the north. Assyria began to attack the kingdom of Damascus, which had always been the most dangerous rival and opponent of Israel. Israel took advantage of that to recover its old ascendancy, to regain portions of territory of which it had been robbed. During the reign of Jeroboam, the Northern kingdom acquired great wealth and great fame, and a warlike spirit was developed. Religion, commerce, practically everything, flourished, except the actual well-being of the people; for a power built up by war is not naturally wholesome, is not founded on a stable basis. It may bring the appearance of great prosperity, wealth, and commerce, but it is purchased by the destruction of the foundation of national welfare; for all the wealth goes into the hands of

the king and of the ruling classes. Instead of a great quantity of small freeholders, we find that the misery and the poverty of the slaves and serfs, the daily labourers in the towns and the peasantry in the country, was something horrible and pitiable.

It is a law of revelation that the great prophets always appeared at critical points in the national history. For instance, Elijah and Elisha appeared like two storm-birds presaging the troubled, bloody end of the great dynasty of Omri. In like fashion Hosea and Amos heralded the downfall of the great, imposing dynasty of Jehu. The actual ruin of Jehu's house did not take place for some time after. Ostensibly, to the end of king Jeroboam the Second's reign, Israel was prosperous. It took the Divine insight of the prophets of God, Hosea and Amos, to expose the ostentatious religion with its elaborate ritual, luxury, impurity, and idolatry—to understand that what looked like a shining summer would end with nothing but the snows and frosts of utter desolation.

We gather that Hosea was a native of the Northern kingdom, and not a native of Judæa, as was his colleague Amos. It is just possible that he belonged to the aristocracy. Probably he was of priestly rank; at all events, he had a wonderful knowledge of Israel's past history. We see that Hosea was himself a citizen of the Northern kingdom when we compare his book with the book of Amos. Amos also writes, with an exact vivid power of delineation, about wrongs and oppressions, about the political and religious position in the kingdom of Samaria. But here is the distinction. The words of Amos sound like a voice from outside, pealing with the thunder of God's anger and righteous indignation against wrongs and injuries that Amos does not feel himself bound up with. The characteristic of Hosea's book is that the burden of Israel's guilt lies weighty on his soul; he wails, and mourns, and laments, and repents with that sinful people. He cannot, without tears in his eyes, contemplate the glorious opportunities that have been flung away. He almost expresses a sense of his vicarious involvement in their guilt and carrying of their sorrows. That is the note which gives its exquisite music of pathos and beauty to Hosea's prophecy of the coming downfall of his own land and of his own people.

The characteristic idea, indeed the key-thought that underlies the whole of Hosea's prophetic message, is a very remarkable one.

He pictures the relation between God and Israel as a marriage tie. It is of little use to try to divide the Book of Hosea into minute paragraphs and divisions, and to trace a line of thought through it, because, if there is any book in the Bible which is one long musical burst of emotional life and harmonious unity from beginning to end, it is the Book of Hosea. The man was not so much an intellect; he was a great, overflowing heart. He cannot think out things and reason out things. He sways like a pendulum from one extreme to another: now blazing indignation against the people's wickedness and blindness and madness, and the next moment lamenting over them like a mother over her only son.

Emotion is the characteristic of Hosea's writing. Thought, again, is the characteristic of the writing of Amos. And so far as thought goes, the key-doctrine of Amos is this: God is righteous sovereignty. The key-doctrine of Hosea is this: God is holy love.

The key-conception of Hosea's doctrine, Hosea's gospel, Hosea's prophecy is that the actual, real relation between God and Israel is best represented for his purpose by the tie between husband and wife. It is true that he varies that image near the end of his prophecy: there he pictures God as his father and Israel as his child, his son; but still the great, moulding, explaining thought, throughout the whole book, is the marriage tie as a picture of the covenant between Jehovah and His people.

How did Hosea come to choose that as the image or metaphor of the relation of Jehovah to His people? Very probably because it was an idea that lay in all the heathen religions round about: an idea that had corrupted the religion of Israel, for the gods Baal and Ashteroth predominantly represented the powers of nature, and especially the power of reproduction. That conception of a people being the offspring of their god and his spouse furnished to Hosea a basis on which to picture the tie between Jehovah and Israel. But, you say, when that idea had been so corrupted and defiled, how came it that Hosea did not discard it and choose a purer image? The answer to that will come best when we see what use Hosea makes of the discarded and dishonoured image or conception.

Let us run over the essential points and thoughts in Hosea's message. The first thing we have to pick out and fix in our minds in the message he delivered to his own age in the terrible picture he

makes of Israel's utter moral ruin ; and, more than that, of Israel's physical, social, moral, political, and religious dissolution. Powerfully and passionately he scathes the oppression, the cruelty and the selfish ambition that had impoverished and destroyed the conditions of happy and wholesome life for the mass of the people. Then he pillories the corruption of all justice, the taint of bribery that had ruined all the moral influence of every representative of law and government, priest-judge and civil-judge. But what chiefly occupies Hosea is a loathing horror of the moral blight and stain that have appeared through the whole of the relationships of the people. The very sanctuary of Jehovah has attached to it a band of loathsome prostitutes, who served the temple in what were accounted acts of worship to Baal, the God of reproduction, and earned money to feed the greedy priests, and to aggrandise the external show and pomp of the sanctuary. When religion consecrated lust, that meant that all purity of family ties, all stainless virtue in the womanhood of the country got its death.

The next thing that Hosea strikes at is this—the utter loosening and dissolution of all law and order, and righteousness between man and man. The noble oppresses the peasant, the money-lender grinds with his cruel usury the poor victim he has got under his clutches, the corn-dealers band together to raise the price of bread in the starving towns, so that the poor are driven to desperation. Noble fights against noble, faction-fights fill the whole land, conspiracies destroy the foundations of the throne, the king is assassinated by his most trusted friends and followers and servants ; everywhere there is violence and rebellion, and all the ties and bonds that bind a nation together have been torn asunder.

Third, political ruin has fallen upon Israel. Placed there in that position of unsettlement, of exposure to the intrigues of two powerful empires, the people were driven on to ruin by the selfish schemes and disunion of their leaders and rulers, who did not comprehend that a nation's real welfare consists in virtue, in brotherhood, in justice, in mercy, in industry, in well-doing, in loving union of class with class, in the obedience of all to God above, in faith, and heroic aspiration to work out a career on earth worthy of God that called them to be a nation. But Israel's leaders, Israel's rulers, were playing a mad, foolish game.

Those are the three great elements of Israel's corruption and of the ruin that had already established itself in the realm.

Now we come to the causes of Israel's downfall and degradation. The first cause Hosea points out for us in the shape of tremendous denunciation of Israel's prophets and Israel's priests. Strange that! It makes a man by profession a preacher—a religious preacher—first tremble and then experience a great exaltation and inspiration. Hosea thinks that the most powerful force in a people resides, not in its wealth, not in its military might, not in its law or legislation, not even in its throne and government, but that the sovereign dominating influence that makes or mars a nation resides in its moral and religious teachers. Whether they wield that influence by voice or by the pen—a nation's thinkers, morally and religiously, in the pulpit, in the press, or on the platform, are a nation's heart. If that be diseased, woe betide the people! If the heart be kept sound, pumping and pulsating pure blood away through diseased parts and members of the body politic, there is hope, there is recovery, there is life, there is a future.

The second cause of Israel's utter corruption and ruin lay in the debasement and falsification of true religion. The God Hosea knew, was a great spiritual God; a God whose whole being cared supremely for moral things, not physical things; a God who meant this world to be only as a means to an end, to be the platform on which a human drama was to be played, a scaffolding within which a temple of eternal human character of goodness was to be built up, a kingdom of heaven on earth. Hosea's God longed for righteousness, justice, truth, mercy between man and man; for aspirations of unselfishness, of heavenliness in human hearts. Israel's God bore the same name as Hosea's God. Israel's God, worshipped at its shrine, was Jehovah—Jehovah, the old orthodox God of the nation. And Israel had not cancelled one of the old articles of its creed. Israel had not touched one of the laws that came down out of antiquity—laws stamped by the name and backed by the will of Jehovah. But Israel had utterly transformed the character of the God it worshipped. The God of Israel had sunk down to be a God of physical force, of sensual pleasures; a God of wine, revelry, lust; a God contaminated by everything materialistic, superstitious.

Hosea says the question is not what is the name of a nation's God, not what is the state-established religion, but what is the real

religion, what is the real God, what is the real faith, the real aspiration of a people?

What is the god of Great Britain now? Wealth. Wealth to be won by a merciless application of the laws of competition, and selfishness, and rivalry, and a so-called political economy, at the sacrifice of thousands of human lives driven by the hard wheels of of commerce and competition down into the mire and crushed out of human shape and form. The question is not what is the God whose creed we recite in our churches? but, What is the God that dominates in our politics? What is the God that rules in our cities, and in our commerce? What is the God that is worshiped in our actual homes, in all our efforts to change customs, to reach noble ends? Is it the God of justice, truth, mercy, human love, the God that is building a kingdom on earth? Or is it mammon? or is it human pride? or is it selfish advantage? Is it a God that will tolerate anarchy, and lawlessness, and hatred, and strife between class and class?

Hosea says the future of a nation hangs, not on the name of its God, nor on the creed of its worshippers, but on the actual God that is honoured, that is obeyed, that is worshipped.

Then, thirdly, Hosea declares that Israel's ruin is the ripe outcome of a total falseness in its very existence, its *raison d'être*, the fundamental principle of its being, its position as a state—defiant of God's will, thwarting the Divine designs.

Here is a strange thing. The Northern rebellion was divinely authorized. Prophets like Elijah and Elisha spoke not one word against the separate existence of the Northern kingdom; and now Hosea comes and says the existence of this Northern kingdom is a sin, out of which all other sin grows, and must end in ruin. There you have a splendid insight in the true nature of prophecy. Prophecy never made a declaration of absolute, infallible dicta of the perfect, complete will of God. Prophecy was opportunist. It spoke just the present truth, and it did not say, "An age hence this will not be true"; "that has been God's will all along." Prophecy always pointed to present duty.

Present duty is often the outcome of contending principles. An existent wrong may demand as its rightful remedy a thing wrong in itself. That was exactly the Divine justification of the first rebellion. It was an assertion of liberty against oppression,

It was probably, to some extent, the assertion of the spiritual religion against the state-degraded religion that Rehoboam wanted to establish at Jerusalem. In any case, it had its justification in that it was a protest against tyranny and despotism. The course that is justified by pre-existent evil nevertheless dare not become permanent, or else it will create worse evils. If in the government of a country, you are forced to adopt such a course as coercion, your whole longing must be to get rid of it as soon as you can. Napoleon, you remember, said: "You can do anything with bayonets except sit down on them." Governments must not sit down permanently on force.

Mark the difficulty of altering a course once entered upon. Note the awful power of an act or a decision to assert a separate existence for ourselves, when once taken, to escape from all control and to establish a force and an influence with our character, that we never dreamt of. Take the case of a relation entered into with some one of a certain definite character. You fancied you would control and mould it. Ah! there it lives its own life; and moulds you.

Once that Northern kingdom was established with its throne, with its civil service, with its army, with its own shrines and places of worship—all of which had to be aggrandised, and emphasised, and backed up to hold their own against the attraction of the centre at Jerusalem—with a priesthood, with hatreds and rivalries between the North and the South, how hard it was, in the teeth of all that, to always say, "We have rebelled; we have established a kingdom, but not permanently; the moment that we can reunite with Judaea we must do it"! On the contrary, you had all these vested interests struggling to make the revolt permanent and unchangeable.

