

# THE HOMILETIC REVIEW.

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## REVIEW SECTION.

### I.—THE MENTAL DEMANDS OF THE MINISTRY.

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THE demands made upon the thought, sympathy, and personal energies of the Christian minister are manifold and pressing. Some of them are along social lines; some of them in the line of local, civic, and philanthropic effort; many of them, of course, in the special and all-important sphere of pastoral duty. Our reference, at present, is to no one of these related demands, but to those which, by way of distinction, may be said to be purely or mainly intellectual. Moreover, in what is said, we shall have in mind only those exponents of the sacred office who have a high and worthy sense of its mental responsibilities, and are conscientiously ambitious to meet its most imperative obligations and realize its noblest ends in this direction. It need not here be said, as if it were a novel statement, that there are not a few ministers of the Gospel who seem to have voluntarily surrendered, at the very outset of their work, all idea of specific intellectual growth, as if such growth were to be expected only in the province of the secular professions.

There are two distinct and yet connected fields in which the clergy are called upon to possess, develop, and express their intellectual character and life.

The one is in the work of sermonizing, as it includes the preparation, composition, and presentation of sacred discourse, while the other and more general field is found in the wide department of collateral study and reading, such study and reading being more or less intimately related to sermonizing itself. The two fields are those of the pulpit and the study. These provinces are characteristically mental, as they represent the minister of the Word as the preacher and the scholar rather than as the pastor and a man among men.

1. The work of sermonizing as a mental exercise.

As stated, such work, in its fullest sense, includes the preparation, composition, and presentation of sermons.

(a) By the term preparation on its mental side, we mean the actual brain-work that is involved in sermonizing, that strictly inventive and productive process to which every preacher must commit himself in order to the best results in the pulpit. "Pulpitizing," as one has oddly called it, exacts what Matthew Arnold terms "straight thinking," close, consecutive, and prolonged mental effort. Nowhere more than in such an exercise are all the higher faculties of the mind, reason, judgment, and imagination thoroughly applied and unified. The sermonizer, to do his best work, must be at his best intellectually. Discourse, in any aspect of it, is the expression of thought, and, when assuming the sermonic form, is all the more thoughtful. What the older metaphysicians named original suggestion is demanded in pulpit preparation, and when such preparation is demanded, as it is in the ministry of to-day, weekly through the year, and generally twice a week, the work becomes simply enormous, and the marvel is that it is done by so large a body of the ministry as ably and successfully as it is. No other liberal profession, it is safe to say, makes such exactions upon sheer brain-force and nervous energy. The legal and medical professions, with their high requirements in the conduct of cases and the diagnosis of disease, make no such claim. The highest journalistic work fails to do it, nor is there any sphere, save that of the higher education, in which absolute mental energy is so essential. To sermonize, as some half-educated and verbose teachers of the truth are wont to do, is one thing; to sermonize as Thomas Chalmers and Robert Hall and Robert South did, and as so many of our ablest clergy are now doing, is quite another thing, and is as much a mental process as solving a difficult problem or writing a technical treatise.

What mental comprehensiveness is needed to see the truth in all its phases and relations! What nice balancing of conflicting views! What mental patience, candor, and courage! What concentration of the mental powers to the specific work in hand! What a delicate adjustment of the sacred and the secular! In a word, how wholly must the sermonizer be master of his mind and of his essential self in order to construct a sermon that is a sermon! Especially in those branches of the Protestant Church in which the sermon is emphasized above all the other parts of worship must these mental conditions be met. There is a wide difference here, as to demand, between the Presbyterian and the prelatric forms.

We are told to think before we speak; so are we to think before we write and preach. Pure reflection is essential as an antecedent to successful sermon-writing—a looking with the eye of the mind directly and continuously into the face and heart of the truth.

What David calls "meditation" is a mental as well as a spiritual habit, and will express itself in sermons intellectually strong and rich and helpful. Too many ministers, as their sermons indicate, think



too little. They scarcely know what abstraction of mind, in its best sense, means, and have formed such a superficial mental habit that it is easier for them to talk, or compose, or read, or even study, than to think, all that they say or do being marked by the absence of intellectual vitality and vigor. "Sit down to write what you have thought," says Corbett, "and not to think what you shall write." This is good advice to the sermonizer.

(b) So as to the composition of sermons.

While there is a valid sense in which this part of sermonizing is literary and has to do, as such, with what is called style, it is not to be forgotten that, in sacred as in secular composition, style itself is, first and last, an intellectual act and method. What Professor Bain has called the intellectual element of style is here in place. Herbert Spencer terms it the philosophy of style. Just to the degree in which there has been an antecedent originating mental work, to that degree will style, so called, take on an intellectual type and commend itself to those who look for substance and mental quickening in what they hear and read. In sermons, as elsewhere, nothing has been fraught with more harm than the pernicious teaching that literary art is a something quite independent of subject-matter, and is rather expected to sacrifice solidity and thought to mere external finish.

Style is in no sense an end in itself, but always takes its character from the mental life behind it, and simply exposes a writer to ridicule when not so interpreted. Thinking is not one thing and composing another, but they are rather different forms of the same intellectual action, and mutually affect each other.

Writing a sermon is simply embodying thought in sermonic form, to reach and affect the minds of thinking men.

The one respect in which the great French preachers of the time of Louis XIV. are open to criticism is seen in the fact that they too often sacrificed subject-matter to artistic form. The school of English divines of which Jeremy Taylor was the center were guilty of a similar error.

(c) So as to the public presentation of sermons in oral form and for immediate effect.

While, in the delivery of discourse, it is true that specific mental elements are less prominent than in its preparation and written expression, still, even here, such elements are present and actively present. Just as composing is a mental exercise to the degree in which thinking has preceded it, so will public preaching be mental in tone and type to the degree in which all the antecedent processes have been such. Though the impassioned and popular features of discourse are more pronounced in delivery than elsewhere, these are to be held in abeyance to what is distinctively mental. Nor are we speaking now of sermons that are delivered directly from the mind without the intervention of pen or paper, nor of sermons delivered from a prepared

brief or analysis. In such a method the process is purely mental and disciplinary. We refer to sermons in manuscript form, and so presented, when we insist that even in their delivery mental factors and functions should be prominent. Something more is needed than mere elocution, as expressed in tone and gesture, and physical attitude and action.

Preaching is far more than "from the teeth outward." It is from the soul and mind outward, the oral utterance—that is, outer-ance—of the writer's most interior self. As style, correctly viewed, cannot be divorced from thought, so oral address must also maintain its ideal relation to the thinking man behind it. There is a style that is mere verbiage, and a delivery that is mere sound, especially out of place in the Christian pulpit, as the poet Cowper has taught us. It is eminently seeming that sacred oratory should be thoughtful, the presentation of truth in such a manner as to affect the conscience and mold the character of men.

## 2. Collateral study and reading.

Here is another distinctively intellectual side of ministerial work, not as primary as sermonizing, but essential to sermonic success, and including an area that is even wider. In fact, the field is limitless, and exacts the best judgment of the student to know what to accept and reject.

There is here, first of all, and quite sufficient in itself, the rich department of biblical study; the original languages of the Bible; textual and exegetical criticism; biblical history and customs; the fertile province of what is now known as biblical theology; the study of dogmatics, apologetics, and kindred subjects. A glance at "The Select List of One Hundred Books," recently prepared by the librarian of Princeton Theological Seminary, will reveal what is to be done in this direction. In addition to this, the public teacher of the Word must have at hand a line of related reading, to which he must give not a few of his valuable hours. No two subjects are more important in this connection than those of philosophy and ethics, and these as intimately affecting each other. History and sociology must also have a place, as also modern science in its bearings on biblical criticism and the development of Christian doctrine, not to speak of English and general European literature as entitled to an important place in the minister's library.

Such is a partial view of the field of study and reading, and who can possibly compass it? The best that can be done is to apply the law of natural selection or elimination; to be jealously eclectic of the best that presents itself in this golden age of books.

Such study and reading, it is to be noted, is an intellectual exercise when rightly pursued. The study must be profound and thorough, and the reading must be studious,—what Bacon would call a reading in order "to weigh and consider" such a quality of work—expressing

itself in the solidity and richness of the sermon. The very word, clergy, in its relation to the Latin, *clericus*, had reference previously to the preacher as a scholar and learned man, in distinction from the laity, as untaught; and, while such a distinction has been largely abolished by the wide diffusion of knowledge among the people, it is still true that the professed teachers of the truth should be thinking and well-informed men, that the "lips of the priest should keep knowledge." Especially is this needful in the age in which we live, when "the schoolmaster is abroad" as never before; when the Bible itself seems to be on trial at the bar of public opinion, and when preachers must "speak that they do know," and impress their hearers as men of decided mental caliber and a wide, liberal learning.

Such are the mental demands of the ministry; and when it is remembered that these are to be met in connection with all the pastoral and social duties of the sacred office, it is perfectly clear that, as there is no profession or calling so exalted in its character and recompensing in its rewards, so there is none that, for a moment, compares with it in the requisitions that it makes upon intellectual faculty and function.

From this discussion, certain suggestions of open questions present themselves, which we submit without enlargement to the thoughtful consideration of the readers of *THE REVIEW*.

(a) The true relation of the intellectual side of ministerial work to the pastoral and practical, and the best methods by which each may be maintained in its proper place.

(b) The need of periodical rest from ministerial labor, the language of Whitefield being here in place, "Lord, I am never weary of Thy work, but often weary in it."

(c) The advisability of an occasional change of pastorate, to modify the mental strain.

(d) Also, of more frequent changes of pulpit among the clergy.

(e) The propriety of reducing the two weekly sermons to one.

(f) The advisability of the repetition of sermons, it being understood that, in such repetition, pastor and people deal with each other in the utmost frankness.

(g) The advisability of collegiate and joint pastorates in the larger and wealthier churches.

These and similar questions arise in view of the exacting conditions of the modern ministry, and will present themselves in different phases to those most deeply interested in their wise solution.

The ministry is, therefore, no place for the man of elegant leisure, for the laggard or the sluggard, or for any man who is not prepared under God to do as Paul enjoins, "spend and be spent" in the service, and to be, as he was, "in labors more abundant, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." This, however, must be said, after all; and

there is no calling on earth in which it is better to wear out by hard work than in that of the Christian ministry. Magnify its toils and trials as we may, it is the best service to which a man can give his hand, and heart, and head.

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## II.—IMPORTANCE OF DECLARING ALL THE COUNSEL OF GOD.

BY C. B. HULBERT, D.D., ADAMS MILLS, OHIO.

MAY it not be well for modern preachers to pay more careful heed to the proportions of doctrine? Biblical truth is a system not, in the sense of a mechanism, put together with tools, but an organism, the product of life. Its unity is not that of the tent which the patriarch pitched, but like that of the oak under whose boughs he found shelter. Like the human body, biblical truth is pervaded by a single life, and all its parts are alternately means and ends to each other. All sermonizing should be carried on with studied attention to this unity. Care should be taken in preaching lest certain themes become favorites, and be discussed with undue emphasis and frequency, and so impair the symmetry of biblical doctrine. It is possible that a cardinal doctrine of the Christian faith may be so dwelt upon in the pulpit in disproportion as to repel the people from it, or to lead them to discredit it as at variance with the inspired oracles. The doctrines of total depravity, Satanic influence, Divine sovereignty, free agency, future punishment, and even the atonement, have been so preached out of harmony with one another and in distortion of the system that to have accepted them as presented would have been to imbibe hurtful error.

