

"Messiah's Second Advent," Again.

I have just completed a careful reading of Dr. Goodspeed's book, on the above subject. The several reviews of the book that I had read prepared me to expect an able treatment of the subject. In this, there is no disappointment. The book is ably and carefully written. There is, however, a deep disappointment about the book. I had hoped for a calm, judicial exposition of the scriptures bearing upon our Lord's Second Coming. Instead, Dr. Goodspeed writes as one holding a brief for the defence of his favorite child, Post-millennialism. There is scarce a page of the book on which some tenet of Pre-millennialism is not arraigned. The controversialist stands out from every page. In the treatment of a subject of such confessed difficulty, it would have been vastly more helpful to have shown the teaching of scripture as clearly as possible, leaving all theories alone. In this respect Dr. Goodspeed has thrown away a golden opportunity. His book is disappointing. The book is an admirable illustration of its author's own statement, "It is much easier to criticise explanations that have been offered than to put forward one that is better." Psalm, 173.

The present writer is far from accepting all the dogmatic tenets of Pre-millennialism. He is equally far from believing that this system which commands the enthusiastic assent of many of the foremost Christian thinkers and workers of our day is all of Satan. He has failed also to discover in any expositions of Post-millennialism he has yet seen an adequate explanation of all the factors involved in the problem. We are greatly in need of an exposition of scripture bearing on the Second Coming of Christ which shall be as free as possible from the bias of any system of thought. Let us have the unbiased truth.

The study of Dr. Goodspeed's book confirms the present writer in his belief that the final word on this great doctrine is yet to be spoken.

Guysboro, N. S.

R. OSGOOD MORSE.

Notes From Newton.

Since last writing a number of lectures have been delivered in the Seminary Chapel. Dr. F. E. Clark, the Founder of the Christian Endeavor Movement, gave three lectures during two succeeding days on the ministry of the future. Dr. Clark lays great emphasis on the minister's relation to the young people. He speaks from large observation and experience. It was a pleasure to hear him.

Mr. David, a Persian, who is taking his fourth year at Newton, placed before the students in a very graphic manner the condition of his native country. Interest in the subject was increased by means of stereopticon views.

Rev. Charles Morris, who has been in Africa and expects to return thither shortly, on two occasions thrilled the audiences by his burning eloquence as he discoursed on the condition, needs and prospects of the dark continent.

As the brethren in the Provinces are bending their energies toward the raising of their last \$15,000 of the Forward Fund, the New England Baptists have before them the task of raising \$90,000 in the next six weeks so that with Mr. Rockefeller's conditional gifts, the Newton Endowment may be increased by \$300,000.

It is a matter of great encouragement and one that calls for sincere gratitude that the Missionary Union has been able to close the financial year so well. Instead of increasing last year's burdensome debt of \$170,000, the Union has been able to meet current expenses and to reduce the debt to about \$37,000. Had a reduction not been made in the debt it is stated that serious retrenchment would have been inevitable.

A number of the students are looking forward to the pleasure of attending the banquet of the N. E. Alumni of Acadia, which is to be held in the United States hotel, Boston, on April 23rd.

The Nova Scotia members of Newton's graduating class are: Rev. John A. Harding, Rev. Archibald Mason and Rev. Melbourne B. Whitman; the New Brunswick member is Rev. Warren H. McLeod. The first of June these will be ready for the service of Christ in the churches. Their address is Newton Theological Seminary, Newton Centre, Mass.

Newton Centre, April 18.

A. F. NEWCOMB.

A Message to Parents.

FROM A RECENT SERMON BY REV. DAVID HUTCHINSON OF MONCTON. TEXT, PROV. 22, 6.

I, First then, regarding the work to be done. The training of the child. "Train up a child in the way he should go. And first, let me say that it is a work of the utmost importance. Instantly we see the importance of it, when we think of it, in its relation to the future life of the child.

We all know men with whom it is no pleasure to associate. Their language is coarse, their ways rough and the spirit they manifest is lacking in refinement and gentleness. Their whole life is a reflection upon their parents, or guardians. We do not blame them, we pity

them. They are what they are because their early moral and spiritual training was neglected.