Hosca found in the original sin of the wilful, needless perpetuation of the rupture the root of all the original injuries. First of all, do you see how, once that rupture has taken place, once that Northern throne had been established by revolt and violence, there is a terrible tendency in anarchy in lawlessness, in violence, to breed and repeat themselves? As at Jezreel, bloodshed will avenge itself with bloodshed. I do not say that revolution is not sometimes necessary; but then, if a nation is wise, it will set its face determinately against a repetition of revolutions. Perhaps

England has been wiser in that respect than other countries. It has had its revolutions, but it has not had a lot of them like France. Once the rupture was made in religion, the terrible temptation that pressed upon the priests in the North to make their sanctuaries more attractive by rich and lavish luxuries had a tendency towards self-indulgence for its own pleasure and lust. Moreover, the Northern kingdom was more exposed to the contamination of such worship, because it felt bound to bid for favour and to please the people.

Last of all, there lay, like a demoralizing blight and chill at the heart of the Northern empire, the lack of some great, grand reason for its existence. It was a wrong of the South that had created it. That is a poor basis for a man to stand upon and protest. The South held to its grand belief that it had the true God, and God's chosen king. It held God's mandate to do God's will. But the Northern kingdom that protested against the wrong of the South, not able to believe it had the Divine charter, had slipped down into self-seeking selfishness and earthly aggrandisement. Here was no great, noble enthusiasm, no sense of a magnificent, single purpose and destiny in the world's history, to lift up its life, government and religion. The kingdom inevitably sank down into a poor, an unprincipled, a selfish, a violent, a lawless condition.

Was there any hope of recovery? There was; and yet that hope lay like sunlight in the very heart of a night of darkest desolation and seeming despair. Hosea looked to renovation, moral, religious, national, renovation. He looked to natural causes. He looked to poverty increasing till it became intolerable. He looked to bloodshed and anarchy growing until they were insupportable. He looked to the utter dissolution of the nation's state. He looked to foreign conquest. He looked to exile in alien lands. He looked to natural processes of suffering and misery to produce a moral and a religious reform.

Do you know that is God's universal way? If you will read the world's history, you will find that famines, the growth of intolerable poverty in towns, the insupportableness of life among the peasantry, have been God's educative influences for waking the nations up to their proper career, moral, philanthropic, religious.

Hosea and Amos teach men to see in Assyria the mere tool in the hand of a just and an avenging God. Why, even the very

ruin of the nation drives men not to despair, but to reverence of God. The mere awful fear of recognition of God as the God of retribution is not enough. There needs to come this second experience; when a long continued, wilful, obdurate sinner has had the resistance of his pride broken down, there come to him regrets, strange pathetic visions of what he might have been, sudden perceptions of a Divine hand that reached out to him all along that pathway of folly, which, if he had only taken hold of it, must have lifted him up to honorable and noble achievements. He suddenly says: "This hand that strikes me with retributive ruin, is the hand of One who loves me." All the past is filled with God, and then the present. Thus God in punishing is loving still—punishing therefore, not as vengeance, punishing as chastisement, punishing as educative discipline, punishing for restoration. Oh, the grandeur of that conception! A God that punishes His own loved child for sin must be such a holy God; who, when He strikes, hurts His own heart more than He hurts His own child; who does it to bring that child back to Himself and goodness. Oh the love of the punishing recovering God! Hosea's God is a God of holy love.

Now come back to Hosea's key-thought and image. God's relation to Israel is that of a husband to wife; not of master to purchased slave and harlot, but of husband to wife, bent on being wedded to His spouse in righteousness, in purity in lovingkindness, in mercy, in virtue, in holiness. That conception of marriage so tender, so grieved, so forgiving, so clinging, how came Hosea to have that wonderous thought about God? It was something new. You find nothing like it in the Bible, before Hosea. That was the new revelation, the supernatural revelation to Hosea. How did God give it to him? Speak it to him mechanically? Ah, no! Divine revelations must be writ, not in type like printer's; it must be writ into the very sinew and web of the human heart and spirit, into a man's life. It is by experience God teaches man, by making man in His own image. Then a man sees and knows the image of God.

Go back to that story of Hosea's. As it is often told in a superficial, blundering way, it is something so paralysing that the majority of commentators have said it is mere allegory, and that Hosea only did it in symbolical action. The thing would be

revolting in fact ; it would be equally revolting in symbol or allegory. Moreover, how could it ever have an edifying effect upon a people ruined by sensuality and lust ? It is a story of how God taught Hosea to understand God's heart, and so it was no allegory, no symbolical representation. It was a real experience. But comprehend what it was. For one thing, the very power of it depends on this, that Hosea's relation to the one unfaithful to him had at its very core and heart an exquisitely noble, genuine, true human love. Hosea, a man of lofty character, grieved, broken-hearted for the sin of his own time, prayed to God, struggling to know God's will, and in the providence of God is led to fall into a pure, sworn, noble love. He dreams of a bright happy home with a woman to whom his heart goes out, whom he counts true, pure, and good, and lovely in return. He loves her, has children by her, learns to know what sweet human love is. Then a terrible disaster comes upon him : she proves unfaithful, and Hosea comprehends that this guilt that has struck his heart in His own house is but a bit of the great pervading pollution of his time. It is that degraded religion that unfaithfulness to God, that declension of all purity in the land that has broken into his own family circle and has cut his heart till it bleeds. Oh, how the prophet's soul flamed with an unfeared indignation against the evils of his time, when, in God's providence, he felt them in the tenderest fibres of his being !

That was the beginning of God's revelation to Hosea, but not the end of it. Hosea was told how Isreal had been unfaithful to God, and that made him comprehend God's loathing of Israel's sin. The fierce anger blazed out against her who had injured him ; then in the desolation of his home after she had fled from him, the relatings, the agony, the old memories, the dreams would come up, for the past could be recalled—in all that passing through Hosea's heart, he felt the echoes of the great heart of God ; and then a thing almost beyond human nature happened to him. His heart grew so tender and so pitiful, that when he heard that his unfaithful spouse had been cast off by her paramour, had sunk into wretched poverty, had become a slave despised and ground down, the old love waked up within him ; and he conceived a heroic deed of loyalty, forgiveness, and reclamation, almost supernatural, to go and love again, to buy her back out of her degradation and misery,

which had made her repentent ; not at once to restore the old ties—that might not be—but with infinite, wise lovingness to give her a chance to prove that she had returned to purity, to penitence, to affection.

W. G. ELMSLIE.

INSPIRATION AND ILLUMINATION.

MISTAKEN VIEWS OF DIFFICULTIES AND THEIR MORAL PURPOSE.

IN the course of his preparation of the article on the "Inspiration of Translated Scripture," that appeared in the March MONTHLY, many thoughts on the general subject of Inspiration that could not but occur to the mind of the writer, were necessarily refused a place in his essay, notwithstanding their interest and importance. These thoughts, not without some hesitancy, he is led, by the kindly notice taken of his essay, to arrange in the form of a second article,—a sequel to the former, being designed to give further satisfaction to the devout student of Scripture, by confirming him in the persuasion that, notwithstanding difficulties which are more or less an occasion of perplexity to some sincere Christians, his Bible is the word of God speaking to him in his own tongue.

In the former article, reference was made to the spiritual illumination which, in accordance with promise, is a divine gift to all believers. They "have an unction from the Holy One and know all things,"—*i.e.*, all things "that pertain to life and godliness," or, taking the expression as an *hendiadys*, all things that are necessary to the godly life. They "have received, not the spirit of the world, but the Spirit which is of God, that they may know the things that are freely given to them of God,"—His "deep things" revealed by His Spirit in the word of inspiration. That men who were not savingly enlightened have, however rarely, been divinely moved to give utterance to the thoughts or deep things of God,—in the case of one, contrary to his own wishes, and, in the case of another, beyond his own apprehension; and that "holy men of God," who, in old times, "prophesied of the sufferings of Christ and the glory that should follow," could not, without diligent study, apprehend their own inspired utterances, should suffice to guard us against the mistake of identifying inspiration with gracious enlightenment. Equally divine and supernatural, and alike concerned with the thoughts of God in relation to our salvation, the one is not of "the

things that accompany salvation," as the other is ; the graciously enlightened soul recognizing as divine, and receiving unto salvation, the thoughts that may be communicated through the medium of one who is not himself " wise unto salvation."

We cannot, as some teach whether expressly or by implication, allow to the Christian believer, in virtue of his enlightenment, a power to discriminate between Scripture and Scripture, or to determine what in Scripture is inspired, as if *all* Scripture were not given by inspiration of God. Sustained by the teaching of the Great Prophet of the Church, we claim for all " the other Scriptures," what Paul claims for his own inspired writing, when he says, " If any man think himself to be spiritual," or a spiritually enlightened man, " let him acknowledge the things that I write unto you to be the commandments of the Lord." Remembering that Christ affirms of all Scripture that it " cannot be broken," and that He affirms of the enlightened and purified soul that is in harmony with the will of God, the power to recognize both the hand and the voice of God, (see John, x. 35 ; vii., 17 ; x., 4, 5, 27 ; Matt. v., 8), we cannot require from the graciously enlightened soul less than the recognition of the divine authorship of all Scripture. The function of spiritual enlightenment is, not to find the word of God in Scripture, but, all Scripture being the word of Him who is its Author, to recognize its utterances and to receive them as the voice of the living God to sinful men. If there are depths in Scripture that are beyond the believer's present apprehension, or if there are difficulties of which, even till now, no satisfactory solution has been found, it is his part, not to reject what he cannot yet apprehend, or what does yet approve itself to his mind as divine, but, in the patience of faith and humility, to wait for the time when the last depth shall be sounded and the last difficulty shall be cleared up. Meantime, his devout contact with the word of God written, will, without fail, be rewarded by a growth in spiritual apprehension, from which the man shuts himself out who makes his own real or fancied light the judge of what is divine.

It is hardly possible for a Christian believer of the present day to be unaware of the difficulties that are being constantly pleaded against the divine authorship of Scripture, as it has been hitherto understood and believed by the Church. Besides the objections of a general character already referred to, there are various difficult-

ies the constant reference to which, in the literature of the day, is apt to shake and weaken the believer's confidence in Scripture as the word of God written. Without denying that some at least of these difficulties are of a more or less serious character, and a reasonable occasion of perplexity to considerate and candid minds, we venture to think that even the most serious of them can be disposed of to the satisfaction of a mind that has right apprehensions of the Christian revelation and of the design of God in making it, and in giving us a record of it; whose authorship Inspiration makes entirely His own. The difficulties referred to are of various kinds, *moral*, *scientific* and *historical*. In dealing with them here, it is not our purpose, nor is it needful, to go into details. It will be enough to indicate certain principles, which, however axiomatic they may be to the mind of a thoughtful student of God's revelations of Himself, are, as most of our readers may have noticed, conspicuously absent in the literature of scepticism, when it does not assume the very opposite principles as incontrovertible.

1. It cannot be denied that grave moral difficulties may, or indeed will, in the reading of the Old Testament, present themselves to an unprejudiced mind. In reference to these, in the first place, it cannot be allowed that the simple giving of a place in the Old Testament record to an action that is of doubtful morality, or even wrong or sinful, according to the New Testament teaching, is to be regarded as indicating approbation of it. Many evil actions are recorded, of which it is sufficiently evident that they are not approved of, though they may not be expressly condemned. In cases in which they are recorded without any note either of approbation or of condemnation, candour surely requires that they shall not be regarded as being approved of. Unless there is clear positive evidence that the writer intends that the action recorded should be regarded as being divinely commanded or sanctioned, candour requires that such an intention shall not be ascribed to him; and will anyone deny that such a case is hardly to be found? The case of the divine command to exterminate the Canaanites does not properly fall under this head; the question involved being, not whether the destruction of the Canaanites was morally wrong or sinful, but whether it is within the divine prerogative to employ one portion of the human race to carry out God's righteous purpose to destroy another portion when its "iniquity is full,"—a

question that need not occasion any perplexity to a reverent mind, especially when a wise and good purpose can be seen in the appointments. Were it not that men of eminent name in literature, even Coleridge for example, have fallen into the error referred to, it would be unnecessary to speak of it. But, in the second place, it is of some consequence to bear in mind, that the fuller disclosure of God's grace under the new dispensation, imposes on Christians a higher obligation, in some departments of conduct, than that which lay upon men who lived under the older economies. For example, the coming of Christ "not to destroy men's lives but to save them," will not allow of the calling down of fire from heaven, after the example of Elijah; and since the utterance of the prayer, "Father, forgive them, for they know not what they do," the dying cry of the martyr must not be that of Zechariah, "The Lord look upon it and require it," but that of Stephen, "Lord, lay not this sin to their charge." A due regard to these two principles will, we apprehend, go very far to obviate the moral difficulty, supposed to attach to the Church's view of inspiration, if it does not entirely remove it.