Who can count up the churches into which evangelical Christendom is divided and mark the differences between them without feeling the force of the fact that if the biblical doctrines should be preached in all their pulpits for a few years in due proportions, these churches would of necessity hasten toward unity? Denominationalism is little else than a question of emphasis laid upon doctrine, or polity, or mode of worship, or form of ordinance. There are those who think they see signs of progress toward the removal of this offense, but these signs are deceptive, except as preachers agree on the question of emphasis and preach the doctrines of the Cross as they stood related to each other in importance in the Christian system. But the point we make is that the piety of the Church is injured by a failure to preserve, in preaching, balance in doctrine. Fortunate that that force which we call "*vis medicatrix nature*" reappears in the Christian world in the combined action of common sense and common conscience, to defend believers and even impenitent hearers from much of the evil that

would naturally accrue from this source. Because of this beneficent provision of self-defense, preachers, by their ill adjustments of vital truths and their excessive emphasis of some and inadequate emphasis of other doctrines, have not done as much hurt as, undesignedly, they have tried to do.

It is obvious that just so far as the people, in listening to preaching, have been required to fall back upon this inner defense against the extremes of doctrine and disproportionate presentation of truth, the influence of the pulpit has been impaired. Here, now, is an evil to be guarded against; but, in this reference to it, let it not be assumed that it is an evil difficult to escape. Symmetry of biblical doctrine in preaching is easily preserved by one who is controlled by St. Paul's unity of aim, "I am determined not to know anything among you save Jesus Christ and Him crucified." He who studies and preaches the truths of the Bible as they are headed toward, and center in, and cluster upon, and radiate from, the Cross of the Son of God is as far removed from this peril as the East is from the West. "Whom we preach?" We preach truth, but "truth as it is in Jesus"; we preach doctrine, but doctrine as inspired oracle; and these truths and doctrines in abstract forms only, as they lose themselves in their concrete relationship to Christ and Him crucified.

We have no controversy with those who insist that preaching should be introspective and psychological, anatomizing the heart, availing itself of all the intuitive moral and religious forces that may chance to have survived the Fall and still inhere in the desolate soul of the sinner. We deem it imperative that it should put to use the materials of conviction stored in the moral law and drive them, shaped into a plowshare, through the fallow ground of the natural heart. But preaching on such themes, even when it is kept within its proper proportions, must be done as preliminary to something better, laying an emphasis upon its relativity. It must allow itself to be known as only the "voice of one crying in the wilderness." It is nothing, if not a probe feeling in the wound for live flesh and finding it in the cry of the patient pricked in the heart. In its distinctive work the law brings no balm from Gilead. It only whispers of a physician there. It gives only inarticulate hints of one who shall come from Edom, with dyed garments from Bozrah, traveling in the greatness of his strength, mighty to save. It is a "ministration of death" save as it is preached as a prophecy of "the ministration of life," into which it issues. It was not preaching the Gospel to tell the bitten Israelite to inspect his inflamed wounds, or the leper to mark the progress of disease in his infected limb. Nor is it preaching the Gospel to engage the attention of the sinner in self-inspection, whereby he has awakened only a fearful looking-for of judgment and fiery indignation.

I would be understood. I am not saying that the law should not be proclaimed and enforced in the pulpit. Such use of the law is in-



cluded in any comprehensive theory of preaching the Gospel. In dealing with a world lying in wickedness, there are often fitting occasions for the preacher to put on the whole armor prepared for his service in the military storehouse of Mount Sinai. If his people have subsided into a state of somnolent unconcern or torpid indifference, and need to be roused as with the blast of a trumpet, then should the preacher come forth equipped, and having at his command all the seething artillery of the mount that burned with fire. In a series of sermons, every one a resounding battery, he should move steadily forward upon his enemy's works. Then ought you "hear from afar the roar of his rifled ordnance; and, having stormed the strongholds of his foe, and broken his center, and trampled his squares, and turned his staggering wings, you should hear the sound of his imperial clarion," and see him move forward, with all his battalions of biblical truth, in one overwhelming charge. But doing this is not preaching the Gospel. It is simply doing over again the work of John the Baptist in wielding the thunderbolts of Sinai, not the work of St. Paul the Evangelist preaching Christ crucified. Preaching the law is an essential part of the Gospel, and yet such a meager portion of it that, were it the whole, we should have absolutely no Gospel at all. No; anatomatizing the sinner's heart is not preaching the Gospel to him.

In this connection, it needs to be remembered that all those truths of the Bible which are wont to be accounted severe, harsh, somber, gloomy, and by not a few repulsive and abhorrent—such as human guilt, moral inability, Satanic agency, the Divine displeasure, and future punishment—are not the peculiar and distinctive truths of Revelation. They existed prior to Revelation, and are the occasion of it. Independently of the Bible, they are unalterable verities, inhering in the nature of apostate moral beings and in God's natural moral government over them. We cannot conceive of a race of moral beings in the condition of our own, apart from such truths. They are the truths of natural religion which reappear in the Bible—its natural occasion and its background. All the supernatural truths of the Bible are in vital harmony with them, and yet in blessed contrast, as being the distinctively evangelical truths of redemption: all these are clement, genial, inviting.

Be it known that preachers are called in this ministry of reconciliation to preach not the truths of natural religion as the staple of their preaching, but the truths of revealed religion—that is, what are known as the good tidings. Hence men who belong to the clerical profession are called not "preachers of sin," "preachers of guilt," "preachers of hell," but "preachers of the Gospel." While insisting on the facts of sin, guilt, punishment—what are called the severe doctrines—they yet lay the emphasis on the opposite. They do not preach God manifest in nature so much as God manifest in the flesh; not sin do they preach, but its antidote; not despair, but hope; not hell, but heaven.



They preach the doctrines which they can sing. Christian preachers have to do mainly in the pulpit and act with Christian truth; and their mission is not to make their hearers sad, but glad; not to cast them down, but to lift them up; not to enslave with fear, but to give liberty, as to captives. We preach, then, the Gospel; and yet not so much the Gospel as the Cross in the Gospel; and still not so much the Cross as the Ransom on the Cross, crucified and dead; and further, not so much the dead Christ, who was borne by Joseph of Arimathea, assisted by Nicodemus, down into the fragrance and bloom of the garden where there was a sepulcher, but the Living Christ of the World's Easter, and now sitting at the right hand of God the Father Almighty, and whence He is shedding forth His gifts from on high. He it is whom we preach, "foolishness to the Greeks, a stumbling-block to the Jews, but to them who believe the wisdom of God and the power of God."

Preaching which has such a Being for its subject-matter is always fascinating in a world of guilty consciences. Let Mr. Bailey crowd a vast inclosure with the finest specimens of each variety in the animal kingdom, and, adjoining that inclosure, let Mr. Moody spread his capacious tent, standing on a dry-goods box, his audience on rough seats extemporized from a lumber-yard, unaccompanied by any instrument of power save his Bible and the Gospel hymns, and, after a few days of competition, he will draw the multitudes to him and hold them as with hooks of steel, week after week and month after month, while Mr. Bailey, in his menagerie, is left in comparative solitude. In this world of lost men, there is nothing so attractive as a revival of religion. If the offense of the Cross has not ceased, so neither have its charms.

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### III.—THE SECOND SERVICE.

BY DAVID JAMES BURRELL, D.D., NEW YORK CITY.

It is safe to say that nine ministers in ten are troubled about "the second service." In the average church the morning congregation is encouragingly large, but too often at the other appointment the preacher faces a disheartening array of empty pews. (1) There is nothing new in this. It has been substantially the same as far back as the memory of man runneth, and, so far as we know, ever since the institution of the two services. Those who imagine that "the former things were better" will find themselves at a loss to prove it. (2) It would be an easy matter to suggest many reasons for this condition of things: such as family cares, distance from the sanctuary, exhaustion in Sabbath duties, inability by reason of youth, age, or illness, and, above all, spiritual apathy. But nothing is gained by a too close in-

vestigation of causes. (3) The practical question is, *What shall be done about it?*

I. *We may let it continue as it is.* But this is hardly a worthy conclusion to reach, in view of the conceded fact that this service as at present conducted is a failure. (1) It gives the casual attendant an impression of general deadness in the church. (2) Nor is this always a wrong impression; for, as a rule (not without exception), the second service is a pretty fair index of the quantity of life and enterprise in the local work. (3) Not only so, the continuance of a service which is confessedly a failure is sure to depress other departments of work in the long run. A man may be obliged to carry about with him a paralyzed limb, but he would scarcely do so from preference. (4) "Whatever is worth doing is worth doing well."

II. *Give it up altogether.* This raises the question whether the second service has a *raison d'être*. If it is useless, by all means let us dispense with it, and the sooner the better. There is nothing more distressing than a lingering death. (1) No doubt there are local conditions under which this service should be given up. There are country fields where the attendants live so far from the house of worship that it would be preposterous to ask a second attendance. There may, moreover, be churches so constituted as that the congregation (consisting chiefly of parents and others whose Sabbath duties are peculiarly exacting) should be exhorted to content themselves with the services of the earlier part of the day. (2) As a rule, however, the second service is most valuable in just those localities where it seems most difficult to sustain it. It is so, for example, in the "down-town churches." Here it is, in many points, the most important service of the sacred day. At the morning service the families of the church expect to be present, and their pews are generally reserved for them. Strangers understand this, and, unfortunately, remain away. In the evening, however, the pews and sittings are practically free, and (to use the stock phrase) "a welcome is extended to the stranger within our gates." The evening service in the central churches of New York and other large cities is almost exclusively for strangers. What an opportunity! Surely its abandonment would be a confession of extreme weakness. In the great hotels on Manhattan Island there are tens of thousands of wayfarers, most of them probably of church-going antecedents, who ought to be inclined to some house of worship on the Lord's day. If our churches are not drawing them, the fault is probably on both sides, nor should we evade our share of it.

III. *Make it a success. But how?*

(1) Not by using adventitious helps. The hurdy-gurdy plan may attract a crowd for a while, but it presently wears itself out, and nothing is gained by it. A free concert or stereopticon exhibition on Sunday night, however well attended, is generally and justly interpreted as a confession of failure. In all quarters quackery is the last

resource of men who have grown threadbare in legitimate practice, and the world so understands it.

(2) Not by secularizing the service. The subjects announced for pulpit treatment on Sunday evening in certain quarters are such as might be taken up with equal appropriateness in a Mohammedan mosque or Buddhist temple. Some ministers are wont to bait their hooks for young people with such alluring themes as courtship and marriage, reading, amusements, companionship, and the like. Others endeavor to tempt the palate of the spiritually indifferent with topics for the times, and politics affords an inexhaustible field. But this is unworthy. It is doubtless wise, on occasions, to urge uprightness in social and political life, but to play an *ad captandum* tune on those particular strings from week to week is to put shame upon the chief glory of the ministerial office, and to surrender the true coign of vantage which is afforded in the presentation of the saving power of the Gospel of Christ.

(3) The secret of real and lasting success lies in the faithful presentation of old truths. This presupposes three things: (a) a conviction of the reality and tremendous value of those truths; (b) brains, and (c) the baptism of the Holy Ghost. These given, eloquence will take care of itself. These given, there will be no lack of hearers. Dulness is intolerable in the pulpit, when one reflects on the character of the themes presented there. It is an old story how a clergyman asked of David Garrick, "Why is your playhouse full while I preach to empty pews?" and got this for his answer, "Because I set forth fiction as if it were truth, while you preach God's truth as if you didn't half believe it." We in the ministry need to be more and more drenched in the reality of the Gospel. If the things which we declare are true at all, they are gloriously, awfully true. When the saintly Summerfield was dying, he said: "Oh now, if I might but return to my pulpit for an hour how I could preach, for I have looked into eternity!" Would that God would give us clearer eyes to see the things which are unseen and eternal. How then could we preach! How the hurdy-gurdy and the stereopticon would dwindle then! How all religio-secular and politico-ethical and serio-musical themes would make way for the glory of the Cross!

