

Prove all things: hold fast that which is good.

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The Bible Student and Teacher

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The Bible Student and Teacher

Volume III

JULY, 1905

Number 1

The Conference in New York

"The Bible the Inspired Word of God"

THE CONFERENCE IN NEW YORK—Continued.

The addresses of the Opening Session of the Conference, by Rev. Drs. L. T. Townsend and George Frederick Wright, on "Inspiration—Its Explanation and Confirmation," were printed in the June issue of *The Bible Student and Teacher*. The addresses, by Rev. John Urquhart and Rev. Dr. George Frederick Wright, on Topic Second, appear in the present number.

Topic 11.—"Confirmation of the Bible from Prophecy and and Science"

Wednesday Morning Session, May 17, 1905

THE MIRACLE OF PROPHECY

Re. . John Urquhart, Cambuslang, Scotland, the well-known Baptist Lecturer and Author

Mr. President and Friends: It is with very great pleasure that I make my first acquaintance today with The American Bible League. Ever since I heard of its institution I have been thanking God for it, and as I have seen the work it has done I have thanked God the more.

I think you excel us on the other side in one very important particular. You have men taking the platform at your meetings whom I hardly think we could equal, sir, on our side on this subject, and I shall tell you why: We have got to be so advanced in the old country that a great shaking of knees has set in among the giants of Bible defense, and they will give a most uncomfortable wobble to one side or the other just when you least expect it. Now, you know I don't like that kind of thing. I like to know where a man is, and I like to hear a good, certain sound, especially from the lips of him who comes forward as a defender of the faith once for all delivered to the saints.

But I must not now take up my time with preliminary observations, and so I shall proceed at once to the subject with which I have to deal.

That subject has a rather startling title, "The Miracle of Prophecy."

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of that critical theory that is based on it, a theory that seems to me to be one of the most insidious forces now working in the Christian Church for the undermining of her faith in the inspiration and authority of the Bible, and in the deity and infallibility of our Lord Jesus Christ.

JONATHAN EDWARDS: SOME LESSONS FOR THE TIMES ¹

By Edward D. Morris, D.D., LL.D., Columbus, Ohio, Ex-president of Lane Lane Theological Seminary

It is not the purpose of this paper to speak in detail of the incidents in the life and career of Jonathan Edwards, of his devout and worthy ancestry in England and America, of his birth in the humble Connecticut parish where his father preached and labored for more than sixty years, of his youth under the nurture of a mother remarkable both for intellectual cultivation and large religious attainments, and in the companionship of ten sisters, older and younger, whose influence and training contributed much to both his mental culture and his moral purity of heart and purpose; of his precocious boyhood, his rapid mental and spiritual development, his college career and attainments in scholarship, of his entrance upon the ministry at nineteen, his subsequent tutorship and simultaneous prosecution of theological and speculative studies; of his transfer to the pastorate at Northampton, and his continuance in that position for three and twenty years; until he was ejected from it amid circumstances of great trial; of his retirement to further service in the border town of Stockbridge, largely as a missionary among the Indians in that locality; of his election to the presidency of the college at Princeton and his removal thither, and of his untimely death in his fifty-fifth year, just as he was entering upon the duties of that high office.

Neither is it the purpose of this paper to describe the personal character and qualities of this eminent man—to speak in detail of the peculiar gifts, physical and mental, with which kind nature had endowed him; of the thoughtful gentleness and the loving obedience which marked his life in that lowly but sanctified home, of the rare qualities that gave distinction to his earlier manhood, and the position which he won for himself by his superior attainments; of the great and special work of grace upon his mind, his sensibilities, his will, rendering him even at the outset of his public career a marked example of what that grace divine can do within a soul consciously and joyously surrendered to its workings; of that rare combination of humility and Christian dignity, of brotherly love and firm fidelity to principle, of staunch devotion to what he believed to be the truth, and earnest desire that all men should know that truth and be for-

¹ Jonathan Edwards: His Contributions to Calvinism, to Evangelical Theology Generally, to Christian Ethics and to Practical Religion. A paper read before the Ministerial Association of Columbus, Ohio.

ever blessed through it, qualities which have made his name a synonym for spiritual manhood in its supream forms; of his patience under trials that taxed his religious nature to the utmost, the calmness with which he faced opposition and contumely and poverty, the serene movement forward year by year along the high pathway of service for God and men to which he had consecrated himself; of his holy and happy communion with the Heavenly Father and his ineffable joy in Christ as his Saviour, and his hidden life of companionship with the Holy Spirit as his leader and guide and sanctifier; of all that he was and became as a man remarkably endowed by nature with her rarest gifts in rich abundance, and through grace lifted up into the loftiest ranges of Christian experience and Christian maturity, a man worthy in his personal character of a place among the greatest, noblest disciples and representatives of Christ and his Gospel through all the ages of the Christian church.