2. The difficulties pleaded in the name of science can not have great weight with those who consider that God's revelations of Himself are not designed to communicate scientific knowledge, or, indeed, any knowledge that man is capable of acquiring in the ordinary exercise of his own powers. As in all nature we see the loving kindness and the wisdom of God, in doing for His creatures, by other agency than their own, what they cannot do for themselves, but leaving them to do for themselves what He has endowed them with the power of doing; so, in matters pertaining to the knowledge of Himself, His works, and His ways, while He makes to man a personal, free, supernatural revelation of His "deep things," the thoughts of His mind, that cannot be known otherwise, He leaves men to acquire for themselves and each other, the knowledge which their distinctive powers make them capable of the acquisition of. As it would not accord with His wisdom to bestow powers upon a creature, and then to dispense with that creature's use of these powers, by doing for it what it can do for itself; so, as far as we can see, it would be contrary to the wisdom of God to make Astronomy, or Geology, or any other science, either directly, or by implication, the matter of supernatural revela-

tion, or supernaturally to correct errors in any department of knowledge in which man is himself able to discover errors that have been fallen into. In other words, so far as we can see, it accords with the divine wisdom that the inspired record of God's supernatural revelations shall take no notice of such errors, but shall, on occasion of reference to things natural, refer to them in terms expressive of the ideas current at the time respecting them. Such reference, therefore, is to be regarded simply as recording error, if there is error, and not as endorsing it. To appeal to it as a Scripture error, and to appeal to it in opposition to scientific discovery, which man is divinely endowed to make, are equally unwarrantable. At this late date, it is needless to say anything about the astronomical difficulty. In reference to the difficulty in which the unbelieving mind has so long revelled, the objection drawn from speculations in cosmogony, which does not belong exclusively to the province of science, the writer has elsewhere pointed out that the most competent authorities, both Christian and sceptical,* see, in the Mosaic record of creation, such a harmony with the conclusions of science as can only be accounted for, in the judgment of a believing mind, on the supposition of its divine inspiration.

3. In reference to alleged errors in fact, historical, or other, and instances of the inconsistency of one Scripture writer with another, or with himself, it may be safely said, that for the most part, the explanations which the highest scholarship is able to give of these alleged errors and inconsistencies, is fitted rather to confirm our confidence in the sacred writers; as anyone may see who studies Paley's *Horæ Paulinæ*, and other more recent works in the same line, but in advance of Paley's in respect of scholarship. Nor should reference to the fact be omitted, that of late years, our confidence in the Scripture record, is being daily confirmed by discoveries of other ancient records.

We do not know how we can more fittingly close our discussion than by a reference to a great and important principle, that runs through all God's dealings in connection with His manifestations of Himself. These manifestations are not of such a character as to compel the recognition of God in them, by all men indiscriminately. Prominent sceptical writers of the present day, indeed, demand that they should be of such a character. Like Jews

*Jas. D. Dana, "Manual of Geology": Haeckel, "History of Creation."

of our Lord's time, who, on the alleged ground, of the insufficiency of the evidence of His Divine Commission, clamoured for a "sign," leading agnostics of the day see nothing unreasonable in discrediting evidence which does not compel indiscriminate conviction. For example, we find one of great name in literature, George Eliot, professing to be in sympathy with Christian teaching, but declining to admit the claims of Jesus, because the evidence, she thinks, is insufficient. And another is frank enough to say, "There ought not to be the least shadow of a doubt whether a given book is from God," and, "If the handwriting of Jehovah in the Scriptures is doubtful it cannot be divine." Obviously, this writer does not consider that his words imply the astounding assumption that God cannot, and should not, reveal Himself, except in such a way that the evidence of the revelation shall be equally demonstrative to all; and that He cannot, and should not, reveal Himself in such a way that a man's moral condition shall have any influence on, or be tested by his acceptance of the revelation. Is it not strange that men of high intelligence should fail to see that most important purposes are served by God's giving just the light He has actually given—purposes that could not be served by His giving light that would carry conviction to the minds of all men indiscriminately.

As a matter of fact the difficulties which many are in the habit of sporting with, and which the flippant handling of by men of irreverent spirit is distressing to sincere Christians, are not in themselves of any great weight to serious-minded men who can give the subject due consideration. We might even say they are nothing compared with the *real* difficulty that is apt to trouble them. To the man who has been wakened up to a vivid conception and to a full conviction of his accountability to God, and of his relation to Him, as a moral delinquent, the one great difficulty in connection with God's revelation of Himself in the word of inspiration, arises out of what seems to him, the inherent improbability and incredibility of such a provision as the word announces. That a provision should have been made so complete in its adaptation to man's moral need—that "God so loved the world, that He gave His only-begotten and well-beloved Son," to be its Saviour by His obedience unto death, and that the same Jesus who was crucified and buried at Jerusalem, is now alive in Heaven, in the

body in which He suffered, "able to save to the uttermost all who come unto God by Him," and will come again to raise and glorify the bodies of His saints, and to judge the quick and the dead,—though this is the substance of an announcement that is indeed "faithful and worthy of all acceptation," he can often hardly rid himself of the fear that such "good news" from heaven, is, as the saying runs, far too good to be true, and however earnestly he may wish it to be true, he can only say: "Lord, I believe: help Thou mine unbelief."

But to apply the principle above indicated to the subject under consideration, is it not so, that both the revelation of God's thought and the inspiration of the record of it, are *purposely* associated with difficulties? Or, may it not be so, that God, who not only reveals Himself, but at the same time so "hides Himself" that to find Him, it is necessary to seek Him, has associated His revelation of Himself and its inspired record with difficulties, for the very purpose of proving what is in the hearts of those to whom they come, or of showing how their minds are affected towards Him? These difficulties do, in point of fact, fulfil that purpose admirably. One man, irreverent and unbelieving, if he has not a pleasure in seeing what justifies his unbelief, is so staggered by difficulties that he stumbles and falls, perhaps never to rise again; another man, of believing and reverent mind, realizing the interests involved, may be perplexed; but, even if he stumble and fall, he rises again, and is content to wait for the clearing up of all difficulties, being fully persuaded in the face of them all, that the Bible stands alone among all books, unapproachably because divinely high above them all, his own experience in his devout contact with it, convincing him more and more "that God is in it of a truth."

JAMES MIDDLEMISS.

Elora.

ORGANIZED SABBATH SCHOOL WORK.

THE little child is receiving special attention in the religious world to-day. At no time in the previous history of the Church of Christ has the value of childhood been as clearly indicated as it is now. The pathway of success in religious effort is seen to lead through child-life to the more general work of the evangelization of the masses.

A rather pompous individual, meeting a little ragged urchin on the streets of one of our cities, looked down upon him with a patronizing air and said, "Who are you?" The little arab straightening himself up to his full height answered, with forcible emphasis, "I am the stuff that men are made of, sir." With equal aptness the children of our land, if interrogated, might say, "We are the materials that churches and that Christian workers are made of." This being recognized, it would be strange indeed, if systematic efforts were not put forth in Sabbath school work. All the live churches of to-day have well-equipped and vigorous Sabbath schools, and agree in testifying that five-sixths of the additions to the communion rolls come from that source. But as the injunction, "Feed my lambs," is world-wide in its application, earnest workers in this department of the Lord's vineyard have looked out over the field, and have felt the need of "Union in Christ for a world without Christ," and hence the various Sabbath school organizations of the present day, in which Christian men and women are banded together, without respect to nationality, creed or colour. To the rationale and the influence of these associations this paper is intended to direct attention.

Without attempting completeness of detail, these institutions may be named and described as follows :

1. Township and City Associations, in which individual schools are combined for mutual edification and instruction.
2. County Associations, which include within their jurisdiction Township and sometimes City Associations, and which differ from them : (1) In the wider field over which they exercise control.

(2) In the added influence that greater numbers always give.

(3) In the wider range of subjects treated, and, consequently, in the longer time that their conventions remain in session.

3. Province and State Associations, which are composed of delegates from each of the institutions already named, together with representatives from individual schools. The objects aimed at are: (1) To popularize Sabbath school work. (2) To arouse existing schools to greater activity. (3) To organize Sabbath schools in outlying districts where none now exist, supplying the needy ones with the necessary equipment. (4) To care for the uncared for children of our great cities.

4. The International Sabbath School Association, which embraces in its territory the Dominion of Canada, the United States of America, Newfoundland, and Bermuda. Its central thought, "Organization for Evangelization," clearly outlines its policy. Its most marked achievement has been the inauguration and successful operation, for years, of what is known as "The Great International Lesson Scheme."

5. The World's Sabbath School Convention, which met after a lapse of twenty-seven years in its second assembly in London in 1889, and which will again meet in St. Louis, Mo., in 1893, is the crowning feature of organized Sabbath School work, and may justly claim a place among the great Œcumenical Conferences, which mark at once the zeal and the unity of the true followers of Jesus Christ, and which are the heralds of that glorious day when the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose.

The conduit pipes of a city's waterworks may be never so perfectly laid, branching to every street and every home, and there may be abundance of water in the reservoir lake, and yet the citizens perish of thirst. Before these things necessary in their places can perform their blessed function there must be the throbbing pulse and moving arm of the mighty engine, to set in motion the streams of life. Behind the various Sabbath school organizations already outlined, and others that might be mentioned, there must be consecrated hearts and willing hands, men and women strong in the faith, who clearly see the greatness of the work, but who are able to say, "I can do all things through Christ who strengtheneth me." The skeleton must be made to live, if it

be expected to move. The dry bones of organization must be animated with imparted life, if satisfactory results are to be obtained. Already we can see the opening doors of the twentieth century. The children of to-day are about to enter them. In whose name shall the new-born century be greeted? Shall it be in the name of Christ? If so, the good seed of the kingdom must be sown in the hearts of the children now. "The best use of the best means" should be our motto. The machinery seems to be all but perfect. Let us set it in motion, calling to our aid every available force, that will add momentum to our efforts. Let me suggest a few ways in which increased power and effectiveness may be imparted to association work, limiting our view to the local institutions, for if these be successful the others must prosper.

* If Township and County Associations are to be healthful sources of power, we must :

1. Cultivate good Sabbath-school atmosphere within our limits, by using the press, the pulpit, and the platform on their behalf. The first is a mighty engine that has seldom been used as it might have been, to help in this important work, and therefore I wish to give it special mention. I knew from experience that the columns of our local newspapers are ever open to any Sabbath school teacher or officer, who has anything to say that is worth being said. The counties of this Province, might be fairly set ablaze with the fire of Sabbath school enthusiasm, if these open doors were only entered and possessed as we are free to do. If the pen is mightier than the sword, let it be freely used on behalf of the truth.

2. Provide, at whatever cost, a *good bill of fare* when Associations meet. Let the sessions be made sufficiently attractive, and a good attendance is assured.

3. Collect, by judicious questions and careful oversight, full and reliable statistics of the state of the cause within our limits. Failure here means disappointment and death. Returns are useless if not complete. Secretaries should seek to secure reports from every school, and not be satisfied with anything less than one hundred per cent. of the entire number. Such expectations may not always be fully met, but if earnestly sought for will less often fail than many imagine. In the county in which the writer is privileged to live, practically all the schools report, and there is

no sufficient reason why this should not be true of almost every other locality.

4. Send full and attractive reports of the work done at the Association and through the County to every school, in such numbers, that every teacher and officer at least may have a copy. Compile the statistics with neatness and accuracy and send them forth as intellegent messengers of practical information. and they will be hailed with delight, and will arouse sympathy with the work and, consequently, effort on its behalf. The appended report, to be found elsewhere in this magazine, is presented, not because it is considered to be perfect, but as a specimen of the way in which a few of our counties are performing the work in this department.