In addition to the foregoing, which—unless the conditions are such as to absolutely preclude the possibility of sustaining the evening service—will insure the congregation, there are some considerations which the wise pastor will not overlook.

First: The pastor should be always in his place. He may be able indeed to secure a "supply" whose eloquence shall far exceed his own, nevertheless the people—except in rare and deplorable cases—prefer their own man. The plan of "exchanging" with neighboring or transient ministers on Sunday night has much to answer for.

Second: The pastor should put his best into the evening service. If he discovers that one of the sermons prepared during the week is

better than the other, he should, by all odds, preach that in the evening. In course of time the people will understand, and will adjust their church-going habits accordingly. It is a true proverb, "Like priest, like people." If the minister slights the second service, his parishioners will be sure to do likewise. Their estimate of its value will be precisely that which he puts upon it.

Third: Nothing is gained by reproving the people for non-attendance. No doubt they are to blame, but probably they would say the same of their pastor. Longfellow, in "The Spanish Student," says, "It is by the vicar's skirts that the devil climbs into the belfry." At any rate, if the devil is to be chased out, the vicar must do it.

Nor is it worth while to coax the people to come. Press the button of industry and they will do the rest. Make it worth their while to attend the evening service. Stop preaching thin and watery sermons; cease improvising. The best of pulpit orators is not worth listening to when he preaches without preparation. Our people are not to be blamed if, under such conditions, they go away feeling, like Tennyson's farmer:

"An' I hallus com'd to's church afore my Sally wur dead,  
An' 'eered um a-hummin' awaay loike a buzzard, clock ower my 'ead;  
An' I never knawed what a mean'd, but I thowt a 'ad summut to saay,  
An' I thowt a said what a owt to 'a said, an I coom'd awaay."

Fourth: The old-fashioned Gospel of the Cross "draws" better than anything else. The Lord was right when He said, "I, if I be lifted up, will draw all men unto Me." It may not be wise always to give the second service a distinctly evangelistic tone, but it is always and everywhere true that the average attendant comes to the sanctuary because he has in his inmost heart a desire to learn the way of salvation, and *he is disappointed when he goes away without hearing about it.* This is one reason why the so-called "liberal" churches are so thinly attended. The people have no permanent use for the Church except as it points the way to the Kingdom of God.

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#### IV.—THE IMPRECATORY PSALMS.

FROM "THE EPIC OF PAUL" (UNPUBLISHED).

BY WILLIAM CLEAVER WILKINSON.

[The conversation between Paul and his nephew, young Stephen, continues and comes to a conclusion. Stephen here first speaks.]

"Bear with me that I need to ask such things,  
But tell me yet, O thou who knowest, tell me,  
Am I then right, and is it, as thou seemedst  
To say, but saidst not, veering from the mark,  
When now almost upon it, so I thought,  
Who waited watching—did the Psalmist old

Commingl: sometimes an alloy of base,  
Unpurified affection with his clear,  
All-holy inspiration breathed from God,  
Lading his language with a sense unmeet,  
Personal spite, his own, for God's pure ire?  
Forgive me, that I need to ask such things."

"Thou dost not need to ask such things, my son,"

Paul, with a grave severity, replied.

"To ask them is to ask me that I judge  
A fellow-servant. What am I to judge  
The servant of another, I who am  
Servant myself, with him, of the same Lord?  
I will not judge my neighbor; nay, myself,  
Mine own self even, I judge not; One is Judge,  
He who the Master is, not I that serve.  
If so be, the inspired, not-sanctified,  
Mere man, entrusted with the word of God—  
Our human fellow in infirmity,  
Remember, of like passions with ourselves—  
Indeed, in those old days wherein he wrote,  
His enemies being the enemies of the Lord,  
And speaking he has voice at once of God  
And of God's chosen, His ministers to destroy  
Those wicked—if so be such man, so placed,  
Half conscious, half unconscious, oracle  
Of utterance not his own, yet in some part,  
That utterance *made* his own, profaning it,  
To be his vehicle for sense not meant  
By the august Supreme Inspiring Will—  
Whether in truth he did, be God the judge,  
Not thou, my son, nor I, but if he did—  
Why, Stephen, then that Psalmist—with more plea  
Than thou for lenient judgment on the sin,  
Thine the full light, and only twilight his,  
With Christ, our Sun, unrisen,—the self-same fault  
As thou committed. Be but thou and he  
Forgiven, of Him with Whom forgiveness is—  
With Whom alone, that so He may be feared!"

Abashed, rebuked, the youth in silence stood,  
Musing; but, what he mused divining, Paul,  
With gently reassuring speech resumed,  
Soon to the things unspoken in the heart  
Of Stephen, spoke and said: "Abidest still  
Unsatisfied that anything from God,  
Though even through man, should less than perfect be,  
Or anywise other than incapable,  
Than utterly intolerant, of abuse  
To purposes profane? Consider this—  
And lay thy hand upon thy mouth, and plunge  
Thy mouth into the dust before the Lord—  
That God Most High hath willed it thus to be,  
That thus Christ found it and pronounced it good.  
Who are we, Stephen, to be more wise than God,  
Who, to be holier than His Holy Son?"

“Amen! Amen! I needs must say amen!”  
 In anguish of bewilderment, the youth  
 Cried out, almost with sobs of passionate  
 Submission, from rebellion passionate  
 Hardly to be distinguished; “yea, to God  
 From man, ever amen, only amen,  
 No other answer possible to *Him*  
 Who is the Potter, in whose hands the clay  
 Are we, helpless and choiceless, to be formed  
 And fashioned into vessels at His will!”

Paul said: “Helpless, yea, Stephen, but choiceless not.  
 We choose; nay, even, we cannot choose but choose—  
 The choice our freedom, our necessity;  
 Free *how* to choose, we are to choose compelled.  
 We choose with God, or else against Him choose.  
 Which wilt thou, Stephen? Thou with Him or against?”  
 A struggle of submission shuddered down  
 To quiet in the bosom of the youth—  
 Strange contrast to the unperturbed repose,  
 With rapture, of obedience that, meantime,  
 And ever, safe within the heart of Paul  
 Breathed, as might breathe an infant folded fast  
 To slumber in its mother’s cradling arms!  
 So had Paul learned to let the peace of Christ  
 Rule in his heart, a fixed, perpetual calm,  
 Like the deep sleep of ocean, at his core  
 Of waters, underneath the planes of storm.  
 And Stephen answered: “Oh, with God, with God!  
 And blessed be His name that thus I choose!”  
 “Yea, verily!” Paul said, “for He sole it is  
 Who worketh in us, both to will and work  
 For the good pleasure of His holy will.  
 As thou this fashion of obedience  
 Obediently acceptest at His gift,  
 So growest thou faithful mirror to reflect,  
 Clear to thyself, and just, the thought of God.  
 Thus thou mayst hope to learn somewhat of true,  
 Of high and deep and broad, concerning Him,  
 Him, and His ways inscrutable with us—  
 Of thyself emptied, for more room to be  
 From God, henceforth, with all His fulness filled!  
 This at least learn thou now, how greatly wise  
 Was God, by that which was in us the lowest  
 To take us and uplift us, higher and higher,  
 Until those very passions, hate and wrath,  
 Which erst seemed right to us, as they were dear,  
 Became to our changed eyes—eyes, though thus changed,  
 Nay, *as* thus changed, sore tempted to be proud—  
 Become, forsooth, unworthy symbols even  
 To shadow God’s displeasure against sin!  
 To generation generation linked,  
 In living long succession from the first,  
 To nation nation joined, one fellowship  
 Of man, through clime and clime, from sea to sea,  
 Thus has by slow degrees, our human kind



Been brought from what we were to what we are.  
 Thus, and not otherwise, the chosen race  
 Was fitted to provide a welcoming home,  
 Such welcoming home! on earth, for Him from heaven—  
 The only people of all peoples we,  
 Among whom God could be Immanuel  
 And be in any measure understood,  
 Confounded not as of their idol tribes.  
 And we—we did not understand Him so  
 But that we hissed Him to be crucified!  
 So little were we ready, and even at last,  
 For the sun shining in His proper strength!  
 After slow-brightening twilight ages long  
 To fit our blinking vision for the day,  
 The glorious sun arising blinded us,  
 And maddened! We smote at him in his sphere,  
 Loving our darkness rather than that light!"

Therewith as for the moment lapsed and lost  
 In backward contemplation, with amaze  
 And shame and grief and joy and love and awe  
 And thanks, commingling in one surge of thought,  
 At what he thus, in sudden transport, saw,  
 Paul into silence passed, which his rapt look  
 Made vocal and more eloquent than voice.

This Stephen revered, but at last he said:

"O thou, my teacher in the things of God,  
 That riddle of wisdom in divine decree,  
 Whereof thou spakest, the linking in one chain  
 Together one fast bond and consequence,  
 Of all the generations of mankind  
 And all their races, for a common lot  
 Of evil or good, yet speak, I pray, thereof,  
 To make me understand it, if I may.  
 Why should Jehovah on the children wreak  
 The wages of the father's wickedness?"

"Shall not the Judge of all the earth do right?"

"Yea, doubtless, yea; but that—how is *that* right?"

"His way is in the sea," said Paul, "His path  
 In the great waters! Would we follow Him,  
 His footsteps are not known! Blessèd be God!"

"Amen! Amen! Forevermore amen!"

As one who bound himself with sacrament,  
 Assenting, without interrupting, said  
 Stephen, and Paul went on: "Yet this note thou:

It is not on the children, such by blood,  
 That God will visit the iniquity  
 Of fathers; the children must be such in choice,  
 As well in spirit, must be the father's *like*—  
 And there another mystery! (For deep  
 Sinks endless under deep to who would sound  
 The bottomless abyss of God's decree.)  
 The children ever, prone and prone, incline  
 To follow where the fathers lead the way—  
 The children, yea, must do the father's deeds,  
 Then only share the father's punishment.

This, by that prophet-mouth, Ezekiel's, God  
 Taught, with expostulation and appeal  
 Pathetically eloquent of love  
 With longing in our Heavenly Father's heart  
 That not one human creature of His hand  
 Be lost, but all, turn and be saved.  
 Nay, even from Sinai's touched and smoking top  
 Was the same sense of grace to men revealed.  
 For what said that commandment threatening wrath  
 Divine, in sequel of ancestral sin,  
 To light on generations yet to be?  
 Said it not, 'On the children?' Yea, but heed,  
 It hastened to supply, in pregnant words,  
*Description of the children thus accursed.*  
 'On the third generation and the fourth  
 Of them that hate Jehovah'—wicked seed  
 Of wicked sires, and therefore with them well  
 Deserving to partake one punishment.  
 And now consider what stands written next.  
 Deterrent menace done, to fend from sin,  
 Allurement then, how large! to righteousness.  
 If first the warning filled a mighty bound,  
 All bound the grace succeeding overflowed.  
 Oh, limitless outpouring from a full,  
 An overfull, an aching, heart of love  
 In God our Father! Mercy to be shown,  
 Not to two generations or to three,  
 But to a thousand generations drawn,  
 A bright succession, to unending date,  
 Of them—that 'fear and worship'? Nay, that *love*  
 God for their Father and His will observe.