Nor is it the purpose of this paper to speak at length of the work and labors of Edwards from the commencement to the close of his career as a minister, or his unremitting studies and researches in biblical exegesis, in theology and in philosophy; of his rare gifts as a preacher, clear in exposition, graphic in illustration, powerful in argument, and well-nigh irresistible in his appeals to the conscience and the heart, akin in all this if not superior to George Whitefield, his accepted pattern in the pulpit; of his quiet and faithful labors in the parish, seeking always the spiritual good and the salvation of men, and of his constant interest in whatever concerned the kingdom of Christ, not merely on this continent but in the old world; of his wonderful accumulation of sermons, essays, tracts and disquisitions, of which a large proportion has never been published, and especially of his main writings, such as his account of the great **Revival in New England**, his **Life of David Brainard**, his incomplete **History of Redemption**, his essay on the **Religious Affections**, his dissertation on the **Nature of Virtue**, his treatises on the **Divine Decrees** and on **Efficacious Grace**, his exposition of the doctrine of **Original Sin**, his discussion of the **End or Purpose of God in the Creation of the World**, and eminently his **Inquiry into the Nature and Range of the Freedom of the Will**, a volume composed in four months, of which Chalmers said that it had helped him more than any other uninspired book, and which Isaac Taylor eulogized as a classic in metaphysics—a series of writings which, if the scant literature at command, the circumstantial limitations, the unfavorable conditions and opportunities be duly considered, must be regarded as almost without a parallel in the annals of literature of this class in America.

Neither is it the purpose of this paper to speak of the effects of the personality and productions of Edwards upon his own generation or on the generations that have followed, or of the influence which he has wielded, is still wielding, and is likely to wield over the thinking, the experiences, the belief and practice of millions of adherents of our holy faith through-

out the world, at least so far as our English tongue is spoken. It is well known that he drew around himself a school of intelligent and earnest disciples, such as Hopkins and Bellamy, Smalley and Dwight and Emmons, who gave themselves with utmost zeal to the publication and furtherance of the doctrines he taught; that his teachings became the dominating forces in the theological circles of New England for more than a century, and even now have not lost their stimulating and uplifting energy; that his doctrine was carried across the Hudson, and became the foundation of a new type of Presbyterian belief and practice, now as broad as the continent; that his exposition of the Gospel as a body of saving truth and as a holy experience has influenced helpfully thousands of other minds in various Christian communions; that his words of truth and soberness have been carried across the seas and have been sown as gracious seed in Scotland, where some of his writings were first published, in Wales and England and on the continent, so that as a thinker and teacher he stands now fairly at the head of the long line of illustrious scholars and theologians in America, and can hardly be said to have a superior in any Christian land or age.

It is proposed in this paper simply to speak, in a way necessarily brief and cursory, of the specific contributions which Jonathan Edwards, by the grace of God, was enabled to make, first of all, to the particular system of doctrine known as Calvinism; secondly, to evangelical theology in general; thirdly to the right conception of Christian ethics or the rule of duty; and finally within the domain of practical religion.

I. Turning more specifically to the discussion proposed, we may note, first, as briefly as possible, the contributions of Edwards to that system or type of Christian theology which is commonly known as Calvinism * * * *

Conspicuous among his descendants was his own son, bearing the same name, possessing much of the same ability and genius, and passing through a career remarkably similar as student, tutor, minister, pastor and college president, and dying at the same age. To this son we owe a remarkable essay, written primarily in defense of the father, and designed to set forth the **Improvements**, as he styles them, which had been made by Edwards in the antecedent Calvinism. * * * *

These Improvements related to many among the central topics in Christian theology, such as the end of God in the creation of the earth and man, the divine government over man, the origin of evil and especially moral evil, the corrupt estate of man as a sinner, liberty and necessity as related to the will, the nature of virtue viewed in the Christian aspect, the true basis or ground of the atonement, regeneration and conversion, justification by faith, the Christian life and experimental religion. The writer claimed that on these momentous subjects his father had introduced a more rational method, had brought into play a wiser philosophy, and had

so stated and defended his conclusions as to make manifest the essential harmony of the doctrines discussed with the highest and purest reason. It was not claimed that Edwards had advanced any new dogmas, radically inconsistent with the antecedent Calvinism, but rather that, sometimes by striking off excrescences in that historic system, and more often by introducing helpful explanations and setting the accepted doctrines in new and fresh light, he had improved, expanded, commended the system to human credence as no one before him had been able to do.