I admit that the work is herculean as I have outlined it here; but when the objects aimed at are considered, I believe this to be one of the most inviting fields of labour that the believer in Christ is permitted to enter. Not to mention specially the benefits arising to the worker himself, though these are great, nor yet to dwell at length on the chief object at all, namely, the conversion of the children, thus securing their entire lives for the service of the Master, I wish to point out a few special lines along which we may expect the Sabbath schools to be productive of great blessing. I believe in righteous laws, and in the didactive power of good legislation, yet I am persuaded that the great temperance question, as it is called, must first be settled in the Sabbath schools. Even just laws need power behind them to make them effective, and the seeds that are to blossom in potent legislation in this direction must first be sown in the children's hearts. The hope of the prohibitionist should be here. The Americans are trying to solve the negro problem, and their statesmen admit its difficulty. How shall it be settled? I had a dream, in which as I looked down the passage of years, I saw, not far hence, the little Evas of the North who had learned it in the Sabbath Schools, that God made of one blood, all nations of men to dwell on the face of the earth, taking the hands of their aristocratic fathers, and saying, "Come with us"! And they led them South. At this point in my dream, I heard strange melodies floating on the air, and emerging from the cotton fields, I saw the "Topsys" of the South leading their fathers North, as they sang, "The year of jubilee has come"!

While I gazed and listened, the two processions met, not any longer representing the bond and the free, but as brothers. The little children, white and black, who were always one in heart, placed the hands of the erstwhile masters and slaves together for fraternal clasp, and just at that moment a flash of light fell from heaven, and I heard a voice, and it said: "They are one!" and the voices of the assembled peoples, as had been the sound of many waters, responded, "Amen," and I awoke, and, turning to my Bible lying open before me, I read: "And a little child shall lead them."

Sir William Hamilton has said that it is impossible to get behind "I know." If this is true, when the children everywhere shall have been taught in youth the truths of God's word, and also to remember His Holy Day, nay better, when the majority of them shall have been converted in childhood to Jesus Christ, they will furnish in themselves the most potent arguments against the infidel and the Sabbath breaker; being able to say, "*I know* in whom I have believed." Thus it may be seen how intimately this blessed work is connected with the living issues of the day, and the need there is to go "forth unto the spring of the waters and cast the salt in there."

Under the auspices of the International Association already referred to, three men, skilled in Sabbath school work, will pass around the world, visiting the great heathen nations of the earth, that they may advise where and how to begin organized Sabbath-school work abroad. This is truly a new departure, and in the providence of God it may accelerate the progress of missions abroad, for there, as here, I believe our Lord intended that the little child shall lead the way.

J. W. RAE.

Acton.

A LESSON FROM THE WEST COAST.

WHEN the Spaniards made their first settlement in the Antilles, those beautiful islands were inhabited by wandering tribes of hunters, or by natives who subsisted on the proceeds of simple husbandry. The Island of San Domingo was estimated to contain one million, and Jamaica half a million of inhabitants.

The chief object of the conquerors was the search for mines of precious metals. They refused to settle in the plains where the fertile soil would have amply rewarded its cultivation. They sought rather the hilly regions, where, and along the coast, they built their residences and forts. The main industry was the opening and working of mines. The natives were forcibly seized and compelled to do this work. The change from the life of ease to which they and their fathers had been accustomed, and from the sultry climate of the valleys to the air of the high lands and of the dark and ill-ventilated mines, had its quick effect. The cruel oppressors had no sympathy for their despondency. The feelings of Las Casas, Bishop of Chiapas, and of many other good priests, were roused by the inhuman treatment of the wretched yielding natives. Their case was brought before the Spanish court, but with little avail. Diego Columbus, and most of the Spanish Dons were interested in the unholy work, and had droves of these poor men partitioned to them. "Here," says Las Casas, "the Spaniards exercised their accustomed cruelties, killing, burning, and roasting men and throwing them to the dogs, as also by oppressing them with sundry and various torments in the gold mines, as if they had come to rid the earth of those innocent and harmless creatures. So lavish were the Spanish swords of the blood of these poor souls scarce two hundred remained, the rest perished without the least knowledge of God." As the native element was thus vanishing, the importation of a hardier race from Africa was adopted to take their place. Genoese merchants were the first to embark in this scheme about A.D. 1501. It was pushed on in the disguise of mistaken philanthropy, to ameliorate the distress of the native race, but the high prices paid for the Africans soon enticed adventurers of Spain and England. Captain Sir John Hawkins led the English in this trade in 1562,

carrying a cargo from the west coast of Africa to the West Indies. Five years later he had the famous Sir Francis Drake as partner in another profitable importation from the Guinea Coast.

Jamaica was taken from the Spanish by Cromwell in May, 1655. Caves were there found where human bones of the former harried and oppressed natives covered the ground. They had as a race been entirely swept away. Most of the white settlers fled or voluntarily removed from the island to other Spanish possessions. In many cases slaves were left on the plantations. They sympathized with their old masters, and communicated with them. They aided in two attempts to retake the island, but these were successfully resisted by the brave Colonel D'Oyley. They then took to the woods and defiles, called "cockpits," with which parts of the island abounded. They were probably about 1,200 in number, but they increased fast both by course of nature and additions of run-away slaves whom they decoyed to their ranks. They harassed the English, destroyed outlying plantations and murdered those who ventured abroad without escort. These savages lived on the game, fruits and edible roots with which the land abounded. They hunted the wild hogs which roamed in the forests and fed on the mast of trees and roots.

No country could be more fitted than Jamaica, with its varied resources, to foster a roaming race in the wild and lawless life led by the Maroons for nearly two hundred years.

Their name is derived by some from a word meaning "Hog-hunters," but others take it from the Spanish "Simaron," meaning ape, or from "Cima," a mountain top. Any of these derivations is significant of these people and the life they lead.

In 1730, a bold, Coromantee negro, Cudjoe, aided by his brothers, Accompong and Johnny, and Cuffee and Quaco, who were called captians, led the Maroons in revolt against the whites. For many months the island was harassed by the bold and skilful attacks of these men.

When chased they retired to their mountain fastnesses, the glens and "cockpits," enclosed by rocky precipices and thick woods, whose intricate pathways only they could safely traverse. Loyal "Blackshot" negroes and Mosquito Indians from the American coast were enlisted to aid the soldiery and militia. Small forts were in time erected at convenient distances from

each other, in the country subject to attack. In these companies soldiers were stationed, with dogs trained to warn of the approach of the enemy. The Maroons were thus hemmed in, and finally sued for peace, which was secured in March, 1738. It was arranged that Cudjoe and his people should settle in the parish called Trelawney, in the north-west part of the island. Here they lived mainly for the next forty years.

A white superintendent was placed in each Maroon town. He acted as magistrate and was the means of communication with the whites and the Government. These people still had much of African savagery, fetish and obeah rites and ceremonies. There was little attempt made to educate or christianize them. Polygamy obtained, the husbands lived in turn two days with each wife. The labour imposed on the poor women, in the fields and in the cottages, left little time or leisure to quarrel with each other. The language used was a strange conglomerate of African and Spanish, with a sprinkling of English and French. Thus hived, this unruly mass rudely lived and increased until 1795. Then a second war broke out. Lord Balcarres was governor and had twelve hundred English soldiers under him.

The Trelawney Maroons numbered now about fourteen hundred. Montague was their leader. Blackshots and Mosquito Indians were again secured to aid the regular soldiers and militia. Colonels Sandford and Gallimore and many men were slain, and the war was waged with much cruelty, loss and expense to the people.

Colonel William Dawes Quarrell was then an adviser of the Governor. He had heard of the chasseurs of Cuba and their famous dogs, used to track and secure marauders both white and black who had taken refuge in that island. There was much discussion on the proposal to send for such aid. Some thought it unchristian to hunt human beings as wild animals; but, said advocates of the scheme, Do not Asiatics use elephants, and all nations horses in war? Have we not employed the Mosquitoes and the Blackshots? Why so chary now with this banditti, who steal away our slaves, burn our homesteads, and murder our citizens? So Colonel Quarrell was despatched to Cuba, and after a very interesting and adventurous passage, secured forty chasseurs and one hundred and four dogs. These men were no rude hunters, but carefully trained under military drill and command of Spanish

officers. Their only weapon was a long straight muschet or sword made of excellent steel. They were brave, honest and faithful. "Their temperance was such that with a few ounces of salt for each man, they could support themselves for whole months on the "vegetable and farinaceous food afforded by the woods." (Dallas, History of the Maroons, Vol. II., 61). The dogs were large animals, trained to track the fugitive, bark at him till he stopped, and then lie near him until the chasseur came up and secured the prisoner. Each man had two dogs when hunting, which were generally held by a leash fastened to the girdle.

The effect of the arrival of the chasseurs and their charge on the Maroons was wonderful. The dogs were not even let loose but were paraded with the troops. The terror they excited, added to weariness of the struggle, led the insurgents to come in and submit. But some did not surrender by the day named, and these, six hundred in number, were sent to Montego Bay and Spanish Town under guard. The war had cost the island many lives and \$1,000,000 in money. The legislature voted a large sum and ordered the six hundred to be banished. Colonel Quarrell strongly advocated the Province of Upper Canada as the place for their settlement. He told the Assembly and the Governor of the beautiful towns and the cultivated districts to be found north of Lake Ontario and Lake Erie. He praised the administration of his friend, Governor Simcoc, whom he had recently visited at Little York, as full of benignity and broad statesmanship. He thought the climate well suited to the coloured race. The matter was left to the Home Government. Colonel Quarrell and Mr. Alexander Ouchterterlony were named commissaries and put in charge of three ships, *The Queen, Mary* and *Ann*, which set sail, having on board the brave black men with their women and children. Parts of two English regiments were also on board ready to preserve the peace and protect against the floating enemy, for the famous French Admiral Richery was there in those seas.

When the orders were opened it was found that Halifax had been selected by Lord Portland as the destination. The vessels left Port Royal harbour on June 6th, 1796, and arrived at Halifax on the twenty-first of July following. The people of that city were much alarmed at first on hearing of the proposal to land the most dangerous of Jamaica's black banditti on their shores.

The Duke of Kent was commander of the forces. Sir John Wentworth was Governor of the Province. They visited the vessels and found the men in uniform dress, with the women and children neat and clean, making a striking appearance. A detachment of the 96th regiment received His Royal Highness on board the *Dover*. He spoke to the Maroon captains who addressed him in return as *Massa Prince* and *Massa King's Son*. He was anxious to obtain all possible aid in preparing the defences against Richery, who had lately destroyed St. John, Newfoundland, and might possibly soon visit Halifax. The Maroons declared they would gladly work for the Prince. The whole body was landed and marched to quarters and for a time considered an important acquisition to the colony. Stone and earth works in the citadel went on apace. They laboured on them, and "the Maroon bastion," says Dallas, "will long remain a monument of the active industry of the people whose name it bears." Later extensive improvements made when the Duke of Wellington was in power, caused the removal of this bastion, but Maroon Hill near Halifax still retains their name.

For two years these people lived in Nova Scotia. Most of them settled on lands at Preston near Halifax, some at Boydville. A schoolmaster was appointed, and their religious training was attempted in true orthodox fashion. The Rev. B. G. Gray, with a curate, glebe, house and fair salary, were supplied. Sir John Wentworth urged on their instruction, and hoped to "reclaim them to the Church of England, and disseminate Christian piety, morality and loyalty among them." The Governor was a thorough "churchman" and a very sanguine philanthropist, "but little effect was produced from weekly sermons on doctrines of faith, delivered to old and young promiscuously, in a language not understood. Some smoked their pipes and some slept during the services." The old chief Montague, being asked if he had understood the sermon, replied: "Massa parson say, no mus tief, no mus meddle with some body wife, no mus quarrel, mus set down softly."