But, Stephen, enough for now of such discourse."

## V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY WILLIAM HAYES WARD, D.D., NEW YORK CITY.

### WHO WERE THE HITTITES?

THE question here asked is the chief puzzle of Oriental archeology. It is a question, perhaps, to be avoided until further decisive light has been secured; and yet, from every side of kindred investigation, this question is constantly arising, to tantalize the student until he is really compelled, against his will and in despite of lacking evidence, to meet it and settle how near an answer it is possible to come. In this short article we may indicate some of the conclusions to which adventurous scholars are inclining.

For us who approach the East by way of the Bible, and no less for the undevout historian, the Hebrew Scriptures are a chief source of information about the Hittites, to be supplemented and explained by Egyptian, Assyrian, Armenian (Vannic), and Hittite monuments. All these sources are constantly receiving fresh study, and new Hittite monuments are being constantly discovered.

The Bible account distinguishes two groups of population to which it gives the designation Hittite. The first of these are the Hittites of the South. The genealogy of nations found in Genesis x. makes them a branch of the

Canaanites, mentioned next after Zidon, the first-born of Canaan, and before the long list of tribes beginning with the Jebusites and ending with the Hamathites. We are told that they belonged to that branch of the Hamitic stock which dwelt between Zidon and Gaza, and yet as far inland as Hamath, and which were later "scattered abroad." They are established in Palestine in the time of Abraham, who bought of the sons of Heth at Hebron, in the southern part of the land of Canaan, the cave in which he buried Sarah. Esau took two of his wives from the neighboring Hittites, much to the offense of his mother. We find them still a part of the Canaanite population up to the time of Joshua and the Judges, and mentioned, next to the Canaanites, in the frequent lists of the tribes of the land. They still existed in the times of the Kings. David's friend Abimelech was a Hittite, and so was Uriah, the husband of Bathsheba, who became mother of Solomon. Indeed Bathsheba was very likely herself also a Hittite, in which case Hittite as well as Moabite blood was in the family from which our Lord descended. Solomon also affected Hittite wives, although he put an end to the *quasi* independence of this with the other Canaanite tribes, and with his reign they disappear.

The Hittites of the North occupy a much more obscure and yet a much more honorable position in Bible history. Indeed, it was only after Egyptian records had demonstrated the existence of a powerful Hittite kingdom that the Northern Hittites were clearly recognized in the Bible. Their country is called "the land of the Hittites." When David numbered the people, Joab went as far as "the land of Tahtim Hodshi," which is a corrupt reading for "the land of the Hittites," to Kadesh, the city on the Orontes. Solomon had commercial dealings not only with Egypt and the Kings of Syria, but with "all the Kings of the Hittites." So powerful were they in the days of Jehoram, son of Ahab, that the report that the King of Israel had hired the Kings of the Hittites to help him caused the sudden flight of the army of the King of Syria.

We thus have two Hittite peoples mentioned in the Bible—one a feeble, scattered tribe, almost identified with the Amorites and Canaanites, with no political influence or settled home, living in Palestine; and the other a powerful confederacy of kings in the North, with armies and a well-established power. The genealogical table of Genesis seems to imply that they had an identical origin, in which case the Southern Hittites were a small detached branch of the greater stock. The small, insignificant class of Palestinian Hittites is frequently mentioned in the Bible, while the important Northern power is so blindly alluded to—is so concealed by a corrupted text—that it was hardly recognized, and its meaning was not understood until the monuments revealed its significance.

It was the Egyptian records of Rameses III., describing his victories at Kadesh and his subsequent treaty with the King of the Hittites, that first restored this great people to history and explained the meaning of the biblical references to the Hittites of the North. Then came the Assyrian records, telling of a long succession of wars with Syrian Hittites, ending with the total destruction of their kingdom. It is not my purpose now to give any running epitome of their history as thus recorded, although it would be of no little interest, but only to state what is the latest view as to the origin, race, and language of the Hittites, uncertain as the conclusions may be.

And very uncertain they are. New material is constantly being discovered—fresh Hittite inscriptions; but until they can be certainly deciphered, conclusions will be doubtful. Only two very short bilinguals are known, of but a word or two each, and they give very little help. We may dismiss the attempted decipherments and translations of Major Conder and Professor Campbell as based on entirely false methods; and we can say little better of the efforts of Mr. Ball, or even of M. Halévy. Whatever hopeful results have been obtained have been along the path first laid out by Professor Sayce, and since followed in part by Thomas Tyler, M. Menant, Dr. Jensen, and Dr. Peiser. I cannot

here detail their methods or results, but only state that by comparing certain characters with Cypriote signs, and observing the situation of other signs, it is plausibly concluded that certain characters are ideographs meaning king and country, and that certain others have probable syllabic value; but Professor Sayce would not venture—and no scholar is more venturesome—to translate a connected inscription (and many of considerable length are now known), or to decide even from the words deciphered what was their language. We may, then, say that the great riddle of decipherment is yet unsolved.

Nor is there any agreement yet as to the race and language of the Hittites, although the latter is no sure index of the former. They may have been Turanian, or Aryan, or Semitic, for aught any one yet certainly knows. The biblical Hittites had Semitic names; but they lived in a Semite country, and would have adopted Semite speech. There are long Semitic inscriptions, almost pure Hebrew, found in Zinjerle, in Cilicia, right among characteristically Hittite remains; but the Armenians also were dominant in this region. When we come to examine the names of their kings that have come down to us, they resist certain analysis, so that we are by no means sure of their linguistic relations, a fact which seems to shut out the Semitic and to suggest a Turanian or Mongolian race, or possibly Aryan. As pictured on the Egyptian monuments, they might very well be Mongolian, but some of their own sculptures are of a marked Jewish type.

We may say that the predominance of evidence points to their being of a Mongolian origin. In the sixteenth century before our era the Egyptians knew of a people called the Kheta, or Hittites, in North Syria. During the following centuries they spread south, reaching Aleppo, Hamath, and Kadesh, where Rameses III. found them, new, in the height of their power, and where he engaged in battles with them at their southern outpost of Kadesh. They now ruled to the banks of the Euphrates, over Cilicia, and a considerable part of Asia Minor. Afterward they were broken up into a number of separate kingdoms, which were separately conquered by the Assyrians, and their political existence came to an end about 720 B. C.

The Hittites probably originated in that part of Armenia where the western Euphrates, the Halys, and the Lycus approach each other. They followed the Euphrates down to Carchemish, while the Halys Valley took them down to Cappadocia. Those that followed the Euphrates came under the influence of both the Babylonian and the Egyptian civilization, while in Cappadocia they were less affected. As the former entered the region between the Euphrates and the upper Phœnician coast, they merged with a previously existing Canaanite people, who used a Semitic language and had a considerable culture, among whom they and their language were at last lost, just as the Hittites in Canaan were regarded as sons of Canaan in the time of Joshua.

The great advance of the Hittites into Syria is explained by the devastation of that country by the Egyptians under Thothmes and his successors. The fall of the kingdoms of Mitani and Naharina, on the Euphrates, was another element in their favor. At the time of Rameses III. they occupied Naharina, Arvad, Aleppo, Kadesh, Carchemish, Gozan, Cilicia, Commagene, and the land of the Homeric Dardanians, Mysians, and Mæonians. Their king, Khita-sar, or King of the Hittites, had rallied to his help his followers from Asia Minor as well as Syria. Where was their chief capital has not yet been discovered—not at Kadesh or Carchemish, but perhaps in Cappadocia or Cilicia. While the battle of Kadesh limited their movement south, they probably continued their progress in Asia, and have left their monuments as far as Smyrna.

The Hittites are still a puzzle. The probability is that they were a Mongolian people, who accepted Babylonian and Egyptian art and mythology, and served, with the Phœnicians, as the intermediaries from whom the Greeks received the influence of those two oldest civilizations. The Bible presented them simply as a *nomina umbra*; the monuments show them, as yet, but as a great ghostly presence, visible enough, but which escapes the hand that would grasp it.

## SERMONIC SECTION.

THE DEMAND OF HUMAN NATURE  
FOR THE ATONEMENT.

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*How should man be just with God?—*  
Job ix. 2.

I. OUR subject is the Atonement, and facts in human nature which demand it. For many Christians religion is full of joyful shocks and glad surprises. We at first receive its doctrines upon the authority of the Scriptures and the Church. Our beliefs have not the happy strength which comes from seeing either how or why they are true. But when, to aid our faith, we inquire after the philosophy of doctrines, we are agreeably surprised to find that they finally and fairly rest upon the conscious realities of our own nature. Religion can account for all its principles and doctrines by an appeal to the facts of our being. Whenever we hear a "Thus saith the Lord," we may read its answer upon the pages of the spirit's consciousness, and, glancing upward into the face of God, pronounce, as did the well-instructed scribe to Jesus. "Well, Master, Thou hast said the truth."

The doctrine of reconciliation with God through the atoning death of Jesus is confessedly the chief and, in some respects, the most obscure doctrine of the Christian religion. Nevertheless, belief in its general features is essential to any honest acceptance of the Gospel. Without discussing obscurities, I wish, in aid of faith, simply to point out how true it is to all the facts of human nature. And as I attempt to do so, we may all well utter the prayer of Milton in beginning his "Paradise Lost:"

" . . . Thou, O Spirit, that dost prefer  
Before all temples the upright heart and  
pure,  
Instruct me, for thou knowest . . .  
. . . What in me is dark,

Illumine; what is low, raise and support;  
That to the height of this great argument,  
I may assert eternal providence,  
And justify the ways of God to man."

II. "How should man be just with God?" It is not a question that is raised by recent ethical culture or by the progress of man in moral development, as some have thought. It is as old as the human soul, as ancient as the sense of sin, as universal as humanity, and is heard in all the religions. Here in this Book of Job—written in no one knows what far-off age, or where, or by whom, distant amid the mists of antiquity—we have its full statement. Beneath the burning skies of primeval Arabia, this mighty problem is debated by an Arab sheik and his three friends.

First, (1) Bildad, the Shuhite, states the incontrovertible premise from which the discussion starts—a premise grounded in universal consciousness, and axiomatic in its truth: "Behold, God will not cast away a perfect man, neither will he help the evil-doer." That is to say, God makes an everlasting distinction between and a difference in His treatment of righteous and unrighteous men. The prophecy and the philosophy of eternal heaven and hell is there, germinal in the word of a Bildad.

(2) Then up speaks Job: "I know it is so of a truth. But how should man be just with God? If he will contend with Him, he cannot answer Him one of a thousand!" Oh, measureless depth, and truth, and pathos of that confession! "All we, like sheep, have gone astray, and turned every one to his own way." "Where is the righteous man?" "There is none that doeth good; no, not one."

(3) Despondently, Job continues: "If God will not withdraw His anger, the proud helpers do stoop under Him. How much less shall I answer Him, and choose out my words to reason with Him?" That is to say, all our repent-



ances and righteousnesses, upon which we so much rely, are, for the nakedness of our need, but as filthy rags. The cry for mercy, instead of justice, must be our only plea. "Eyes was I," says Job, "eyes was I to the blind, feet was I to the lame, the blessing of him that was ready to perish came upon me, and I made the widow's heart to sing for joy; but these 'proud helpers'—these goodnesses of mine—do stoop and fail and shrink and shrivel and consume before the fiery breath of God's infinitely perfect law and burning holiness."

(4) Then Job continues again: "I am afraid of all my sorrows. I know thou wilt not hold me innocent."