Then, in addition to being important, this work is also necessary. It is necessary in view of the fact that there are other forces at work to influence the child's life in a wrong direction. On the street, in school, and in play your child and mine are all the time coming into contact with children whose parents set no good examples before them and exercises no good influence over them. The very best preventive against moral, or rather immoral contamination, is to have the child thoroughly inoculated with all that is truthful and pure, and good. The child should be so trained that there will be within itself that which will resist moral evil, even as a person vaccinated is supposed to be proof against smallpox. In other words we would have the child so trained to hate everything that is untruthful, dishonest, impure and mean, that it will avoid them as it will avoid anything else that is calculated to bring harm, or suffering to it. It is said, well said, that to give your children a good education is about the best thing you can do for them. There is just one thing, which in any judgment comes in ahead of that.

It is to have the moral and spiritual nature trained in all that makes for righteousness, and true godliness. It is in the doing of this that the child's moral nature is nourished, and developed and strengthened. As there is a good, sound, physical constitution, so there is such a thing as a good sound moral constitution. And as the one fits us to resist the attacks of physical sickness and disease, so the other fits us to overcome the attacks of moral evil. The moral training of the child is certainly a necessity.

I would further add in this connection that it is a difficult work to which our text calls us. Some there are who do not find it difficult, because, while they have children to train, they never apply themselves to the work of training them. They allow the children to run wild and to stay out till all hours at night. It is only a matter of time and such children will be found living vicious, if not criminal lives. The street is a poor college for any boy or girl to attend. The parents who allow their children to spend most of their time out of the home, while they may get rid of the difficult task of training them, will by God be held responsible for neglect of parental duty. Those who most conscientiously apply themselves to the task of bringing up their children aright; are they, who know how very difficult the work is. The work of teaching arithmetic, grammar and history in the class room are play compared with the moral training of the child. We have all manner of pet names for our children. This is natural and I would not have it otherwise, but from what I know and have seen of children it has never been difficult for me to believe the doctrine of human depravity. How very quickly the evil begins to reveal itself. Temper, obstinacy, disobedience, falsehood, dishonesty, are all there in germ and develop whenever the circumstances become favorable. How to get the child to understand that such and such a thing is wrong, and therefore, to be avoided, is one of the difficulties in connection with the work of child-training. Then, when a child has done wrong, it is sometimes difficult to know the kind of corrective that needs to be applied, and also the best means of applying it. Our children differ as much in disposition as in their features. Whatever be the nature of the correction it should always be suited to the age and temperament of the child. Moreover painful as the correction may be, the child should be impressed by the fact that it is prompted by love. So much then regarding the work to which the text calls us. It is important, necessary, and difficult.

II. Next we are to consider those by whom the work is to be done. Train up a child—who? Who is to do this? The one upon whom nature has laid responsibility. Who, if not the parents, is responsible for the proper moral training of the child? Yes, to you, and to me, as parents God speaks when He says: "Train up a child in the way he should go." This is a responsibility inseparable from parenthood. Oh, I would that all parents felt this more than they do! Read the Old Testament scriptures, and read the exhortations addressed to parents in the epistles of the New Testament, and you will at once see that God holds us solemnly responsible for a faithful discharge of this duty. He holds parents as he holds no one else responsible for the moral training of the child. And you will notice, that it is in connection with a faithful performance of this duty, that God promises to bless. Our earnest and conscientious efforts to instruct our children in all that is right and good; He will so bless that they themselves will come to choose, and love and practice the things that are right and good. "Train up a child in the way he should go, and when he is old he will not depart from it." May it not be that failure on the part of some parents to perform this duty is the reason why many a home has had to mourn the loss of a son or daughter? Perhaps if we were on God's side of the screen we should see that the salvation of the child depended upon its being taken away from the parents to whom he had entrusted it.

There is a responsibility that belongs especially and peculiarly to you as parents. You cannot get rid of it,

even by sending your children to Sunday School, or to church. Not upon Christian pastor, nor upon Sunday School teacher but upon you primarily and chiefly rests the responsibility of training up your children in the way they should go.