The Governor was shocked at their marital customs, he called the men together and urged them to adopt Christian marriage laws and discipline—but they only laughed and referred him to the women—"You may make them take swear, we men can't do

so." The women came, and the proposal ended in an uproar, the wives clamouring at the men for making such a suggestion. They all objected to take "swear," or the Christian marriage vow, and some of them broke out in insolent observations on the latitude in which certain great characters in Jamacia had indulged when visiting at Treilawney.

Six years before this there had been a number of negroes, who had come during the late wars, from the United States, and settled near Halifax. They were called "Loyal negroes," were generally poor, but spoke the English tongue, and were of the Christian religion. On the opening of Sierra Leone as an English colony, these Loyal negroes to the number of nearly 1,200 emigrated to that coast and were among its earliest settlers.

The two winters which succeeded the advent of the Maroons to Halifax were unusually cold and severe. Dissatisfaction spread among them. The good Governor tired of his experiment, and in April, 1797, wrote: "They do not wish to live by industry, but prefer war and hunting." He found that the Maroons had heard of Sierra Leone, and wished to follow the Loyal Negroes there. Several months were still passed during which the feeling deepened. The Nova Scotians, who had an eye to the main chance rather than any missionary enterprise, had gained thus far by the immigrants, as all expenses connected with their stay were borne by Jamaica, but the island now wearied of the expense and appealed to the mother country to relieve them from it.

Colonel Quarrell had before this resigned his position, receiving the warm thanks of his poor wards, and returned to Jamaica. He had always condemned the choice of Halifax as their home, and urged that they should be sent on to Upper Canada. It was arranged through the Duke of Portland, Colonial Minister, that the Maroons should be removed to the west coast of Africa. Sir John Wentworth was delighted and seemed possessed of but one idea, to see them depart without exception. On the sixth of August 1800, they embarked on the *Asia*, and set sail from Halifax. There were 551 in the party, four had escaped to avoid going. They arrived in Sierra Leone in October. The spirit of Saxon civilization which had hovered over them, seemed not to have penetrated their breasts. But it will be seen that it had a power which was yet to be displayed, a leaven that was yet to work in

the bread given to these wild children of Africa, after returning to the land of their fathers. We have gratifying information as to the progress made and position taken by the descendants of the Maroons, and also of the Loyal Negroes of Nova Scotia. Among Maroons are Dr. T. Spillbury, Colonial Surgeon Gambia; J. Gabbidon, commissariat clerk, and Hon. Francis Smith, Gold Coast Colony; Nash H. Williams, B. L. of Freetown; and Mr. Samuels of Trelawney street. There is a Maroon church, of which an able native African, the Rev. J. A. Cole, is pastor and the old Jamacia home is remembered in the name of a Freetown street.

The further story of this people and of the present land of their adoption, which was also the native land of their forefathers, can best be told by their pastor.

J. CLELAND HAMILTON.

Toronto.

THE MAROONS AND NOVA SCOTIANS IN SIERRA LEONE.

IN the year 1786 Dr. Smeathanan, the friend of the Negro in London, formed a "Committee for Relieving Black Poor." Of such there were about 700, wandering in destitution over the streets of that great city. And then, to be more practical, he published his "Plan of a settlement to be made in Sierra Leone, on the Grain Coast of Africa, intended more particularly for the service and happy establishment of Blacks, and people of colour, to be shipped as free men under the Committee, and under protection of the British Government."

On the 8th of April, 1787, with the cooperation of that Government, an emigrant fleet sailed under convoy of the *Nautilus*, sloop of war, having on board about 400 negroes, and sixty Europeans, chiefly women.

During the voyage to Sierra Leone they were unfortunately detained in the Channel, where they become extremely unhealthy, which condition was aggravated by intemperance, as rum was daily rationed to them by the benevolent (?) instruction of the Government

They landed in the rainy season, in consequence of the delay, a very unhealthy period for foreigners coming to Africa, and being exposed to the weather and miasmatic effluvia, many of them died. Rev. Mr. Fox, a Wesleyan Missionary of that age, referring to this incident, wrote: "It could scarcely be expected that a colony, composed of disbanded soldiers and whites of indifferent character, many of them females of loose morals, would speedily become a prosperous settlement."

The addition of the Nova Scotian emigrants, twelve hundred "Loyal Negroes," rendered the state of things, which seemed confused and most discouraging in the colony, more hopeful. Men who had gained experience in the school of bondage, began to put it in practice for the improvement of their own condition, and for establishing civilization in the desolated land of their fathers. Soon there appeared in all directions, public wharves, warehouses, churches, schools, farms, and cattle in abundance.

Happy would it have been for Africa, if this state of progress had not been suddenly checked by an unreasonable and barbarous attack of a French squadron that destroyed the colonial town, and caused a pecuniary loss, amounting to £50,000.

The particulars of this base outrage, have appeared in print in several publications. Following are extracts of a letter from Mr. Azzelius, who was then a botanist belonging to the colony, and an eye-witness of the facts which he details :—

SIERRA LEONE, Nov. 15th, 1794.

To the Swedish Ambassador in London :

SIR,—The English Colony at Sierra Leone, had, like all other new Colonies in the beginning, great difficulties to overcome. But before the end of two years from its first institution, order and industry had began to show their effects in an increasing prosperity. A new town had been laid out with regular streets, and a little garden belonging to each home. The woods had been cut down to the distance of about three miles all around the town. By this means the climate had become healthier, and sickness had diminished. The fame of our colony had spread not only along the whole Western Coast of Africa, but also to parts far distant from the Coast, and we have had embassies from Kings and Princes, several hundred miles distant, with view of acquiring a better knowledge of us, and of obtaining our friendship. They began to send their children to us with full confidence, to be brought up in the Christian religion. In short, we were externally respected, and internally happy. But the French have been here and have ruined us. They arrived here on the 28th of September last, early in the morning, with a fleet consisting of one large ship, two frigates, two armed brigs, and one cutter, together with two large armed merchant ships, taken by them at Isle de Loo, an English slave factory at the North of our Colony, and which they have also destroyed and burnt.

So well had they concealed their nation, that we took them for English. They had English built vessels, and showed the English flag. Their sailors were dressed like English. In short we did not perceive our mistake until we observed them pointing their guns. We had not strength sufficient to resist, therefore our Governor gave orders, that as soon as they should begin to fire, the British flag should be struck, and a flag of truce hoisted. This was done, but still they continued firing and did much damage both within and without the town. . . . Most of the inhabitants fled, taking with them as much of their property as they conveniently could. In the afternoon the enemy landed, finding the town almost destitute of people, but rich in provisions, clothing,

and other stores. They began immediately to break open the houses and to plunder; what they did not want they destroyed, burnt, or threw into the river. They killed the cattle, and other animals they found in the fields, streets, yards, or elsewhere not even sparing asses, dogs or cats. These proceedings were continued the whole succeeding week, till they had entirely ruined our beautiful and prospering Colony. When they found nothing more worth plundering, they set fire to the public buildings, and all the houses belonging to the Europeans, mine among the rest. About twenty-four houses, great and small, were thus destroyed, and nine or ten houses of the colonists were also burnt.

In the meantime the enemy was not less active on the water. They took ten or twelve prizes, including the Company's vessels, most of these they unloaded and burnt. They took also two of our armed vessels; one of which was a large ship laden with provisions, and which had been long expected, but she unfortunately arrived a few days too soon, and was taken with her whole cargo. We expected at least to receive our private letters; but even this was refused, and they were thrown overboard. At last, after inflicting on us every hardship we could suffer, only sparing our lives and some of the houses of the colonists, they sailed on the 13th of October last, at noon, proceeding downwards to the Gold Coast, and left us in the most dreadful situation, many without provisions, clothes, houses, or furniture.

Most of us must have perished, had not our friends in the neighbourhood, both natives and Europeans, who were so happy as to escape the enemy, kindly sent us what they could spare.

In 1799 the Nova Scotian emigrants, filled with pride, thought they were not only superior to the original settlers and the aboriginal tribes, who by their kindness and hospitalities relieved the Colony during the late trouble, but aimed also at usurping the Government. They expressed their unhappiness, and felt that the name of *freedom* was quite inapplicable to them as long as they must be ruled by white men in their own fatherland; and they now determined to completely overthrow the Company's authority, and broke out into rebellion. Affairs were in the most critical state, the insurgents outnumbering the loyal settlers, and no alternative seemed left to the Governor but to hazard an attack upon the rebels. The Directors of the Company now applied to the British Government for a charter to increase the powers of the Governor and Council, who had hitherto been unarmed with any legal sanction to enforce their authority. Just at this critical moment a most providential occurrence rescued the Colony once more from impending destruc-

tion. A large ship, the *Asia* transport, appeared in the river, having on board about five hundred and fifty Maroons (including women and children,) together with a detachment of forty-five soldiers under two officers of His Majesty's 24th Regiment. The rebellion was now speedily suppressed. . . . Two of the rebels were left dead on the ground. Thirty-five prisoners were brought in, of whom three were selected for trial, and were executed; the rest were expelled from the Colony. Seven who had taken a principal part in exciting the disturbance were exiled to Goree (about 400 miles north of the Colony), and twenty-five were transported to the Bullom Shore, about ten miles beyond the river, north-east of the Colony.

But there still were anarchical minds aiming only at the destruction of good government and order.

On the 18th of November, 1801, about day-break, a body of natives of the Limne country, the aboriginal tribes, headed by ten of the Nova Scotian insurgents, who had effected their escape, attacked the Government House. After some loss on both sides, the assailants were repulsed, and were pursued till they had withdrawn from the vicinity. The Colonial Government sent agents to the kings of the surrounding countries, and to those in whose lands the insurgents were sheltering themselves, to know the extent of their interest in the insurrection, and whether they of themselves felt that the Colonial Government had done them any injury, justifying their marching an army against the colony. In reply to this the native chiefs replied, "We are willing and ready to be friendly to the Government of the new colony, and in our present situation, we do not see how we can be regarded enemies of the Government, for we are hired men. We are employed to fight, and we do so—as we would do any other business—counting on the profit rather than the justice of the business."

At this instance, the Nova Scotian rebels undertook to give bad instructions to the native tribes. They were taught to regard every white man as an enemy of the Negro race—a despot, and a slave dealer. They related to them the sad story of slavery from the days of Gonzales, in 1434, the terrors of the middle passage, the cruelty in Margarita's well of pearls, in the gold mines, and plantations.

Patriotism and avarice now united to work against the white man in Africa. The aboriginal tribes became treaty-breakers,

bearing an implacable hatred to every white face. Notwithstanding the truce which had been concluded with the native chiefs, the colony was again attacked in December, 1801, by a force amounting to more than four hundred men, headed by eleven Nova Scotian rebels who had been banished from the settlement. The attack was sudden and vigorous, and although the assailants were again repulsed with severe loss, the spirit of the settlers was so greatly damped that they abandoned their farms, and the idea of evacuating the colony became general. The Maroons were now quite settled at Granville Town, since known as King Tom's Point; they built a neat village for themselves, and began to cultivate their farms with spirit. A historian of that age, recording these incidents, says: The obstacles which had thwarted the plans of the chartered Company were neither few nor small. They may be summed up, however, in few words:—

1. The unfavorable character of many of the Nova Scotians who joined the first settlers.
2. The want of sufficient power in the hands of the local Government.
3. The enmity of slave-traders to the principles on which the Colony was founded.

The population of Sierra Leone was one thousand eight hundred in 1806, when the civil and military authority of the Colony passed to the British Government from the Company. Its population, 1891, is seventy thousand. Freetown alone has twenty thousand inhabitants.