"All my sorrows." There is the remorse, the hell that is in me, the sense of justice unsatisfied, "I am afraid of them!" And this is the torment—to dwell forever with an unappeased, unstilld conscience, in the presence of right and God.

(5) Then Job resumes once more: "Neither is there any daysman betwixt us, that he might lay his hand upon both!"

Ah, the blessed Christ, the Mediator, our Daysman, laying one hand on Justice and the other on our guilty heads, our Atonement, making God and man to be at one in peace—He had not come!

"Neither is there any daysman betwixt us, that he might lay his hand upon both!" Brothers, do you see now why Abraham and Job and all the ancient kings and prophets longed to see the day of Christ, and how hard it was for them to die without the sight? "We have no daysman!" Oh, the pitifulness of the world's anxious watching for Jesus for four thousand years! Oh, the abysmal depth of longing in that word, "We have no daysman," and "How should man be just with God?"

And then, for all we are told, that desert colloquy stopped there, in utter sadness and gloom. Oh, if some one of us had only been there, and had been able to smite out and drop into the

abyss the years that intervened between Job's day and Christ's! Or, if we could have led John the Apostle up to that company of Job and his three friends, and could have bidden John speak up, with clear tone, on their debate, and had him say to those ancient Arabs, as he said to us: "If any man sin, we have an advocate with the Father, Jesus Christ the Righteous. And he is the propitiation for our sins, and not for ours only, but also for the whole world!"

How glorious it would have been, had we been there, with the years between dropped out, and could we have seen Paul walking somewhere near, as he did in those same districts of Arabia for three years, and could we have beckoned to him and said: "Paul, you philosopher, you logician, you man inspired, come here and give Bildad, and Job, and Elihu, and Zophar some light on this discussion!" And then Paul would have come and laid down, first, in his methodical way, the proposition: "All men have sinned and come short of the glory of God." And then Job would have said, "True, Paul, sadly true, but what next?" "Why, Job, and the rest of you, you are justified freely by His grace through the redemption that is in Christ Jesus!" "How is that, Paul?" "Why, sirs, God hath set Him forth to be a propitiation, through faith in His blood, to declare His righteousness for the remission of sins that are past." "Is it true, Paul? 'Sins that are past'—'Remission'—that is what has been troubling us; it cannot be!" But Paul says it again, in his exact, positive way, and insists upon it. "To declare, I say, at this time his righteousness, that he might be just and the justifier of him which believeth in Jesus!"

And then they are satisfied. And now Job, and Bildad, and Zophar, and Elihu spring to their feet upon the desert sands, and, with John and Paul, lift their eyes and hands heavenward and cry with one voice: "Unto Him that hath loved us, and washed us from our



sins in His own blood—to Him be glory and dominion, and honor, and power, forever and ever. Amen.”

III. But let us come directly to the matter in hand. I affirm, as a matter of Christian experience, that all the necessary features and implications of the orthodox doctrine of the Atonement are true to the facts of human nature. When I say the orthodox view, I mean that view in the highest form of its statement, the substitutional view, namely, that Christ's death becomes an actual satisfaction to justice, to that sense of justice which exists in our own bosoms and in the bosoms of all intelligent creatures, and which, in the nature of things, must be a duplication of the sense of justice within the bosom of God himself; that Christ's sufferings and death become an actual satisfaction to justice for our sins that are past, when we accept it as such by faith. And the proof that it is a satisfaction, the evidence that it does take away the sense of demerit, the feeling that we owe something to justice, is that we are conscious it does. The proof that it does satisfy the ethical nature of man (which nature is an image of that of God), the evidence that it does take away the hell of an accusing conscience, that it does make us to be at peace with ourselves and so at peace with God, that it does satisfy the demand that crime must have its penalty, is that it does. We rest the whole matter back upon consciousness—consciousness, the sole, final, all-sufficient human arbiter of truth. The philosophers have sometimes voted consciousness down and out by large majorities, but it refuses to stay down and out. It comes back and asserts itself. “A man just knows it, sir,” as Dr. Johnson said, “and that is all there is about the matter.” All that we Christians can do, all that we need to do, is to have the experience of it, and then stand still and magnificently and imperiously declare that it does, for we feel it to be so. Men may tell us that it ought not to be so; we will rejoice that it is so. Men may declare

that it is impossible that a just being should suffer for an unjust; what do we care for their abstract theorizing in the presence of facts that the whole universe confesses? They may say that our sense of right and wrong is very imperfectly developed, or we would not derive peace from the thought that an innocent Being has suffered in our stead. Well, I suppose the orthodox Christian Church, Catholic and Protestant and Greek (for they are at one in this matter), can afford to match the correctness of its moral perceptions, the height of its ethical development, against anything else in this world.

Against our experience the world can make no answer. Any attempt at an answer is an impertinence. What are the facts? We felt that we had sinned; that something was due to justice as a penalty, and we accepted in our minds that the death of Jesus should be for that penalty. Accepting it, we found our instinct of justice satisfied. We had peace. That is the whole story—facts in consciousness myriads of times repeated. I pass by, then, for the present the doctrine that Christ's death was needed for our example. That is true, but it does not reach up to what I am talking about. I pass by also the other truth, that it was necessary to manifest God's hatred of sin to man, and to uphold the dignity of his government. This is true, but does not reach up yet to what I want to say. We seize the subject at the deepest and the innermost. We aver that man feels his sin needs propitiation, and that, if he will, he may find that the death of Christ meets that need.

IV. Let us go outside distinctively Christian experience and note some facts in human nature which show its trend toward the Atonement in Jesus.

(1) We aver that repentance and reformation alone will not satisfy the sense of right in man. Some who have theorized regarding the way in which man may be just with God and self say they will. Let us see.

(a) Twenty-five years ago, a friend

of mine, a boy, under circumstances of great temptation, stole, and then had to lie to conceal the theft. He did not afterward have courage to confess and restore. The opportunity to own his sin and to make restitution soon passed away forever. Within a few years, he has assured me that the memory of that early, only theft yet lies heavily upon his soul, and that he can never feel at ease until that matter is somehow made right. Standing by this blazing fact in experience, I aver that the moral sense demands satisfaction. Repentance is not enough—he has repented. Reformation is not enough—he has never stolen since. Still he cannot answer God nor himself. He is not innocent, and the "proud helpers do stoop under him."

(b) "On a rainy day," says Knight, in his *History of England*, "somewhere about the year 1780, a man of advanced age stood bareheaded in the market-place of Uttoxeter, England, making strange contortions of visage, while he remained for an hour in front of a particular stall. It was the renowned Dr. Samuel Johnson, the lion of English literature, who had come from Litchfield to this small market town to subject himself to the penalty of rough weather and mocking bystanders, for expiation of an act of filial disobedience which he had committed fifty years before. His father was a bookseller, who died in 1731—a proud man, struggling to conceal his poverty. Being on a sick-bed, he had requested his son Samuel to attend the bookstall at Uttoxeter. The young student had come home from Oxford too poor to complete his academic career. "My pride prevented me from doing my duty," he writes, "and I gave my father a refusal." Half a century that refusal weighed upon his heart, and now, in his old age, and at the zenith of his fame, Samuel Johnson comes back to stand in the market-place at his father's stall, to get rid of the haunting condemnation, if he can. Repentance and reformation were not enough.

Propitiation of his own sense of right was necessary. He and my friend go and stand beside Job in the desert yonder, and say with him, "I am afraid of my sorrows. I know that Thou wilt not hold me innocent." They do not hold themselves innocent. It seems to me there is something about this act of Samuel Johnson that is like a cry out of the depths of human nature for the atoning work of Jesus of Nazareth.

(c) Let me add some more specimens of the innermost feelings of representative men which look in the same direction. Byron was not a man given to superstition or flightiness. In his "Manfred," he is known to have spoken out the facts of his own guilty heart. There he says:

"There is no power in holy men,  
Nor charms in prayer, nor purifying form  
Of penitence, nor outward look, nor fast,  
Nor agony, nor, greater than them all,  
The innate tortures of that deep despair  
Which is Remorse without the fear of Hell,  
But all in all sufficient of itself  
Would make a Hell of Heaven—can exorcise  
From out the unbounded spirit the quick  
sense  
Of its own sins, sufferings, and revenge  
Upon itself."

Now, recollect that this is poetry. In poetry we get the deepest philosophy—there the heart speaks. It has no voice but the voice of nature. Poetry that is poetry is the truest thing in this universe save God. It is of no value, it is not poetry, if it is not true to nature. Byron speaks true to nature when he declares not prayer, nor fast, nor agony, nor remorse, can atone for sin or satisfy the soul. Is there not in the confession of that volcanic spirit a fact which looks toward man's need of Calvary?

(d) I take down my Shakespeare and open it at "Macbeth," that awfullest tragedy of our tongue, matchless in literature for its description of the workings of a guilty conscience, to be studied evermore. Lady Macbeth—King Duncan having been murdered—walks in her sleep through her husband's castle at night bearing a taper in her hands.

PHYSICIAN: How came she by that light?  
SERVANT: Why, it stood by her; she has  
light by her continually; 'tis her command.

As she walks, she rubs her hands.  
A servant explains:

"It is an accustomed action with her to  
seem thus washing her hands; I have known  
her to continue in this a quarter of an hour."

Then Lady Macbeth speaks:

"Yet here's a spot.  
What! will these hands ne'er be clean? . . .  
Here's the smell of the blood still; all the  
perfumes of Arabia will not sweeten this  
little hand!"

Is there not something there which  
sounds like the echo of Job's words in  
the desert: "I am afraid of all my  
sorrows?"

Does not Lady Macbeth, walking at  
night and repenting of her crime and  
washing her hands in dreams from  
Duncan's blood, look as if an accusing  
conscience and the sense of justice un-  
satisfied could make its own hell? As  
she wanders there and wrings her hands  
and moans in her sleep, that appears to  
me as if the Old Book spoke true to  
facts when it tells of a "certain fearful  
looking-for of judgment and fiery indignation  
which shall devour the adver-  
saries" who are unatoned for.

(2) Still further, I aver that the  
moral sense is never appeased until  
atonement is somehow made. The  
atoning stroke must fall somewhere,  
even though it be upon himself, before  
a man can be at peace with himself.  
That is a profoundly instructive, be-  
cause profoundly true, series of passages  
in Coleridge's tragedy of "Remorse,"  
which sets out this fact. "The guilty  
and guilt-smitten Ordonio is stabbed by  
Alhadra, the wife of the murdered Isa-  
dore. As the steel drinks his heart's  
blood, he utters the one single word,  
'Atonement!' His self-accusing spirit,  
which is wrung with its remorseful  
recollections, and which the warm and  
hearty forgiveness of his injured brother  
has not been able to soothe in the least,  
actually feels its first gush of relief  
only as the avenging knife enters, and  
crime meets penalty." Ordonio, shortly  
dying, expires saying:

"I stood in silence, like a slave before her,  
That I might taste the wormwood and the  
gall,  
And satiate this self-accusing heart  
With bitterer agonies than death can give."

That seems to say to me that nothing  
will give the soul peace but atonement  
of some kind.

V. I think, therefore, that if you  
could bring Job and his three friends,  
and my acquaintance who stole in his  
youth, and Dr. Johnson, and Byron,  
and Shakespeare, and Coleridge here  
to-day, they would see, eye to eye, and  
agree upon some things in the name of  
facts in human nature.

(1) They would agree that Repent-  
ance alone does not make a man to be  
at peace. All this company had most  
bitterly repented.