The specific treatises, sermons, dissertations, volumes in which this task was accomplished, or at least attempted, will occur at once to every careful student of the writings of Edwards. Whether all that in the height of filial devotion was claimed by the son, was actually secured by the father, has at several points been questioned. * * * * *

Yet the general fact remains that Calvinism has exhibited a broader, loftier, more spiritual form—a form less fatalistic in tendency, and less exclusive in aspect and impression, and therefore attaining greater power to educate and persuade men, than were apparent before Edwards illuminated it with his teaching. And it is important here to note two specific facts of vast import: First, that the improvements made by him ran mainly along the line of enlarged grace and freeness in the offer of the Gospel, of larger liberty and consequent responsibility on the part of the sinner, of the measureless potency of revealed truth when emphasized by the ministrations of the Holy Spirit, and the resulting duty of the church to pray and labor and make all possible sacrifices with a view to the ultimate salvation of the whole human race. And secondly, that by effecting a change of so great moment in the Calvinistic system he brought it into closer affiliation with the theology of such Anglican teachers as Bishop Butler, with the best varieties of spiritual Lutheranism, and especially with that form of Arminianism of which his great compeer, Wesley, was so commanding a representative, and which now is sharing so harmoniously with Calvinism in the common task of winning the world for Christ.

II. The second series of contributions made by Edwards appear in the broader field of evangelical theology in general.

It should be said here that he was in no sense a destructive critic or controversialist. He did not belong by either temperament or conviction to that class of men who delight themselves and annoy everybody else by forever picking out the flaws, magnifying the defects and the incompleteness in existing theologies, while they possess neither ability nor disposition to furnish any improvements or emendations in what they criticize—wasps who are all the while buzzing about and stinging whatever they touch and always poisoning whatever they sting. It was rather his constant desire and aim to correct what he deemed to be defective in current doctrine by the introduction of some larger, more comprehensive, more clearly explanatory and reasonable conception of the truth discussed.

Those who studied his teachings saw always that he was concerned with doctrinal deficiencies or aberrations only where he discerned, or thought he discerned, that improvement was both possible and needful; and they also saw that he was always animated in proposing such improvement not by an assuming vanity, nor by any low mood of criticism or controversy, but by a sincere, self-forgetting desire to instruct, to enlighten, to help either in knowledge or in belief.

Even when he felt himself called to combat that insidious tendency toward the humanizing of the Son of God and the reduction of his mediatorial mission to a level analogous to that of other merely human teachers—a tendency which half a century later culminated in the Unitarianism of Channing and his successors—he sought to correct that tendency, not by denunciation or disputation or ridicule, but by such glowing and devout and thoroughly scriptural portrayal of our Lord in the glory of his person and mission as the Diety Incarnate, as should have put an end once for all to such rationalizing and destructive conceptions of Christ and his salvatory work. This was one illustration of his invariable method in dealing with what he regarded as erroneous or defective dogmas, by whomsoever affirmed. In treating, for example, of the Divine decree, of individual election, of efficacious grace, of original sin and the relation of the fall of Adam to the fall of humanity in and through him, he betrays scarcely a trace of that contemptuous impatience and that depreciation of antagonists which so often pain the candid student of the Institutes of Calvin. On the other hand he shows habitually a true and loving sympathy with errorists on such points, a patient desire to lead them into the larger truth, and a hopeful expectation that when they see the truth they will turn their eyes and their hearts spontaneously to it, attracted and drawn—to use the phrase of Chalmers—by the expulsive power of a new affection.