III. And this leads me, in the third place, to speak on the methods employed in accomplishing the work.

Train up a child—how? How is it to be done? We answer, first, it is to be done personally, not by proxy. We are assured that in larger cities, and in certain wealthy congregations there is a growing tendency on the part of more well to do people, to hand over the training of the children to nurse and to governess. They have so many public duties and social engagements that they have not the time to devote to the moral oversight of their offspring. Ah! such people need to be reminded that they are neglecting a greater duty for a lesser; and that there is no public duty or social function that is one-half so binding upon them, as that of bringing up their children in the way they should go. Nature has so nicely adjusted mothers that there is no one better fitted to influence the child than the parents. In the work, therefore, of training up the children coming into personal contact must not be forgotten.

Then as parents, we should never lose sight of the fact that our chief duty toward the child, is to train it up aright. We should work steadily at this one thing all unconsciously to the child. We should from time to time arrange to be alone with our children. We ought to pray with them and teach them how to pray.

Gently, lovingly and consolingly we should talk to them of Jesus and try to persuade them to give their hearts to him. We should encourage them to commit verses, psalms and whole chapters to memory. All this of course, must be done wisely and kindly, and not by the use of the birch, as in the days of the old Puritans. Said Paul of Timothy: "And from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation." Who were his instructors? His mother, Eunice, and his grandmother, Lois. The family altar, too, is an important matter in the moral training of the child. Nor should we neglect to bring our children at a very early age to the services of God's house, and to the Sunday school. In this way proper habits are formed, and habit, we are told, "is second nature." Never mind if at first they are somewhat restless; after a time they will get used to it, and will be as well behaved as some of the older people. If such matters as those to which we have just referred were only prayerfully attended to by Christian parents, how many more of our children would early in life become Christians.

Then one most important element in the training of a child is example. The child is a born mimic. Indeed, we never outgrow the tendency to imitate others. We do so unconsciously. All unknown to ourselves we become like those with whom we habitually associate. This being so, how very important it is that the example we set our children is such that they can safely copy. These then, are some of the ways in which we are to train our children up in the way they should go.

New Books.

An Outline of New Testament Theology, By David Foster Estes, D. D.—Professor of New Testament Interpretation in Colgate University, Hamilton, New York.

The matter embodied in this book, the author tells us in a preface, was originally prepared for the use of classes in the Hamilton Theological Seminary and has been repeatedly used in the course of classroom work. It is a 12 mo. volume of 253 pages in large type, and is therefore of course, as its title indicates, not an exhaustive treatise, but an outline. Accordingly conclusions are often given without a statement of the reasons which have led to their acceptance. The author generally cites the passages upon which especially he bases his conclusions, but in view of the scope and purpose of the book, exegetical discussions have been rigidly excluded. The aim is evidently to enable the reader to reach conclusions by a careful study of the New Testament writings rather than by the argumentation of the author. The subject is discussed in ten chapters, of which the first is introductory and explanatory; the second deals with The Facts relating to Jesus; the third with The Testimony of Jesus to Himself; the fourth with The Apostolic Doctrine concerning Jesus; the fifth, The Doctrine of God; the sixth, The Doctrine Concerning Man; the seventh, The Nature of Salvation; the eighth, The Basis of Salvation; the ninth, The Conditions of Salvation; the tenth, The Development of Salvation, and the eleventh, The Consummation. It will be seen that Dr. Estes has adopted the methods of systematic theology in part, discussing his subject under the heading of leading doctrines, rather than by setting forth directly the teachings of the New Testament. His plan is to trace each doctrine through the several books, beginning with the teachings of Jesus as given first by the synoptists and then in the fourth gospel, then following the enquiry through the epistles of Peter, James and Jude, the Pauline epistles, Hebrews, the epistles of John and the Apocalypse. This plan has its advantages and its disadvantages as compared with some other plans, but the earnest student who is willing to search the Scriptures for their teachings upon the great questions respecting human redemption and the relation of men to God will find Dr. Estes' outline of great assistance. It should be a most helpful book for the pastor both in reference to preaching and for Bible class work.

Silver, Burdett and Company, New York. Price, \$1.25.