(2) They would agree that Reforma-  
tion was not sufficient. My friend and  
Dr. Johnson and Manfred had reformed;  
but still, there the sin stood in their  
past, unalterable—looking, looking,  
looking with fiery eyes that scorched  
their souls.

(3) They would agree that the guilty  
soul's remorse, its "biting back" upon  
itself, was its own hell, enough for its  
punishment.

(4) They would agree that the mind  
so sternly demands that atonement be  
made, somewhere and somehow, that  
it will sooner offer its own bosom, as  
Ordonio did, than that its own sense of  
justice should go unsatisfied.

(5) They would probably agree with  
Socrates, when he says to Plato, as some  
of you may have said to-day: "Per-  
haps God may forgive sin, but I do not  
see how He can, for I do not see how He  
ought." That is to say, "I do not see  
how the man who has sinned can ever  
be at peace."

(6) And then I aver that, if the years  
between could be dropped out and  
Paul could join that company and say:  
"Behold the Lamb of God, whom God  
set forth to be a propitiation by His  
blood, to show His righteousness be-  
cause of the passing over of the sins  
done aforetime, that He might Himself

be just and the justifier of him that hath faith in Jesus"—if Paul could say that to them, and that company could accept Christ as their Daysman, transferring by sincere repentance and faith their guilt to him, and consenting in their minds that he should discharge its penalty by His body and blood, then I aver, in the name of millions of Christians, that they would find peace. I aver that the damning sense of indebtedness to justice would be taken away. I aver that, instead of an inward hell, they would find an inward heaven of humble gratitude and rapturous adoration for the Infinite Love that bought their own salvation away from themselves with His body and blood upon the tree.

And I aver that this feeling of indebtedness to justice, which is alike in the bosom of God and the bosom of man, being satisfied, Job and his friends, and my friend, and Samuel Johnson, and Byron, and Shakespeare, and Coleridge, and all sinful men would spring to their feet and say, with John and Paul and all that other company of the saved in heaven: "Unto Him that hath loved us and washed us from our sins in His own blood, to Him be glory and dominion and honor and power, forever and ever. Amen!"

Such are a few of the facts in the consciousness of men which a brief survey enables us to notice. The logic of human nature is Christ. No Humboldt, or Cuvier, or Darwin, with keen scientific eye, ever noted such an array of physical facts, all bearing toward one end in the physical world, as we find in the moral realm, all tending toward Jesus. Tertullian claimed that the testimony of the mind was naturally Christian. His claim is just. Men may rail at these facts in consciousness; they may declare that they make God a Moloch, and that the doctrine of the Atonement is the bloody invention of gross-minded men, but the facts remain still, and their scientific trend and drift is wholly toward the Blessed Man of Calvary. We assert, in the name of

human nature itself, that when you and I go into the Unseen and stand before the blazing throne, in view of our past sins, we will not have the courage to urge any other plea there than Christ.

If any one does not feel so now, he is drugged with sin; he has taken opiates; he is not himself. Brother men, in your past lives you have done wickedly. You may not feel the hell within to-day, but you have felt it, and you will feel it again some time. When Dante, the poet of the "Inferno," used to walk the streets of Florence, the people would point after him and say, "There goes the man who has been in hell!" Some of us Christians have been in hell, the hell of an awful conviction for sin—past tears, past prayer, past the power of words to tell the spirit's agony of shame and horror!—when we have known what David meant when he said, "I have roared by reason of the disquietness of my spirit." Sinners say, sometimes, the Church does not believe any longer in a literal hell of fire and brimstone. If we do not, it is because we know of a so much worse one that it is puerile and trivial to speak of one composed of material elements. Righteous men may thank God that He gave us a glimpse of it in this world, where matters might be mended; and I pray that the worldling's view of it may not come too late to do him any good!

I do not want to go up and stand before God in my own righteousness, for I know, better than any other man, what will be uncovered there. I would not want my past life and thoughts, inside and out, revealed here before you to-day; and I know human nature well enough to know that there is not a man or woman of you all that could afford to have all the secrets of your heart disclosed. You have a fair-enough outside, but if this congregation knew about you to-day what God knows, you would not need any other hell. Brothers, sisters, what shall we do when we stand before God in that day when the secrets of all hearts shall be

made known? Fly, I beseech you in the name of all the shame, all the torment that the guilty soul can feel! Let us fly to the open wounds of Jesus! Let us avail ourselves of the great sacrifice He has made for our sins.

In all the endless ages of heaven, we will not want to be outside the radiant asbestos robe of Christ's righteousness. Outside Him, heaven itself would be a hell. And, if we are saved, we will never feel anything but humility at the sight of our sin, and gratitude at the vision of the Atoning Blood that bought us, and made us just with the demands of our own moral nature and just with God.

### LYNCHING.

BY REV. J. A. C. McQUISTON [UNITED PRESBYTERIAN], NORTH LIBERTY, O.

*Hate the evil and love the good, and establish judgment in the gate.*—Amos v. 15.

"Words fitly spoken are like apples of gold in pictures of silver." These words in the text were fitly spoken. Wrong-doing had reached enormous proportions in Israel when the Prophet Amos delivered this command of the Lord. "Every one did that which was right in his own eyes." Men had little regard for the rights or interests of others. Deceit, fraud, oppression, and violence were daily practiced. Might made right, good was evil reported, and he that "spoke uprightly" was hated. For these reasons, as the Prophet says, in verse 13, "the prudent kept silence in that time, for it was an evil time." Men had gone on in this way unpunished and unproved until true religion was a thing of the past; Divine Law had become a dead letter with them. Not only that—the seats of judgment, located at the gate of the city, were polluted, and justice was defeated and despised.

In opposition to this state of things and as the remedy for it, the Prophet gives this injunction, "Hate the evil

and love the good, and establish judgment in the gate." Although spoken to Israel of old, yet every true believer feels the present and personal application of these words. They express just what God would have every man do. They should be taken as the rule by which every Christian man, at least, regulates his conduct.

There are persons who seem to think that a certain amount of wrong-doing is necessary; at any rate, no attention should be given to it. True, some sins are in themselves more heinous in the sight of God than others and must be dealt with more sharply, but even the smallest sin should not be trifled with, for death is in it. The habit of disregarding the smaller evils soon cultivates the disposition to pass the gravest offenses by, unpunished and unrebuked. This goes on for a time, and soon good men stand with sealed lips while the worst iniquity is being committed before them. In this way society falls into a most demoralized condition. Such is the explanation for the state of affairs in Israel when this command was given; such is the explanation for the state of affairs in every community where sin is rife. Things go unrestrained from bad to worse until, at length, property and even life are in jeopardy.

Some three years ago our village was in bad repute because of the thieving frequently going on within and about it. That began. I am told, with the stealing of chickens and such things "just for fun," as some are wont to express such affairs. It was laughed at by the baser sort of people, who called the boys "smart." The good people said little and did nothing. Hence those engaged in it went on unrestrained until burglary was the result. And today North Liberty is looked upon by persons at a distance from here as a den of thieves, while, in fact, it may justly be considered a very moral community. It will take a dozen years of most untarnished deportment to take away the stigma of those few months.



Adams County, and North Liberty in particular, has passed through a serious episode in her history. A most unusual circumstance has taken place. For more than a fortnight the subject which has been most in the minds of the people, and has made a lasting impression upon the community either for good or evil, was the lynching of the alleged criminal Roscoe Parker (colored). Had this thing occurred a hundred miles from here, or even half that distance, we would not have thought of it further than to have formed our impression of the character of the people among whom such a thing would take place. But having occurred right in our border and having been reported in the papers near and far as connected with Cherry Fork, it places a stigma upon us which makes every upright citizen burn with indignation. It is a matter directly and deeply affecting the moral character of the community and the individual. For this reason it must be brought into the pulpit, where its real character and effect can be exposed in the true light. It is from stern sense of duty, stimulated by righteous indignation, that I have resolved to speak concerning it this morning. There may be those who delight in a subject so novel and well adapted to draw attention, but to me it is positively repulsive.

The excitable, fractious, illiterate class of people, upon whom such things have the most uncertain and dangerous effect, are filled with imaginations and suppositions concerning it. The intelligent, sober-minded people are deeply considering the affair. While they recognize that it is not right, yet they feel that there is something done very wrong in dealing with offenders before the law, which must be met in some way. It is the desire to benefit this class especially that I speak on this subject. As I do so, I keep in mind the fact that I speak to Christian people. For this reason I do not offer such thoughts as I would if endeavoring to influence a mob from such work, nor even for the purpose of accusing those

implicated in this thing. For I am persuaded there is no one who worships here that had the slightest thing to do with that lynching. Nor do I believe there is any one in this community that had any hand in it whatever. But I speak to those who have it in their power to determine what the moral character of this community shall be, and, being the largest representation of God's people in this county, it must exert a wide influence. I speak to those who feel the responsibility God has placed upon them as their "brother's keeper." I speak to those who recognize the bare intimation of God's will as a binding obligation, and are influenced by it more than by the most urgent reasons of man.

I have nothing to say particularly concerning the lynching of the suspected criminal—Parker. It is not different from other cases of that character. I wish to speak more generally concerning lynching as a mode of action. The first consideration to which I would call your attention is :

1. The importance or sacredness of human life.

The voice of God thunders with tremendous power throughout the Scriptures announcing His jealous concern for the life of man. He has appropriated one-tenth part of the great laws engraved upon the tables of stone to impress men with a right regard for human life. If there were no other declaration in God's Word respecting it, the Sixth Commandment alone enshrines the life of man as precious to his Creator—"Thou shalt not kill." Each word in that command falls heavier than the preceding. It is God who gives to every man life. He has a great and eternal purpose in doing so, and that it may be esteemed and preserved inviolable, He has issued that great prohibitory command. Hence, unless God has given other directions concerning life supplementary to that prohibition, no man can take the life of another under any condition whatever without incurring the wrath of God and resting the stain of



murder upon his soul. What is murder but a violation of the Sixth Commandment? And what is a violation of the Sixth Commandment but taking the life of a man without Divine authority? If that commandment had not been given, there had been no such thing as murder. The killing of a murderer is wrong, not because it agrees or disagrees with the wishes and opinions of men, but because God has said "Thou shalt not kill."

This sacredness with which God holds every human life and teaches men so to do may be seen still further and even more pointedly in the fact that no man is justified under any circumstances whatever in taking his own life. God permits it neither by direct teaching nor example. There is not an instance given in Scripture of self-murder except in men of the most infamous character, such as Saul, Ahithophel, Judas, and others of like stamp. Jonah dared not lay hands upon himself, although he was disappointed and tired of life. Even Job, in extreme poverty, bereavement, and suffering, just the kind of a case to commit suicide, was not permitted for a moment to meditate the taking away of his own life. But he says, "All the days of my appointed time will I wait till my change comes." If God has given to no man the permission to end even his own life under any consideration, how much less excusable is man for taking the life of another except he has the clearest Divine authority for so doing?

For still further proof of the sacredness with which God regards every human life, let me point you to a most significant and striking fact. Turn in your Bibles to the 9th chapter of Genesis. Noah and his family have just come out of the ark. From the murder of Abel, indeed from the fall in Eden, wickedness became so prevalent that all the race is destroyed by God save one family. In this 9th chapter the world is beginning anew. Almost the very first direction that God gives to the new beginning race is concerning

His jealous regard for human life. Now read the 5th verse: "Surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man." At the close of the following verse we are told the special reason for God's great jealousy for human life: "For in the image of God made He man." How dare any one unauthorized presume to destroy the tabernacle of flesh and blood in which God has enshrined the image of Himself? In consideration of these things, how can a man lay violent hands upon himself, much less another, and be free from the stain of blood?