The contributions of Edwards to evangelical theology in its generic forms have already been partly suggested by the titles given, and can not here be mentioned in detail. * * * * *

One illustration of a more practical character deserves special mention here. Prior to the time of Edwards, the churches of New England had accepted without examination the old-world theory of membership in the Church of Christ under what was styled the Halfway Covenant, as obtainable through inheritance or through baptism, and therefore as not involving of necessity what is familiarly described as a change of heart—a theory which is still widely prevalent not only in the Protestant sections of the continent of Europe, but in the communions of Great Britain, as a pernicious heritage from Rome, and which has done much to corrupt the spirituality and impair the efficiency of Protestantism wherever it has found foothold. At the best it was the Roman misconception of coming to Christ through the Church and her ministries and ordinances. Against this theory Edwards set up the true and the only true doctrine, that the

soul must come into the visible Church through Christ, and that the Church should be composed of those who give credible evidence, evidence that can hopefully be believed, that they are already joined by faith to Christ and are already justified through him. Of the conflict which the announcement of this plain and just view involved, of the struggle through which he passed in affirming it, and the privation and martyrdom consequent upon his fidelity to it, it is not needful now to speak. The grand fact is that the doctrine of Edwards, despite all opposition, became the accepted doctrine of our New England churches, that it passed over and took root in other soil and within churches of different name, and that it still remains as a permanent element in the belief and practice of nearly every evangelical body on this continent. Had Edwards done nothing more than to write and afterwards defend as he did his treatise on the **Qualifications for Full Communion**, he would have made American Protestantism his debtor forever.

III. A brief reference may now be made in the third place, to the large contribution of Edwards within the domain of Ethics, especially Christian Ethics, as it appears chiefly in his treatise on the **Nature of Virtue**—a treatise which may fitly be placed by the side of the remarkable discourses by Butler on the same subject.

Mackintosh, in his valuable dissertation on the Progress of Ethical Philosophy, refers to Edwards in this connection as the metaphysician of America, in subtile argument perhaps unmatched, certainly unsurpassed among men. He represents Edwards as taking a step in advance of most metaphysicians before him in teaching that not only perception and reason, but emotion and sentiment also are among the fundamental principles of morals. The doctrine of Edwards is embodied in the comprehensive proposition that virtue consists in love, love to all being—first of all, in supreme love to God as the creative source and support of all other beings, and in his own perfect nature and his activities infinitely deserving of the highest possible regard and devotion from all his creatures—love to all men as the creatures and children of God, endowed with kindred capabilities, set in vital and endearing relations to us, and therefore having an indisputable right to our affection and our service—love in the form of benevolence toward even the animal creation as illustrating in their various qualities the wisdom and goodness of Him who made them, and thus deserving of our interest and care—love in a subordinate sense, and for like reason, toward even the vegetable world, toward trees and flowers and grasses, and also toward the starry heavens as divinely fabricated and sustained, and perpetually singing forth the praises of the Supreme Being who made them. Edwards includes in this category, in a special way, love for all saints, for the good and holy on earth, for the whole church of Christ among men, for the redeemed hosts of heaven, and the angels who circle

forever around the throne of God, offering up to him their tributes of affection and reverence.

The doctrine of Edwards has been challenged at several points, but especially on the ground that virtue rests not on love but on the right, as the fundamental principle in morals. There can be no doubt that the right, as perceived by the reason and felt by the conscience, individual and general, and as further enunciated and enforced by the voice of Revelation, is the final and ultimate rule for human action, everywhere and always. This is not only a matter of perception and reason, as has been so often affirmed, both before the age of Edwards and Butler and since their day; it is also a matter of emotion and sentiment because not only the judgment and the will, but also the conscience as the seat and center of all moral sensibility, is of necessity involved in every purpose and every act of life. Edwards nowhere questions this proposition, but rather seeks to suffuse and glorify this somewhat abstract and cold conception of rightness with the penetrating radiance of holy love—to warm the conscience and animate the will by the tender touch of that unselfish, universal affection which God himself exhibits, and which is to human action and life what the warmth and glow of summer sunshine are to the world of nature. * * * * *

