

present in this country. Next year he intends visiting South Africa, and possibly Australia and New Zealand, returning by way of India and China. No religious teacher is better known to-day than Mr. Meyer, and no one is more respected and trusted than he. His books and tracts—some sixty in number—have gained for him the ear of the English speaking world. He is, as far as we know, the most helpful and practical teacher of the present day. His work is the product of a man of scholarly habits and attainments, and in close touch with the life of the people to whom he appeals. He is evidently a student and a scholar, and yet he is simple and plain in manner and speech; he is a man of strong convictions, and yet he is no dogmatist; he has a distinct message to deliver, and yet he is no hobbyist.

On Wednesday, Jan. 19th, Mr. Meyer stepped ashore from the Magestic and the next day he began his mission at Albany N. Y., preaching twice a day for two days. Travelling over night he conducted a two days mission in Bay City Michigan. Monday, Jan. 24th, brought him to Detroit by a joint invitation of all the evangelical pastors in the city. The services were held in the Central Methodist Church which seats over 1200 people. The afternoon services were preceded each day by a union prayer meeting conducted by the city pastors. Mr. Meyer preached six times—twice each day. The church in spite of the severest storm of the season, was crowded at each service, and at the last meeting while some 1600 were packed inside, hundreds were turned away from the church doors.

As a speaker Mr. Meyer is most interesting. Fifty-one years of age, though he looks sixty, he is tall, lithe and goodlooking. He has a splendid voice, though not strong, and he has it entirely in command. He makes no attempt at oratory, and yet he is an orator. To the ministers he said: "I have neither silver nor gold. I have not the silver of eloquence nor yet have I the gold of learning." After hearing him address these six large audiences we would say he has both.

What, then, is the message of this man to the churches? A loud, clear, distinct call to a higher life. A summons, at times intensely pathetic in its vehemence, for believers to put the Holy Spirit in His proper place in the heart and in the church. "As you took forgiveness from the hand of a dying Christ, take the Holy Ghost from the hand of a living Christ." And again—"Pentecost differs from regeneration. In regeneration the Holy Spirit is described as being *within*, but in Pentecost and ever after the Holy Ghost is described as being *upon*. He anoints, He falls upon, He equips; and I ask that before this meeting shall close, every one in this audience who has been regenerated by the Holy Ghost shall become anointed, filled, empowered with the Holy Ghost." Much more, of course, was there in the same line of this God-given, much-needed message, which if it is not followed by a splendid work in our churches here will not be the fault of this honored servant of God but of those of us in whose hands the work lies.

NEW STORY OF THE DELUGE.

The *Independent* in a recent number contains a most interesting paper on Pere Scheil's discovery of a new tablet relating to the Deluge found by him in the Constantinople Museum, dating from a time long antecedent to the time of Moses. Every Biblical scholar, as it says, knows that the Hebrew account of the Deluge found in Genesis has been paralleled by two Babylonian accounts, one that of Berosus, a Babylonian historian whose narrative has been handed down to us by early Greek Christian writers, and the other that found on Assyrian tablets by George Smith. Both resemble, and yet both differ from, the Genesis story. Biblical critics have differed as to the age of the Biblical story, the more conservative holding that being written by Moses, it is older than his time and was incorporated by him into the Book of Genesis, while the newer school of critics were, until the discovery of the Tel-el-Amarna tablets, inclined to believe that the story was borrowed from Nineveh or Babylon at the time of the Captivity or not long before it, at which time the Book of Genesis was written.

The discovery by George Smith of a full poetical account of the Deluge, on tablets in King Assurbampal's

library at Nineveh, was of immense interest; but it did not assure us of the age of the Deluge story among the inhabitants of the Euphrates Valley; for it was on tablets written in Assurbampal's reign, that is scarce six hundred years before Christ. To be sure these were said to be copied from tablets in Babylonian libraries, but we did not know how old these original tablets were. Besides, the Deluge story was on the eleventh tablet in a long poem, compiled in twelve books, one for each month, in a quite artificial way, and might belong to a comparatively late period of religious and literary syncretism. The original Babylonian tablets, from which the Assyrian copies were made, were much desired.

Now Pere Scheil has made the discovery. To be sure the record on the tablet does not amount to much, it is such a fragmentary bit; but it is large enough to make it sure that the tablet contained the story of the Deluge; and, most fortunately, the most important part of all is preserved, the eciophon, with the date. It is dated in the reign of Ammi-zaduga, King of Babylon; and we know that he reigned about 2130 B.C. That is, we have here a precious bit of clay on which was written a poetical story of the Deluge, seven centuries before Moses and about the time of Isaac or Jacob. That is enough to make the discovery memorable. We learn positively that the story of the Deluge was familiar to the common people of Babylonia, and therefore of all the East from Syria to Persia. The reader will see that this is an entirely different redaction from that of George Smith; and Pere Scheil suggests that different cities would have their different poetical editions of the story. This fragment belongs to the story current at Sippara, where the fragment was found; and we may suppose that the account given by Berosus was also from the Sippara edition, for Berosus tells us that Xisuthrus (Noah), before the Flood, buried in Sippara the records of the world's antediluvian history. The cuneiform account discovered by George Smith seems to have originated in the city of Surippak; at any rate the Noah of that story came from the Surippak. There are in that account no such passages as we have in this new fragment, which shows that we have to do with another version, we do not know how old, for it is itself a copy from a partly effaced original.

This text is in poetry. It proves that the poetic construction was fixed more than two thousand years B.C. Each line is divided into two hemistichs, as in Hebrew poetry. Literary form was no unfamiliar thing in the time of Abraham.

We learn nothing more from this fragment than we knew before as to the origin of the Deluge story. The history neither of Egypt nor of Babylon finds any place for an historical deluge. The fragment is large enough to show that it is a poem full of polytheistic and mythical details, of which the Genesis version has been thoroughly purged, giving us a tale purely monotheistic, absolutely ethical, and fit to give religious instruction to an unscientific people in the infancy of civilization.

CONVICTION OF SIN.

This means more than the mere consciousness of having done wrong. It includes some sense of having offended God by our wrongdoing—whether any fellow-man has been injured thereby or not. It also involves a recognition of the propriety, and even the obligation, to confess the sin, to make recompense, if that be possible. This recognition may be incomplete, but the seed of it, so to speak, must be an element of genuine conviction of sin. For we must be convicted of sin as *sin*, as something involving moral guilt and to be forsaken and abhorred. The mistake sometimes is made of supposing that real conviction of sin is felt when there is nothing but a vague, superficial sense of discomfort due to evil-doing, which does not involve any real, adequate appreciation of its wickedness and harmfulness.

The value of true conviction of sin lies largely in the fact that it is essential to a deep, vital Christian experience. No one can understand properly the meaning of the atoning life and death of the Redeemer to whom, because of a feebly developed consciousness of his own guilt before God, the need of such an atonement fails to appear profound. And no one can expect to