In religion the Nova Scotians were Methodists. They brought with them the Methodist form of worship. We find them as early as July, 1806, applying to Dr. Coke, Wesley's co-worker, for ministers to preach for them in a chapel erected by them. For some time the Maroons and Nova Scotians together enjoyed the services of missionaries. But dissatisfaction arose, foreign preachers were withdrawn by the societies, and the settlers for a time managed their religious work under licensed preachers appointed from among themselves. Latterly, the Nova Scotians applied to the African Methodist Episcopal Church of America to receive them into their fold. This was granted. The Rev. J. R. Frederick, a zealous, faithful minister, is now in charge of the Society. The Maroon church, in which I labour, was established in 1818. On account

of their unwillingness at first to submit to church discipline, an unpleasantness arose between them and their last European minister, which came to such a degree that he had to find his way from the church through a window after preaching his last sermon from the words: "Your house is left unto you desolate." They would have religion their own way. Preachers have here been drawn down from the pulpit and flogged for speaking against their views or feelings. Still it was fashionable to observe religion in form, and it was done with enthusiasm, and prayers were offered with the regularity of a Jew or an Arab. So they went on for half a century managing their spiritual affairs in their own way. So little true effect had religion on them that they regarded Recaptives settling among them and the aboriginal tribes generally, as very inferior to themselves, calling them "dogs." Still many re-captives flocked to them, seeking instruction as they were rescued from the slavers and began to see the light, but they were forced by oppression and indignities received to withdraw, which they did and erected the "African Methodist Free Church." This is now amalgamated with the "United Methodist Free Church of Great Britain."

The Maroon church building had become partly dilapidated, when lately Mr. Charles Shaw Harding undertook the repairs which were completed at a cost approaching £500. Mr. Harding is partly Maroon and partly of the Eboe tribe, a man of means and position, zealous in good works. At his request I recommended this church to the American Wesleyan Methodist Society with which we are now united.

The descendants of those who came originally from Nova Scotia have so mingled and interspersed themselves amongst other tribes that it is difficult to draw a line between them. They exist but in history. It seems to me that it was the plan of Providence to temper the haughtiness of the original emigrants by losing them among the millions of the African race, now grasping the light of civilization, or, is the extinction of their identity to be ascribed to the law of the "survival of the fittest?" There has been a great improvement in religious views. I have to-day in my church Christians, Maroon descendants, who are humble, and in no way disgrace their professions. The intermingling by marriage has so interwoven the Maroons that the few descendants remaining in Freetown may be looked

upon as one large family; "they are all cousins." Such names as Gabbidon, Potter, Smith, and that of Nash H. Williams, the lawyer, are yet here to show that a remnant remains, probably three hundred Nova Scotians and five hundred Maroons of certain descent from the original settlers from America. But there are very few such designed to live and shine amid the illustrious light of the triumphant re-captives. Nearly all the lands planned out by Government to the original settlers are now in possession of the children of re-captives. History repeats itself. God's eternal design does not long set up a dominant race, but brings humanity together in one bond of common brotherhood. This result will follow, even when brought about by the pride of man, or the law of education.

Education is here very defective. Memory is trained at the expense of the other mental powers—too much theory and little of practice. We have in Sierra Leone one college, affiliated with the English University of Durham, two high schools, and forty day schools. All along the coast are high and many elementary schools. Slavery, as you know, has left on us the impression that labour is a disgrace—so labour means, with many tribes, to be a slave. What Africa needs is industrial schools.

Methodism is the prevailing form of religion. Next is the Church of England. There is but one Baptist Church in the colony and very few along the coast.

We need more true missionaries. But they must not seek to introduce foreign routine or rituals. All such are repugnant to our people. When reformation shall have taken place, intellectually and spiritually, Africa shall be free both in soul and body.

J. AUGUSTUS COLE.

Freetown, Sierra Leone.

AMERICAN REVISION OF THE WESTMINSTER CONFESSION.

THE CHANGES RECOMMENDED.

THE American Church is trying its hand at revising the Confession of Faith. The Revision Committee appointed last year at Saratoga submitted their report of progress to the Assembly at Detroit. The expectations of a great debate were not realized. Newspaper men, who were on hand in droves, keeping a sharp lookout for "copy," were disappointed. The Committee's report was received, and without much discussion, ordered to be sent down to presbyteries for consideration, criticism, or amendment. Next year the Revision Committee will present their amended report to the General Assembly at Portland, Oregon.

As Canadian Presbyterians will soon have to gird themselves for a similar struggle, the alterations, amendments and additions recommended by the American Committee are here given in full. The report can thus be preserved for reference. The chapters and sections not mentioned remain untouched.

It will be seen that the distinctive features of Calvinism have been carefully preserved. Several objectionable or misleading statements have been changed and two new chapters added.

CHAPTER I.

Of Holy Scriptures.

V. We may be moved and induced by the testimony of the Church to an high and reverent esteem for the Holy Scripture. And *the truthfulness of the history, the faithful witness of prophecy and miracle, the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof,* are arguments whereby it doth abundantly evidence itself to be the Word of God; yet, notwithstanding, our full persuasion and assurance

of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word, in our hearts.

{The words italicized are new. No other changes are made.}

CHAPTER III

Of God's Eternal Decree.

(Revised.)

Sections I. and II. unchanged, Sections III. and IV. stricken out ; and Section V. amended so that Section III. will read :

III. God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath predestinated some of mankind unto life, and hath particularly and unchangeably chosen them in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto ; and all to the praise of his glorious grace.

Section VI. remains unchanged and becomes Section IV. Section VII. was amended, and becomes Section V., and is as follows :

V. The rest of mankind God was pleased, according to the unsearchable counsel or his own will, whereby he extendeth or withholdeth mercy as he pleaseth, *not to elect unto everlasting life*, but to ordain them to dishonour and wrath for their sin, to the praise of his glorious

(Original.)

III. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death.

IV. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed ; and their number is so certain and definite, that it cannot be either increased or diminished.

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto ; and all to the praise of his glorious grace.

VII. The rest on mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over

justice; yet so as thereby neither is any limitation put upon the offer of salvation to all, upon condition of faith in Christ; nor is restraint laid upon the freedom of any one to hinder his acceptance of this offer.

Section VIII. remains unchanged and becomes Section VI.

his creatures, to pass by, and to ordain them to dishonour and wrath for his sin, to the praise of his glorious justice.

CHAPTER IV.

Of Creation.

(Revised.)

I. It pleased God, the Father, Son and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom and goodness, in the beginning, to create of nothing, *the universe*, and all things therein, whether visible or invisible, and all very good. *The heavens and the earth, with all that they contain, were made by him in six creative days.*

(Original.)

I. It pleased God, the Father, Son and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning to create, or make of nothing, the world and all things therein, whether visible or invisible, in the space of six days, and all very good.

CHAPTER VI.

Of the Fall of Man, of Sin, and of the Punishment Thereof.

(Revised.)

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all *that is spiritually* good, and wholly inclined to evil, do proceed all actual transgressions. *Nevertheless the Providence of God and the common operations of his Spirit, restrain unregenerate men from much that is evil, and lead them to exercise many social and civil virtues.*

(Original.)

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to evil, do proceed all actual transgressions.

CHAPTER VII.

Of God's Covenant with Man.

III. Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace : wherein he freely offereth *by his Word and Spirit* unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved, and promising to give to all those who are ordained unto life, his Holy Spirit, to make them willing and able to believe.

[The only change in the foregoing section is the addition of the words in italic.]

Section IV. was stricken out ; Section V. becomes Section IV. The words in the last line, "*and is called the Old Testament,*" were stricken out.

IV. The covenant was differently administered in the time of the law, and in the time of the gospel ; under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come, which were, for that time, sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation, [and it is called the Old Testament.]

Section VI. becomes Section V. The words, "*and is called the New Testament,*" were stricken out.

V. Under the gospel, when Christ, the substance, was exhibited, the ordinances in which this covenant is dispensed are the preaching of the word, and the administration of the sacraments of baptism and the Lord's supper ; which, though few in number, and administered with more simplicity, and less outward glory, yet in them it is held forth in more fulness^c evidence, and spiritual efficacy, to all nations, both Jews and Gentiles, [and is called the New Testament]. There are not, therefore, two covenants of grace, differing in substance, but one and the same under various dispensations.

CHAPTER VIII.

Of Christ the Mediator.

V. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he, through the eternal Spirit, once offered up unto God, hath fully satisfied *Divine* justice, and purchased, not only reconciliation, but an

everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.

[The only change in the foregoing section is the substitution of the word *Divine* for the phrase, "of his Father."]

The Chapter "Of the work of the Holy Spirit" is entirely new and becomes Chapter IX.

CHAPTER IX.

Of the Work of the Holy Spirit.

I. The Holy Spirit, the third Person in the Trinity, being very and eternal God, the same in substance with the Father and the Son, and equal in power and glory, is together with the Father and Son to be believed in, loved, obeyed and worshipped throughout all ages.—Matt. iii. 16, 17; xxviii. 19. John xiv. 16, 17. 1 Cor. ii. 11. 2 Cor. xiii. 14. Gal. v. 22, 25. Eph. iv. 4-6. Heb. ix. 14.

II. The Holy Spirit who of old revealed to men in various ways the mind and will of God, hath fully and authoritatively made known this mind and will in all things pertaining to life and salvation in the sacred Scriptures, holy men of God speaking therein as they were moved by the Holy Ghost; and these Scriptures, being so inspired, are the infallible Word of God, the supreme rule of faith and duty.—1 Cor. ii. 10-13. Heb. i. 1-2. John xvi. 13. Acts i. 16. 2 Tim. iii. 15-16. 2 Peter i. 21. 1 Thess. ii. 13. John v. 39. Col. iii. 16.

III. The Holy Spirit, the Lord and Giver of Life, is everywhere present among men, confirming the teachings of nature and the law of God written on the heart, restraining from evil and inciting to good; and is the source of all the wisdom, virtue and reverence for God found in men, and of all the peace and good order in society; thus preparing the way for the gospel wherever it is preached. He everywhere accompanies the gospel with his persuasive energy, and urges its message upon the unregenerate, enlightening their minds concerning divine things, quickening their consciences, and drawing them by his grace, so that they who reject the merciful offer of the gospel are not only without excuse, but are also guilty of resisting the Holy Spirit.—Joel ii. 28. John i. 9. Rev. xxii. 17. Romans x. 18. Romans i. 19, 20; ii. 14, 15. John xvi. 8. Isaiah lxiii. 10. Acts ii. 16-18. Acts vii. 51; xxiv. 25. Heb. x. 29.

IV. The Holy Spirit is the only efficient agent in applying and communicating redemption. He effectually calls sinners to new life in Christ

Jesus, regenerating them by his almighty grace, freeing them from the bondage of sin and death, and persuading and enabling them to embrace Jesus Christ by faith. He dwells in all believers as the Comforter and Sanctifier, and as the Spirit of adoption and of supplication, leading them into all the truth, making the means of grace efficacious in their edification, strengthening them for all duty, sustaining them in all affliction, and performing all other gracious offices by which they are sanctified, sealed and made meet for the inheritance of the saints in light.—John iii. 5. 2 Cor. v. 5, 17. Romans viii. 2. 1 Cor. xii. 3. 2 Cor. vii. 10. John i. 12; xiv. 17. Romans viii. 15, 26, 27. Gal. v. 5, 22. Jude v. 25, 21. Eph. iii. 16; iv. 30. 2 Thess. ii. 13. Col. i. 12.

V. By the indwelling of the Holy Spirit all believers are vitally united to Christ, who is the Head, and are thus united to one another in the Church, which is his body. He calls and anoints ministers for their holy office. He also calls and qualifies all other officers in the Church for their special work, and imparts various gifts and graces to its members. He gives efficacy to the word and to the ordinances of the gospel; keeps the Church from apostacy, revives it in times of declension, and enables it to bear effectual testimony to the truth. By him the Church has been and will be preserved, increased and purified, until it shall cover the earth, and at last be presented to Christ a glorious Church, not having spot or wrinkle or any such thing.—1 Tim. iii. 15. Eph. i. 23, 13; iii. 10; iv. 16. Acts xiii. 2. 1 Cor. ii. 4. Eph. iv. 3, 4. 1 Tim. iv. 1. Joel ii. 28. Acts ii. 17. Matt. xxviii. 18-20. Eph. v. 27. Rev. v. 11-13; xi. 15.