It has laid the foundation for some valuable distinctions between natural ethics and Christian ethics, between the moral philosophy of Plato and the moral rule enunciated by Christ. And, associated as the doctrine must always be, at least in its higher forms, with a genuine religious experience and a life of loving discipleship, it cannot fail to bear large fruitage in the sphere of duty, inspiring men to do everywhere what is right, not merely because it is right as the reason discerns it, but also because the heart impels to it and rejoices in it and in every obligation it imposes. For this reason it has been said with justice that this conception of universal benevolence, pure and active love to all being, became historically the foundation both of such humanitarian movements as that for the abolition of slavery, and of Christian missions alike at home and among the most benighted nations and races. Justly, therefore, has the German metaphysician, Immanuel Fichte, said with reference to this essay: This solitary thinker of North America has attained here to the most fundamental and also the loftiest ground which can underlie the principle of morals. John Fiske says in his address on Liberal Thought in America: Few figures in history are more pathetic or more sublime than that of Jonathan Edwards in the lonely woodlands of Northampton or Stockbridge, a thinker for depth and acuteness surpassed by not many that have lived, a man with the soul of poet and prophet, wrestling with the most terrible problems that humanity has ever encountered, with more than the courage and candor of Augustine or Calvin, with all the lofty inspiration of Fichte or Novalis. An interesting essay, he adds, might be devoted to tracing the effects wrought upon New England by this giant personality.

IV. The fourth and last series of contributions by Edwards lies within the broad domain of practical religion.

Of these the man himself, the man in the purity and sweetness of his moral nature, in the spiritual elevation that characterized him even in his earlier days and became so remarkable an element in his maturer years, in his absorbing piety, his holy walk with God, his continuous ripening for the immortality to which he was all the while aspiring—the man himself was easily first. Had he never written anything, such a personality and such a character would have made for themselves an enduring record; had his sermons never passed into print, his life would have been a living sermon through the ages—a noble witness of the potency of divine grace to elevate, purify, Christianize a human soul.

It is not practicable to do more than refer at this point to his instructive, tender, powerful preaching so far as this is exhibited in his printed discourses. Many of these discourses are too archaic in form and expression, too elaborate and complex in structure, and too profound in their contents to be extensively read in our generation. Those among them, five or six in number, which were preached with such extraordinary effect at various places during seasons of great awakening among the people, are too often partly read and freely condemned, sometimes by men who have neither the brain nor the heart to comprehend them, to the exclusion of the much larger number which are full of the very marrow of Scripture, which breathe forth the tenderest love for souls, and exhibit the man in the fulness of his lofty and holy nature. If those who read paragraphs here and there in the sermons of the first class, would only turn to drink in the melody and the sweetness and the nutritive culture of the second (such as *The Nature and Reality of Spiritual Light*, *The Excellency of Christ*, *True Grace*, *The Wisdom Displayed in Salvation*), they would both gain some better conception of the preacher, and derive some spiritual benefits which perchance they greatly need.

The treatise of Edwards on the **Religious Affections** is one of his two main contributions to practical religion. Studied as an analysis of such religious experience as is derived from the grace of God, when infused into the moral nature, regenerating it and vitalizing it throughout, and also as an account of the particular graces and virtues springing up within the believing soul, now quickened and sanctified through love, this treatise is worthy of the highest commendation; it ought to lie on the table of every preacher both as a help to the proper comprehension of the religious life in his flock, and as a guide to the more thorough culture of his own soul. And if there be added to it his **Life of David Brainard** and his thoughtful and tender reflections on that life, his **Narrative of Surprising Conversions** and his published **Thoughts on the Revival of Religion in New England**, the resulting benefits will be all the greater.

The title of the other main contribution in this department of service is described by Edwards as an **Humble attempt to promote Explicit Agreement and visible Union of God's People in extraordinary Prayer for the Revival of Religion and the advancement of Christ's Kingdom on Earth**, pursuant, as he adds, to Scripture promises and prophecies concerning the Last Time. The suggestion of such agreement originated in Scotland, where for two or three years Christian people had been accustomed to meet at certain times for united supplication for the triumph of the Gospel throughout the world. Memorials urging such concert in prayer had been sent out somewhat broadly in New England, and it was in furtherance of this movement that Edwards prepared his dissertation. In this little volume he argues in favor of prayer as both a duty, a privilege and a power, and specifically of agreement or union in prayer or intercession as highly acceptable to God and certain to be followed by his blessing. He proposes that such union should be continued in this instance for at least seven years, and that all ministers and churches should fall in with the proposal—Great Britain and America agreeing in the holy petition, Thy Kingdom Come. When we remember that this appointment was widely accepted and observed a hundred years and more before what we call the Week of Prayer was instituted through the instrumentality of Presbyterian missionaries resident in India, we marvel at the faith and courage which advocated it, even more than at the remarkable ability with which the observance was urged. Any pastor who wishes to arouse his people to the high task of concerted intercession for great spiritual blessing, will find in this earnest treatise abundant argument and incentive.