2. Here, the question arises, How, then are those guilty of manslaughter to be punished, since God forbids man to take the life of another even though he deserves to die? This leads me to call your attention to a second consideration, viz., the civil law. In this we find the solution of the matter. Such things must be committed to the civil law. To that end was it instituted. Here some rash one may say, Is not the law executed by men—men, too, who often fail to do their duty? Why has one man, even though he be an officer, better right to put to death a criminal than another, if the popular voice says the man is guilty? I would reply to such questions in this way: How do you know what the popular voice is? You have taken no ballot of the people. You have listened to only a few voices. Moreover, the popular voice is generally uttered without any definite knowledge in the matter. On the other hand, the people have chosen certain officers whose business it is to make a thorough and impartial investigation of such things and deal with them according to a fixed code of laws with which the people are not generally conversant, even were they all equally capable. If those officers do not do their duty, that is another consideration altogether. That is what it is your duty to look after. The officers are the custodians

of the laws and you are the custodians of the officers.

Still further: Not even the appointment by the people is sufficient to justify even an officer to inflict the punishment in question or, in fact, any punishment whatever. If he had no higher authority than the people, he would be a murderer himself. Whatever is a violation of God's laws neither the decision of one man nor the votes of millions can make right. People too often overlook that fact. It is because God has issued His authority for the execution of the manslayer that the officer, and he alone, has this right. This is the force and meaning of the command given to Noah at the same time with the words already quoted, "Whoso sheddeth man's blood, by man shall his blood be shed." Were it not for that command and other passages contributing to the same thing, not even an officer, although the unanimous choice of the people—however good he may be—would be justified in taking the life of the vilest criminal. God did not defend even Moses for slaying the Egyptian to save the Israelite.

That you may see this point still more clearly, let me emphasize the truth just intimated, viz., that God is the author of civil government. We all believe this to be true. Hence a single passage or two will suffice to impress this fact. "By Me kings rule and princes decree justice," God says by the wisdom of Solomon. Turn in your Bibles to Romans xiii. 1 and read these words: "Let every soul be subject to the higher powers. For there is no power but of God. The powers that be are ordained of God." Hold your Bibles open at that place for a moment and answer for yourselves these two questions: If God has appointed certain officers for the punishment of crime, or rather ordained for that purpose the office, which they willingly hold, do they not become criminals in the sight of the law for resisting the ordinances of God if they neglect the duty or defeat the purpose of that office? Does it

not, then, become the duty as well as the right of the people, for whom God has instituted civil government, to demand that the laws shall be enforced and see to it that they are? As "rulers are a terror, not to good works but evil," so should the people be a terror not to good rulers, by failing to support them in good measures, but to evil rulers. Here is the other question: Since God has commissioned officers, duly selected by the people, for the execution of His will in civil affairs as well as religious, is it not defying God for any man or number of men to take that work into their own hands? More than that—is it not anarchy and even murder when it ends in the taking away of life? Now read the 2d verse of that 13th chapter, "Whosoever therefore, resisteth the power resisteth the ordinance of God, and they that resist shall receive to themselves damnation."

Murder, my friends, is taking the life of a human being, for which God has given you no authority or permission, it matters not how deserving of death he may be nor how loud may be the clamor of the mob for that death. Human life is sacred to God, and He would have men regard it so. He has fixed the conditions under which life may be taken away and leave no stain of blood upon his hand who does it. These, I conceive, are, briefly, self-defense, lawful war, and public justice rightly administered. Whosoever goes beyond these conditions must surely be guilty of murder.

3. Let me direct your thoughts now for a little time to the origin and nature of mob action, lynch law, or whatever any one may be pleased to call it.

In new countries it originates, in part, because there is no established law or courts of justice before which guilty ones may be brought. I don't understand, however, that in such instances it is of a violent or brutal nature, but conducted generally in the best possible manner. In such cases it may be justified, for it is not done in violation of law, there being as yet no law estab-

lished, and partakes somewhat of the nature of self-defense. Yet it is important to note that every State at a very early stage of its development has removed the trial and punishment of offences out of unlicensed hands and committed this high trust to men especially chosen because of judicial fitness and impartiality. Such cases, therefore have nothing to do with the matter in hand, further than that they show conclusively the inadequacy and wrong of lynch law even under the most necessary and urgent circumstances. Such necessity is by no means the cause of mob action in organized communities or States. It springs from three causes, I apprehend—all of these, perhaps, entering into each case of lynching, one or the other of them predominating as the circumstances might be.

The mob arises from overwrought excitement of the feelings and fears of the people. If people under intense excitement are generally incapable of doing things right even in matters of little importance, how much less competent to decide so great a matter as criminal justice? Cool, impartial investigation and consideration of the affair is entirely out of the question, if they had the right to decide. What would be your opinion of the decision of a judge or juror given under wild excitement? That of the populace is threefold worse, for it feels no responsibility.

The mob originates also from malicious designs. Mean men of one class seem inclined to despise mean and suspicious men of another class, and desire to have them out of the way. Here comes in race distinction. To know the extent to which this will go, note the condition in the South, where color is arrayed against color. This, of all causes of lynching, is most to be condemned, for it has not the shadow of excuse; yet I fear it predominates in almost every case.

Lynching arises, too, because of the defeat of the civil law. But lynching does not better the matter in the least. To be sure it gets one man—dangerous

he may be—out of the way, but at what an awful cost! Because one man has incurred the wrath of Almighty God by killing his fellow man, will a half-dozen or score of men, it may be, stain their hands with murder also by killing that man because the penalty of the law has not been executed upon him? That is only adding murder to murder. The evil in that case is not with the first criminal, but with those who should have executed the law, or who cause its defeat. If they are dealt with effectually, the evil will be cured. Nothing else will accomplish any good. A cancer on the head cannot be cured by a cutting off a diseased toe. The surgeon's knife must be applied at the seat of the evil. No community can purify its members, much less its courts of justice—or rather injustice—by murdering its criminals. Such a course is not punishment, although death may be the penalty deserved. Punishment, to be such, must be inflicted by the authorized executives of the law. Then, and only then, is it punishment. Otherwise such an act can be nothing else itself than crime. Do you now ask, What is the remedy for all this? You have it right in the text: "Establish judgment in the gate."

Now note a few brief points concerning the moral, or rather immoral, effect of such actions upon society.

It sets an example of disregard for law. It says, in effect, the law is weak and insufficient. Obey it when it suits you, otherwise do as you please. My friends, that is anarchy almost full grown. A man does not need to be German, he does not have to come from Italy, to be an anarchist. Any man, native or foreign, who excites civil disorder and defies the laws is entitled to that appellation.

It gives encouragement to violence. It teaches to strike while you have a seemingly good excuse.

It diminishes man's regard for the value of human life. It destroys his feeling of personal responsibility for his fellow man, and develops the Cain-

like disposition, always ready with the insolent reply, "Am I my brother's keeper?"

It embitters the class to which the guilty or suspected one belongs. I would have you note this carefully. The criminal classes fear and dread punishment. To be such, as we observe, it must be inflicted by proper authorities. But suffering meted out by the unlicensed hands of a mob makes others vindictive, malicious, rebellious. Just punishment does good and has a healthy effect on a community. Mob action never does. Its tendency is to increase rather than to decrease crime.

Before closing, I wish to enter my protest against the recent case of lynching. In this others join me, as I have it from their own lips, and I even see in the faces of this whole audience that they are together in this thing. If men from our neighboring towns wish to commit such deeds, why do they not do their work on their own territory, where they will get the credit (?) for it? Surely they consider it an act of justice and public good, else they stand without excuse and self-condemned. Yet workers of righteousness do not usually select the night season and go under mask to perform their public benefactions. I have no charge to make against any save this: The good people of this community did not raise their voices in condemnation of this thing as they should have done. You could do nothing to stop this occurrence, perhaps, but you could do much to prevent a repetition of it.

Lynching is an utter disregard of the value placed on human life by God, and a positive breach of His righteous command. It is a defiance of the laws of the people, for whom God has appointed government unto justice, and He holds them responsible for it. It fails utterly to secure the benefits and ends of just punishment, which those of criminal tendencies feel keenest. The end reached may indeed be that deserved, yet the end in no degree justifies the means. It is justice meted out by the

officers of law that has a restraining power over evil. It is counterfeit justice that is purchased at the price of wrong.

### THE DIVINE GUEST—A COMMUNION SERMON.

BY W. S. PRYSE, D.D. [PRESBYTERIAN], CARLINVILLE, ILL.

*And ye shall say to the good man of the house, The Master saith unto thee, Where is the guest-chamber where I shall eat the passover with my disciples?*  
—Luke xxii. 11.

OUR Lord in His earthly life was not a resident, but a guest in this world. He dwelt among men as a guest, as one who had no earthly home of His own. He was born not at the home of His mother, but in a distant village at a public inn. And the first two years of His life were spent as an exile from His native land and as a guest in a foreign country, to which Mary and Joseph were obliged to flee with Him to save His life. During the whole time of His ministry, also, He was a guest, now here and now there, among His friends, who gladly entertained Him whenever they had the opportunity. No house, no home, no place of His own to lay His head had He, but from place to place He went on His heavenly mission, tarrying in the homes of His devoted followers or of any others who would receive Him. At times He stops in the home of Peter, and at others in that of James and John, or of their parents, Zebedee and Salome. At one time we observe Him stopping with the converted publican, Zaccheus, in Jericho; and He was often entertained in the home of the sisters Martha and Mary and their brother Lazarus, in Bethany. At least once we see him at dinner in the house of their relative, Simon. In these and other homes He was a most welcome and honored guest.

But there were other places, as in a certain Samaritan village of which we read, where He was not received, and

every house was closed against him. In such cases he patiently turned away and pursued His journey to some other village or town. And thus, to the last day of His earthly life, He was a guest among men. On the very night when He was betrayed we find Him a guest in Jerusalem, in the house of one whose name is not given us. There it was that He ate His last Passover with His disciples and transformed that ancient fast into the Sacrament of the Lord's Supper, the memorial feast of His atoning death and redeeming love. On the day when this Passover was to be eaten, He gave His disciples, Peter and John, directions by which they should find a certain house in Jerusalem. Entering that house, they were instructed to say to the owner: "The Master saith unto thee, Where is the guest-chamber where I shall eat the Passover with My disciples?" Though we have no explicit information regarding this good man, we may reasonably infer that He was one who knew the disciples and the Master also, and was, in fact, himself a disciple. Whether Jesus had a previous understanding with him with regard to eating the Passover at his house, at least we know that he had the guest-chamber, a large upper room, ready furnished, and that he was willing at once to place it at the disposal of the disciples, that they might there prepare for that last sacred scene which has such precious significance to His people for all time.

Thus our Lord was the guest of another on the last night before His crucifixion; and just previously He had been the guest of His devoted friends in Bethany. And thus we see that Jesus went about as a guest among men, abiding during His stay in each place with those who willingly received Him, and quietly turning away from those who refused Him. Now this fact is very significant and instructive.

1. It indicates, first of all, the relation which the Lord from heaven chose to assume and to sustain toward this world and toward individual human

souls. He owns this world, for He made it. And yet it was not His home; He was but a visitor here. Heaven was His home, and on earth He lived His human life as a guest among men. This position He strictly maintained to the last, and by so doing He virtually said to men wherever He went: "I come to you as a guest; receive Me, entertain Me, if you will; if not, I turn to others, who will." And this is the attitude which He still sustains toward the world. He is the great and Heavenly Guest of humanity. It is true that He is rightful King of humanity, and that He will come to the world the second time in His glory, as Lord of all, to reign and to judge mankind. But until that second coming in glory He holds His rightful Lordship in partial or temporary abeyance; and in the mean time He presents Himself to men in a more lowly guise. He comes to them as He first came into our world, as a stranger who seeks to be received and entertained as a friend, as a would-be guest, knocking at our hearts, knocking at our homes, for admission.