CHAPTER IX. (X).

Of Free Will.

(Revised.)

III. Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether *indisposed to* that good, and dead in sin, is not able, by his own strength, to convert himself or prepare himself thereunto. *Yet is his responsibility as a free moral agent not thereby impaired.*

(Original.)

III. Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength to convert himself, or to prepare himself thereunto.

The Chapter "Of the Universal Offer of the Gospel" becomes chapter XI., and the number of all succeeding chapters is increased by two.

CHAPTER XI.

Of the Universal Offer of the Gospel.

I. God so loved the world that He provided in the covenant of grace, through the mediation and sacrifice of the Lord Jesus Christ, a way of life and salvation sufficient for and adapted to the whole lost race of men ; and he doth freely offer this salvation to all men in the gospel.—Romans i. 16. 2. Cor. v. 19. Eph. i. 10, Col. i. 20. Heb. ix. 26 ; x. 14. 1 John i. 7 ; ii. 2. Luke xxiv. 47. Acts ii. 39 ; xiii. 47. Col. i. 23.

II. The gospel declares the love of God for the world, and his desire for the salvation of all men. It sets forth fully and clearly the only way of salvation, which is through Christ alone ; promises that all who truly repent and believe in him shall be saved ; commands, exhorts and invites all to embrace the offered mercy ; and urges every motive to induce men to accept its gracious invitations. This free and universal offer of the gospel is accompanied by the Holy Spirit, striving with, and entreating men to believe on the Lord Jesus Christ.—John iii. 16. 1 John iv. 14 : Luke xix. 41, 42. 1 Tim. ii. 4. Isaiah liii. 5. Matt. i. 21. Luke ii. 30-32. 1 Cor. i. 30 ; iii. 11. 1 Tim. ii. 5, 6 ; iii. 16. John v. 24 ; vi. 47 ; xx. 31. Acts ii. 38 ; iii. 19 ; x. 43 ; xvi. 31. Romans x. 9-11. Isaiah lv. 1-3. Matt. xi. 28-30, Mark i. 15 ; viii. 36. Luke iv. 18. John vii. 37. Acts xvii. 30. 2 Cor. v. 20. John xvi. 8-11. Acts ii, 17 ; x. 44, 45 ; xvi. 14. 1 Cor. ii. 4. Titus iii. 5, 6. Heb. ii, 4. Rev. xxii. 17.

III. It is the duty and privilege of every one who hears the gospel immediately to accept its merciful provisions, Great guilt and danger are incurred by delay or neglect. And they who continue to disobey the gospel perish by their own fault, and are wholly without excuse, because they have resisted the Holy Spirit and rejected God's gracious offer of eternal life.—Matt. iii. 2. Luke ix. 61, 62 ; xiii. 24, 25. 2 Cor. vi. 2. Heb. iii. 13, 15. Matt. vii. 24-27 ; xxv. 10. Luke xii. 20 ; xiv. 18. Acts xxiv. 25. Heb. ii. 1-3 ; xii. 25. Proverbs i. 24-26. John iii. 18, 19, 36. Acts. vii. 51. Romans ii. 4, 5. 2 Cor. ii. 15, 16. iv. 3, 4. 2 Thess. i. 8, 9.

IV. As there is no other way of salvation than that revealed in the gospel, and as in the divinely established and ordinary method of grace faith cometh by hearing the Word of God, Christ has given to his Church the written Word, the sacraments, and the ministry ; endowed her with the Holy Spirit, and commissioned her to go with his gospel into all the

world and to make disciples of all nations. It is, therefore, the duty and privilege of all believers to sustain the means of grace where they are already established, and to contribute by their prayers, gifts, and personal efforts to the extension of the kingdom of Christ throughout the whole earth.— John viii. 24; x. 9; xiv. 6. Acts. iv. 12. Matt. xxviii. 19, 20. Mark xvi. 15. Acts i. 8; viii. 4; xxvi. 16-18. Romans i. 14, 15; x. 14, 15, 17; xvi. 25, 26.

CHAPTER (X.) XII,
Of Effectual Calling.

(Revised.)

II. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, who is altogether passive *in the act of regeneration wherein* being quickened and renewed by the Holy Spirit, he is enabled to answer *God's* call, and to embrace the grace offered and conveyed in it.

III. All infants dying in infancy, and all other persons, who, *from birth to death*, are incapable of being outwardly called by the ministry of the word, *are redeemed* by Christ, *and regenerated by the Spirit*, who worketh, when, and where and how he pleaseth.

IV. Others not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet, *inasmuch as they* never truly come to Christ, *they* cannot be saved; *neither is there salvation* in any other way *than by Christ through the Spirit*, *however diligent men may be in framing* their lives according to the light of nature, and the law of that religion they do profess.

(Original.)

II. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call and to embrace the grace offered and conveyed in it.

III. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when and where and how he pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the Word.

IV. Others, not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet never truly come to Christ, and therefore cannot be saved; much less can men not professing the Christian religion be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may is very pernicious, and to be detested.

CHAPTER (XI.) XIII.

Of Justification.

I. Those whom God effectually calleth, he also freely justifieth; not by infusing righteousness into them, but by pardoning their sins; and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ's sake alone, not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith; which faith (they have not of themselves it), is the gift of God.

[The words in parenthesis were stricken out so as to read, *which faith is the gift of God.*]

III. Christ by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real and full satisfaction to *Divine* justice in their behalf. Yet inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for anything in them, *their justification is only of free grace; that both the exact justice, and rich grace of God might be glorified in the justification of sinners.*

[In line three, *Divine* is substituted for "His Father's" justice.]

CHAPTER (XIV.) XVI.

Of Saving Faith.

I. The grace of faith, whereby *sinners* are enabled to believe to the saving of their souls, is the work of the spirit of Christ in their hearts; and is ordinarily wrought by the ministry of the Word; by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.

[The only change in the foregoing, is the substitution of *sinners* for "The Elect."]

CHAPTER (XVI.) XVIII.

Of Good Works.

(*Revised.*)

VII. Works done by unregenerate men, although they may be things which God commands, and of good use both to themselves and others; *and while their neglect of*

(*Original.*)

VII. Works done by unregenerate men, although for the matter of them, they may be things which God commands, and of good use both to themselves and others; yet

such things is sinful, and displeasing unto God, yet because they proceed not from a heart purified by faith; nor are done in a right manner, according to the Word; nor to a right end, the glory of God; they are therefore *not free from sin*, and cannot be *accepted of God*, or make a man meet to receive grace from God.

because they proceed not from a heart purified by faith; nor are done in a right manner, according to the Word; nor to a right end, the glory of God; they are therefore sinful, and cannot please God or make a man meet to receive grace from God. And yet their neglect of them is more sinful, and displeasing unto God.

CHAPTER (XXIX.) XXXI.

(Of the Lord's Supper.

II. In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all, for remission of sins of the quick or dead; but only a commemoration of that one offering up of himself by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same; so that the *Roman Catholic doctrine of the sacrifice of the mass* is most abominably injurious to Christ's one only sacrifice *for sin*.

[The words in italic take the place of "popish," and of "for all the sins of the elect."]

VIII. Although ignorant and wicked men receive the outward elements in this sacrament, yet they receive not the thing signified thereby; but by their unworthy coming thereunto, are guilty of the body and blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord's table, and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries, or be admitted thereunto.

[For damnation, line four, *condemnation* was substituted.]

CHAPTER (XXX.) XXXII.

Of Church Censures.

II. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have *ministerial or declarative* power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the Word and censures; and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require.

[The words in italic are new.]

CHAPTER (XXI.) XXIII.

Of Religious Worship and the Sabbath Day.

(Revised.)

(Original.)

IV. Prayer is to be made for things lawful; *for the forgiveness of all sins, except* the sin unto death; and for all sorts of men living, or that shall live hereafter; but not for the dead.

IV. Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter; but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death.

CHAPTER (XXII.) XXIV.

Of Lawful Oaths and Vows.

VII. No man may vow to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise or ability from God. In which respects, popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

[The word *popish*, in line four, was stricken out, so as to read "monastical vows," etc.]

CHAPTER (XXIII.) XXV.

Of the Civil Magistrate.

III. Civil magistrates may not assume to themselves the administration of the Word and Sacraments; or the power of the keys of the kingdom of heaven; or in the least interfere in matters of faith. Yet, as nursing fathers, it is the duty of civil magistrates to protect the Church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner, that all ecclesiastical persons whatever shall enjoy the full, free and unquestioned liberty of discharging every part of their sacred functions, without violence or danger. And as Jesus Christ hath appointed a regular government and discipline in his Church, no law of any commonwealth should interfere with, let or hinder the due exercise thereof among the voluntary members of any denomination of Christians, according to their own profession and belief. It is the duty of civil magistrates to protect the person and good name of all their people, in

such an effectual manner as that no person be suffered, either upon pretence of religion or infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever; and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance.

[The words, "*as nursing fathers*," were stricken out.]

CHAPTER (XXIV.) XXVI.

Of Marriage and Divorce.

III. It is lawful for all sorts of people to marry who are able with judgment to give their consent, yet it is the duty of Christians to marry only in the Lord. And, therefore, such as profess the true religion, should not marry with Infidels, *nor with the adherents of false religions*, neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life.

[The phrase in italic is substituted for "Papists or other idolaters."]

CHAPTER (XXV.) XXVII.

Of the Church.

(Revised.)

VI. There is no other head of the Church, but the Lord Jesus Christ, *and the claim of the Pope of Rome to be the vicar of Christ and the head of the Church universal, is without warrant in Scripture or in fact; and is a usurpation dishonouring to the Lord Jesus Christ.*

(Original)

VI. There is no other head of the Church but the Lord Jesus Christ. Nor can the Pope of Rome in any sense be head thereof; but is antichrist, that man of sin, and son of perdition, that exalteth himself, in the Church, against Christ, and all that is called God.

IMPRESSIONS OF THE AMERICAN ASSEMBLY.

REPORTING news is not the province of a magazine. That belongs to the newspaper. The newspaper asks, What is it? the magazine, What does it mean? The newspaper sharpens its pencil, bends over its little table, and concerns itself only with the facts presented, the words uttered. The magazine leans back in its easy chair, forgets the windy words, caring only for the soul within the speech: for facts only, as indicating an historic movement, of which they form a part; and so subjects itself to "impressions."

This is why, in a cramped corner by the platform of Fort Street church, Detroit, in the presence of the 103rd General Assembly of the Presbyterian Church of the United States of America, the great auditorium crowded to the doors, a typical assembly orator beating the air and splitting the ears of the groundlings, and two score reporters on all sides making "copy" for two score hungry newspapers, we can afford to spare our "H. B. Johann Faber." The leading newspapers, secular and religious, throughout the two countries, will report the facts. We leave that to them. The *New York Tribune* will issue a Special Assembly Edition; the *Independent* will contain a verbatim report. From our convenient corner, commanding a fine view of moderator, speakers, delegates and visitors, we may watch proceedings for a whole week, and study the men, methods and measures of the American Assembly.

The atmosphere of the place has its effect even on the strong-lunged Canadians. We love our country and are proud of its vast extent, never losing an opportunity of informing foreigners, who think Canada a heaven-forsaken wilderness, politically related to Britain, but of little use to the world at large, save as a breakwater and protector of the United States against the surge and cold of the polar seas—we never tire of telling such foreigners that Canada comprises more than one-half of the American continent, with vast timber, agricultural and mineral resources, and offering to the millions of Europe their one chance for liberty, happiness, and home. Then our Canadian Church! Where is there another like

it? We tell those same foreigners about our preachers, professors and principals, living and dead, and are certain to jog their memory, especially if we are Knox men, with the names of Canadians whom the world has coveted and set on high: Monro Gibson and Fraser in London; Patton in Princeton, and others of equal fame whose names we cannot for the moment recall. All this we do, not vain-gloriously, but just that the supercilious foreigners may have respect for us and cease their inane chatter about colonial inferiority.