In thus passing in review these remarkable, these precious contributions which Jonathan Edwards made to the cause of Christ in the four departments named, we are enabled to frame some just, though it may be an inadequate, estimate of what he was as a student and scholar, a metaphysician and theologian of the noblest type, a man of God as eminent in piety as in learning, a true believer and disciple of the Lord Jesus, illustrious in both faith and works—a man whose name the Christian world can never forget and whose influence will flow on and onward even down to millennial times. On the marble monument which covers his sacred dust in the cemetery at Princeton one may read in sonorous Latinity an elaborate portraiture of his characteristics and endowment, and with that eloquent testimony this survey may fitly be closed.

Wouldest thou know, O Traveler, what manner of person he was whose mortal part lies here? A man indeed, in body tall yet graceful, attenuated through assiduity and abstinence and studies most intense; in the acuteness of his intellect, his sagacious judgment and his prudence second to none among mortals; in his knowledge of sciences and the liberal arts remarkable, in sacred criticism eminent, and a theologian distinguished without equal; an unconquered defender of the Christian

Faith and a preacher grave, solemn, discriminating; and by the favor of God most happy in the success and issue of his life. Illustrious in his piety, sedate in manners, but toward others friendly and benignant, he lived to be loved and venerated, and now, alas! to be lamented in his death. The bereaved college mourns for him, and the church mourns, but heaven rejoices to receive him.

Abi, Viator, et pia sequere vestigia.

(Go hence, O Traveler, and his pious footsteps follow.)

THE INTERNATIONAL LESSONS IN THEIR LITERARY SETTING

The Managing Editor

The Lessons for August are drawn from the Biblical records of the closing scenes in the history of the Kingdom of Judah. The topics are: "Josiah's Good Reign"; Josiah and the Book of the Law"; "Jehoiakim Burns the Word of God"; Jeremiah in the Dungeon". The Lessons should be studied in their relations to the **final struggle of Jehovah, through the Prophets of the Babylonian Period—Nahum, Habakkuk, Zephaniah and Jeremiah—to hold Judah to loyalty to the National and Religious Covenant, and to save it from the destruction that had come upon the Northern Kingdom.** A knowledge of the political conditions is also requisite to their proper understanding. A general view of the prophetic and political situations will be presented under—

A.—Some Preliminary Considerations and Explanations.

1. The Prophetic Situation and Outlook.

The Cessation of Prophecy.—The Prophets of the Assyrian Period—Hosea, Joel, Amos, Obadiah, Jonah, Isaiah and Micah—had struggled most earnestly to save both Kingdoms from apostasy and destruction. In the case of Israel their efforts had proved unavailing; the Assyrian had destroyed Samaria and scattered forever the Ten Tribes. The prophetic careers of Isaiah and Micah, the last of the Prophets of this period for Judah, appear to have come to a close with the death of Hezekiah and the accession of Manasseh, 698

B. C. From that time through the reigns of Manasseh and his son Amon, from 698 B. C., to the accession of Josiah, 641 B. C., or even down to the middle of his reign, say to 625 B. C.—a period of three quarters of a century—there seems to have been a **complete withdrawal of written prophecy.** This may be explained by the fact that by its sins Judah, under the lead of its wicked kings, had broken its covenant with Jehovah. It had rejected prophetic guidance in its state policy, and had thereby practically abolished the place of the Prophet.

The Revival of Prophecy.—About the middle of the reign of Josiah, when, at the age of twenty, he undertook a "thorough theocratic reformation of the religious state of the people" (2 Chron. xxxiv. 3), the prophets **Jeremiah, Zephaniah,** and probably **Nahum** came to his aid in the struggle for the restoration of the covenant relation between Judah and Jehovah, Jeremiah continuing his active ministry beyond the Captivity (606 B. C.) and even beyond the destruction of Jerusalem (588 B. C.). The prophetic mission of **Habakkuk** probably began during the closing years of Josiah, and may have extended over the reigns of Jehoahaz (3 mos.), Jehoiakim (11 years), Jeconiah (3 mos.). This period covered in all about 42 years, and may be called **the time of the death-struggle of Judah.** The successive stages in the downward progress to final apostasy should be carefully considered.

The Settled Prophetic Foreign Policy.—There were certain principles that