But when some of our number cross the lines and come within hearing of the great American eagle they are filled with confusion; clothed in sackcloth they sit down disconsolately on the first ash-heap and mourn over the lowliness of their father's house. They are overcome by the "bigness" of American enterprises. The American Church is the greatest in the Presbyterian family, and its Assembly has no equal among all the Church Courts on earth!

The Assembly presents a fine appearance. There are more than six hundred delegates, and the majority are in black ties. The Declaration of Independence seems to discourage clerical coats, collars and neckties. Many of their ministers, too, affect the man-of-business swing. There is a business-like air about the whole court which makes the stagey performances of some brethren seem incongruous.

The Moderator is among the foremost men in his Church. He is one of the few real scholars of which his country can boast. Prof. W. Henry Green is the ornament of Princeton and known as a biblical scholar throughout Christendom.

The strongest man in this Assembly—the one who commands closest attention, and bears most deeply the marks of intellectual power, sitting, when in the court, which is seldom, either on the platform, or directly in front of the Moderator in the third seat from the front—is Francis L. Patton, President of Princeton College, an ex-moderator of the Assembly. This is the man to whom Americans point with pride, which pride we always feel in duty bound to humble by recounting his Toronto education, and his loyalty to Britain, which to this day scorns the oath of American citizenship. Dr. Patton is an honour to any country. His is the type of mind that in every age rules the Church—the positive, dogmatic, logical mind. He believes, with

Carlyle, that "at all times a man who will do faithfully needs to believe firmly." He believes firmly and is able to defend his belief. His Church has not another such keen intellect. With marvelous skill he makes his way through a maze of technicalities, and with philosophic insight, logical power, intellectual acumen, sparkling humour, and perfect command of virile English, he unfolds his argument and compels a verdict. His face is a study, so expressionless at times and then so eloquent; his eye now cold and cruel in its piercing glance, and now flashing fire as he smites with herculean stroke the intellectual anvil. As a preacher Patton is called "strong," "powerful," and the like. But his strength is academic rather than popular. His power is convincing rather than persuasive. The average congregation would not understand him, and if they did would be disposed to believe and tremble. He may not be cold, but he looks cold. He may be sympathetic, but he reminds one of a public analyst rather than a consoler of sorrow. He looks ice-like, and is thought to be passionless; but those who know him have caught glimpses into the deeps and reaches of his nature and the lights and darks undreamt of.

In the seat behind Patton sits Parkhurst, the brightest, most original, most brilliant preacher in the Assembly. He was once a Congregationalist, but is now in Madison Avenue, New York. What a fine face! What an expressive eye! and when he speaks his voice is musical as an æolian harp. Not being a native-born Presbyterian, it is not surprising that he should be out of sympathy with historic Presbyterianism. His tilts against creeds, and his indiscriminate denunciation of conservative theologians in general, and Princeton men in particular, have done not a little to aggravate the present distress. He disappointed the crowd by maintaining almost unbroken silence throughout the Assembly.

One of the readiest men in the Assembly is that lanky Westerner, Dr. Geo. P. Hays, of Kansas City. He is clever rather than profound, and seldom fails in his attempts to say smart things. He keeps as near the border-land of slang as is safe for an ex-moderator.

But time would fail to tell of the Gideons, and Baraks, and Samsons, and Davids, who subdue kingdoms, work righteousness, stop the mouths of lions throughout the states and territories of the great American Union.

If you ask, in general terms, about their style in debate and how they compare with representative Canadian speakers, we would answer, in general terms, that they are readier speakers, and that they are more dramatic in their style. Dr. Patton is out and away their best debater. Dr. Worcester made the most telling speech on the Briggs case. The majority of the speakers were of the stump-orator type. There was a good deal of vociferation and gesticulation. The marks of the elocution teacher were seen everywhere. Why a deliberative assembly should be treated to the thunder and lightning of a school of oratory is not quite plain to an outsider. But an American audience evidently enjoys the histrionic.

Another feature of their oratory is the "war" element. When a point is to be made or an impression to be produced they always fall back on a war story. We were never for a whole day out of hearing of the bugle-call, the charge, or the death-rattle. This may be patriotic but it gets monotonous.

What about the Briggs case? It is not ended yet. Of course the Assembly vetoed the appointment, but that is only the beginning of the end, and no man, practiced in taking the pulse of a crowd, was surprised at the vote of 440 to 60. It was a most conservative Assembly; Princeton ruled it, and Patton ruled Princeton. When Dr. Patton made his speech the only course possible was plain. It was useless to try to evade the force of his logic. Then, too, Dr. Briggs' insolence, egotism, and general bumptiousness helped to make veto inevitable. We do not go into hysterics over Briggs' alleged heresy. We are shocked more by the flies of arrogance and superciliousness that have made his ointment offensive to good men. What is called heresy is sometimes truth's best friend, and is often a good thing; but a contemptuous spirit is always and everywhere bad.

And so the Assembly seemed shut up to veto; and some thought that would end the matter. But the directors of Union Seminary deny the Assembly's right to veto and have resolved to retain Dr. Briggs in the chair of Biblical Theology. And so the end is not yet.

J. A. M.

THE EDITOR'S BOOK SHELF.

Several months ago the Book Shelf announced the appearance of a much-needed and thoroughly satisfactory exposition of the origin, nature, and use of one of the Church's great Sacraments, *The Lord's Supper*,* by Mr. Lilley of the Free Church of Scotland. The literature of this subject is quite extensive, but there was need for a book at once exhaustive and practical, more thorough-going than any of the manuals or hand-books, and less technical and scholastic than the standard treatises. Such a volume Mr. Lilley has produced. He is evidently acquainted with the best literature on the Lord's Supper, and his own contribution bears the impress of genuine scholarship. But he is a working pastor and his chapters are all full of practical suggestions. This tone and character add to the value of his book to ministers whose work lies in the sphere of practical life rather than that of theological dissertation.

The relation of the Sacrament to the rites of the Old Covenant from which it sprung is set forth, and fresh light is brought from a study of the original narratives that record its institution and use in the New Testament. The exposition of the real nature and specific purposes of the Supper occupies two valuable chapters. The very delicate questions arising in connection with the discussion of the circle for whom the Supper was intended, the spirit in it should be used, and by which it should be followed, are judiciously dealt with.

This favourable opinion, formed when the book was first received, has since been confirmed by the testimony of a country pastor who has just completed a course of sermons on the Lord's Supper, preparatory to Communion, and who acknowledges his debt to Mr. Lilley's book, both for fresh and suggestive lines of thought and for spiritual refreshment.

Those who think German preachers are all cold-blooded rationalists should read *The World of Faith and the Every-Day World*,† by Dr. Otto Funcke, of Bremen. It has run through six editions in German, but this is the first in English. It is a goodly volume of 350 pages in Clark's best style. The author is a leading evangelical. His city has long been a centre of missionary effort in Germany. The type of mind found there, according to Dr. John Ker, strongly resembles the Dutch, strong in mother wit and practical sagacity, with a rich vein of realistic poetry, which when carried into preaching by such men as Claudius, Harms and Funcke, produces sermons of a singularly clear, impressive and sagacious character, not unlike Spurgeon's. The best representative of this school of German preachers is Funcke. He is often very plain and homely in his style. There is nothing unnatural, whining, unhealthy. He speaks as other men speak, and tries to translate the message of the Semitic Bible into the language of our common life.

The present volume, with its clumsy title, is based on the life of Abraham. The experience of the Father of the Faithful is made to elucidate

* *The Lord's Supper*. By Rev. J. P. Lilley M.A. Arbroath. Edinburgh: T. & T. Clark. Toronto: Presbyterian News Co, 1891. P. 327.

† *The Word of Faith and the Every-Day World*. By Otto Funcke. Edinburgh: T. & T. Clark. Toronto: Presbyterian News Co., 1891.

present-day problems. It requires considerable ingenuity to construct the analogies, but our author does it with remarkable facility. The true Gospel breaks through at every turn, and the world of faith is brought nearer and made more natural and inviting to troubled souls. The poetic glow adds to the value of the exposition. Advanced criticism may dispute the historical basis of the book, but it will bring fresh and nourishing food to the hungry. Its quaintness but increases its power.

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Nothing could be neater or more inviting than *A Trip to England*.† Not a popular preacher trip, which is too costly for ordinary readers. Our present pleasurable emotion is not the result of a prospective ocean voyage and British holiday. It comes from reading Mr. Goldwin Smith's little book. The first edition, notwithstanding its inconvenient form, was widely circulated. The second edition is of convenient size and chaste, even beautiful, style. Nothing inside or out jars or offends good taste, and "A Trip to England," will find a place in our drawing-rooms at home.

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* *The Oracles of God. Nine Lectures.* By W. Sanday, MA. DD. LL.D., London: Longmans, Green & Co., Toronto: Presbyterian News Co. 1891.

† *A Trip to England.* Goldwin Smith, LL.D. D.C.L. Toronto: Williamson & Co. 1891.

master-hand, a travelling amateur may return home in autumn with a picture of English life and scenery, worthy in conception and just in detail, fit to hang in the gallery of memory. Mr. Goldwin Smith knows the history of England's institutions, has an eye for the beautiful, and knows how to tell the story. Take him with you in your travels; and if you stay at home, look at England through his eyes, and be thankful that you have had the pleasure of a trip to England, without the pain and worry and weariness with which the devotees of realism in travel have had to pay for their enjoyment.

If imitation is the sincerest flattery, Drummond's Christmas and Easter booklets have had their share. Even Mr. Spurgeon has joined the imitators and published *The Greatest Fight in the World*, which in style and title is perilously near the "Down Grade." And Dr. A. T. Pierson, too, swells the chorus with *The Last Thing in the World*. This is one of the popular vellum series, being issued by F. H. Revell, of which Drummond's is the type. "The Last Thing" is Hope, upon which Dr. Pierson discourses. In the same series we have *The First Thing in the World*, by Dr. A. J. Gordon, of Boston, an address on the primacy of faith. Dr. James Stalker, whose visit last month gave us so much pleasure, is associated with his friend, Prof. Drummond, in this series. One of his addresses to the Yale students has been published, bearing the title, *The Four Men*. It is an exposition of 1 Cor. iv. 3, 4, and the "four men" found in each man are the man the world sees, the man his friend sees, the man he sees himself, and the man God sees. A new booklet by Drummond is added, *How to Learn How*, containing two addresses: Dealing with Doubt and Preparation for Learning. We are not sure that Prof. Drummond knows anything about this latest, and we are quite sure he would not sanction its publication until after careful revision. It is evidently a *bona fide* address, but it lacks the literary finish, and is not up to the mark.

From the same house (The Willard Tract Depository, Toronto), we have received a copy of *The Changed Life*, by Prof. Drummond, an authorized edition of several addresses on Sanctification, uniform with "The Greatest Thing in the World," and "Pax Vobiscum." In a prefatory note the author warns his readers that his theme represents but a single aspect of its great subject—the manward aspect. This limitation explains why certain points are left in shadow which theology has taught us to emphasize. And the limitation, if recognized by critics, would prevent the very common misunderstanding of the author's teaching. These critics refuse to see Drummond in his true light. They think him a theologian, and take his books for theological text-books. Whereas he is not a theologian at all, but an evangelist. Now, no evangelist sees a truth in all its relations, but gazing steadily at one point, he becomes impressed by it, and for the time forgets all others. This concentration give him power as an evangelist. Drummond is an evangelist. He sees one thing at a time. When he has gone round the circle, and grasps the several parts in the unity of one system, and presents that to the world, he will not be an evangelist but a systematic theologian. That day may never come, and in the meantime we continue to commend his message. The hue and cry of recent criticism has not led us to distrust. Would that we were all as loyal to Jesus Christ and as desirous of extending His kingdom in the world!

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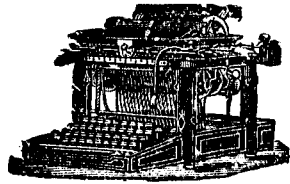
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