Through His Gospel He says to men: "I will gladly be your guest and friend, if you will freely welcome Me, if you will make room for Me, if you will throw open the door of your hearts to Me. Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him and he with Me. Patiently and long I knock; though admittance is My right, I force Myself upon no one. I must be freely received or not at all. Open to Me if you will; but if you will not, I turn from you to others, for many there are who give Me a glad welcome." It is thus that the Divine Guest makes His way through the world and through the ages, as He did of old through Galilee and Judea on His heavenly mission of salvation to men. It is thus, as He is freely welcomed into human hearts and lives, that He extends the heavenly blessings of His presence among men. He offers Himself as the Divine Guest to each



heart, and only as such will He consent to be received. In this He has a gracious purpose, born of Divine Love and Wisdom. He will not fully assert His kingly right and authority. He will not exert His power to crush opposition and subdue men by force. No; He will be received and entertained freely, without compulsion or fear. This, we must acknowledge, is entirely just and fair, as well as most gracious, condescending, and kind. It forms an accurate test of the spiritual affinities and tendencies of men's souls. It indicates, humanly speaking, the potential character of each soul. Thus it becomes a fair criterion by which men's treatment of the Heavenly Friend shall determine His treatment of them. As they receive Him in this world, so will He receive them in the world to come. Those who entertain Him as a welcome Guest here shall in turn be entertained by Him as welcome guests there.

In this world He is the Divine Guest, but in heaven, His home, He is the Gracious Host and Lord of all. There they who have been His willing entertainers on earth will become His honored guests, and He whom they admitted to their hearts and homes as a Divine Guest will receive them as their heavenly and eternal Host. It is for this purpose that He offers Himself as a guest to men; that He may reciprocate their reception of Him; that He may become their Heavenly Host in turn: that as they freely, gladly receive and entertain Him, He may freely, gladly receive and entertain them. It is with this gracious, loving, merciful purpose that He so persistently and consistently maintains the position of a guest in the world.

His purpose in this matter is beautifully indicated in the Sacrament of the Lord's Supper. There He assumes the position of host to His people, and receives them to His table as His guests. But He does this in a sacramental or symbolical way, to prefigure the relation which He shall sustain to them in heaven. The sacrament is a type, a

pledge, and a presage which the Lord Himself has given us, to assure us that He as our host shall welcome us to His heavenly home and entertain us there forever. He would first be our guest, that He might afterward be our eternal host. He requires us to open the door of our hearts to Him in order that He may open the door of heaven to us. He would sit down to sup with us in the upper room of our lives, that He may cause us to sit down to sup with Him in the eternal mansions above. He desires to receive from us here below the best that we can bestow, the best entertainment and service that in our poor ability we can render, in order that He may make us a glorious return, lavishing freely and richly upon us the munificent hospitalities of heaven.

Now, in this view of Christ's attitude toward the world, should not the question, or rather the gentle demand, which the Lord addressed through His disciples to the unknown householder of Jerusalem come home to every one of us and to every one who hears the Gospel message, as a personal demand, or at least an urgent overture? Is not the Gospel a message to each one of us, saying, "The Master saith unto thee, Where is the guest-chamber where I may lodge with thee?" Christ would be our Guest, not for a day or a night, but for life. What have we to say to His demand? What *have* we said to it? The householder of old was prepared for the demand. He had the upper chamber of his house in readiness for the Master's use, and the Lord was welcome to it. No doubt it was a real joy to him to have the Master as a guest in his house. How stands the case with us? You also are householders, every one of you. Your own being—your rational, spiritual nature—is your house in which you dwell, the house which you control, a house with various apartments, with lower and upper rooms. The question which the Master puts to you is this: Where is the guest-chamber where He may dwell with you? Is there an upper room in this house of

yours, furnished and reserved for His use? Is He your Heavenly Guest, a present friend, abiding with you, honored, served, ministered to with all the means at your command? Think of those who during the time of His earthly ministry enjoyed the exalted honor and delight of entertaining the Lord Jesus in their homes, and to whom the thought of it remained a holy joy and inspiration to the end of their days. But we may receive Him as our guest as truly and entertain Him as acceptably as did those believers in the days of His bodily presence among men. In fact, the Christian life may be said to consist in receiving and entertaining the Lord Jesus as a guest. From this point of view we gain a very instructive and inspiring conception of Christian living.

II. Let us, then, consider a little more in detail what is involved in the idea of entertaining a guest.

1. There is certainly implied in it the fact of his presence in your house. A guest is one whom you receive and welcome into your home as a friend, to partake of your hospitality during the time of his stay. His presence with you is a fact of which you are clearly conscious, and with a view to which you act in certain respects, especially in your domestic arrangements. Now, Christ should certainly be the guest of the Christian in some such sense as this. An abiding consciousness of His presence as a cherished friend, of His actual presence by the indwelling of His Spirit, is surely a vital and most desirable experience of the Christian life. The believer so opens his heart to Christ by faith that the Lord ever after remains a real, indwelling presence in that heart. And the sense of His presence is the chief joy, strength, and security of the Christian life. By His all-pervading Spirit, which is His all-pervading consciousness, He is personally, consciously present as a guest in the heart of every one who so receives Him. This is no mere figure of speech or mythical sentiment. It is a fact for

which we have His own positive assurance repeatedly, variously given. His assurances to this effect are literally fulfilled in the presence of His people with His Divine Spirit, given according to His own promise.

The Eternal Father is known to us through the Son, and the Son is present with us by His Spirit. The Divine Spirit is Christ Himself, everywhere consciously present with His people and dwelling in their hearts. And it is the privilege of every believer to realize this presence continually, to live and act in the sense of it day by day. Christ the indwelling guest of the heart, the ever-present friend and companion of the life, this is the wondrous and inestimable truth which is the strength and glory of the Christian, in the sense of which lies the secret of all true, and consistent, and victorious Christian living.

2. It is also implied in the entertainment of a guest that the best the house affords is at his service for his comfort and enjoyment. You treat a guest to the best you have, the best you can provide, especially if he be one who is worthy of honor, one whom you hold in the highest esteem. You assign to him the best sleeping apartment, or at least one that is equal to any. You give him free access to the best rooms of the house—the parlor, sitting-room and library—and you make them as pleasant for him as possible. You set before him at table the most inviting food that you can procure or prepare. You would not think of sending him up to some poor, little attic room, of shutting the parlor against him, of putting him off with scanty scraps of food, the poorest in the house. No person with any self-respect, or any spirit of true hospitality or courtesy, would treat a guest with such rudeness and neglect. While your guest remains with you, the kindly instinct of hospitality urges you to do all in your power to make his stay with you pleasant and enjoyable to him. I can say truly that during my life I have been a guest for a longer or shorter

time with hundreds of families in various parts of our land, in the homes both of the wealthy and of the poor, and I cannot recall an instance in which I was not cordially served with the best the house afforded.

The application of this to the spiritual entertainment of our Divine Guest from heaven is obvious and plain. It is true that Christ has a creative right to the best and to all that we have. But He does not stand upon His rights with us. He takes no means to extort from us His due.

He permits us to hold and control all as our own, and comes to us simply as a guest. The free service and free-will offering of the heart are all that He desires. He values nothing else; He will accept from us nothing else. But if He condescends to come to us, and we receive Him as a guest, is it too much to say that we ought to serve Him with the best in our lives? Should we not be ashamed to do less than this? The Lord from heaven, the great Friend of man, the Divine Guest of the world, who deigns to dwell in our poor hearts, can we put Him off with less than the best we have, with some small portion of our lives, with some paltry excuse of service, with some mean, obscure corner of our hearts?

Think of it. Can it be possible that any of the Lord's people treat Him so that they reserve the best of everything for themselves, their families and friends, and bestow what little may be left upon their Heavenly Guest? How can we do this and maintain our self-respect? How can we do this and look forward with joyful anticipation to the time when the guest we have so slighted here shall receive us as our host in the heavenly world? But perhaps there are none among His people who treat Him so. Perhaps there are none who consider their own comfort first, their own wants first, their own pleasures first, their own selfish plans first, and then give a little thought afterward to His service, His interests, and His wishes. Perhaps there are none who

throw open the main apartments of their souls to the world, to its pleasures, gains and ambitions, and crowd the Lord Jesus into some neglected corner. Perhaps there are none who exert their powers in the service, and expend their possessions in the enjoyment of themselves and their nearest friends and dole out to the Heavenly Friend the broken fragments and remnants of their lives, their abilities, and their means. But I say no more. I leave the solemn question to your own reflection and decision. But surely this Divine Guest ought to have the first and best place in our hearts, and the first and best service of our powers.

3. Again, there is another fact with regard to the entertainment of a guest which we shall do well to consider. It is this: that the presence of a guest, especially of one who is honored or loved, has a decided influence upon the conduct of all the members of the family, and also upon their care of the house itself. In his presence every member of the family feels that he is upon his good behavior. Every one is careful to observe perfect courtesy of manner, and to use only words of kindness toward each other. Pleasant smiles and agreeable tones are the prevailing order. If there be any inclinations of a contrary nature in the family, the presence of the guest exerts a wholesome restraint upon every such tendency, and, in addition, special care is taken to keep the house in neat and orderly condition. All this is right and proper, for it would be gross rudeness to permit a guest to hear and see what would be offensive and make a painful impression upon him. If this is true with respect to an ordinary earthly guest, what must be, or at least what ought to be, the effect of the presence, consciously realized, gratefully cherished, of the Divine and Holy Guest from heaven? Should He be permitted to dwell in the heart in the midst of sinful disorder, surrounded by the offensive clamor of selfish, angry, and evil passions? Surely not. The presence of this Blessed Guest ought to

shame into silence every sinful clamor, and drive out every evil thought and feeling.

To entertain the Lord as our guest is to set the soul in order as well as we may, to cleanse it from whatever is offensive to His sight, and to put a watch upon the life, that nothing be said or done that shall be painful to His pure and loving Spirit—not that we shall always succeed in doing this in every particular, but the sincere desire and effort to do so will be acceptable to Him, and His grace will ever be ready to cover all shortcomings with Divine forgiveness. The presence of Christ as the guest of the heart is an influence which tends to expel all evil from the soul. The felt and cherished sense of His presence is a sanctifying power in the believer's character. Christ and sin cannot dwell amicably together in any heart. He will not remain where sin is suffered to remain. As we fully realize and appreciate His presence with us, we become vigilant and diligent to cleanse our hearts from all evil, and to regulate our lives according to its own holy teaching. What a restraint upon every wrong tendency is the consciousness of His blessed presence! There is nothing like it to preserve us from sin, to deliver us from temptation, to promote in us the growth of every pure desire and holy principle. For this reason, as well as for the debt of gratitude we owe Him, we should seek to preserve, ever vivid, within us the sense of His presence as our lifelong friend, our honored and beloved guest.

4. One thought more I commend to your reflection. The entertainment of a guest implies association or fellowship with him. When you have a guest in your house, you give him as much of your time as you can spare from other duties, not only to contribute to his enjoyment, but that you also may enjoy his society. You do not leave him entirely to himself, to pass the time alone as best he may. But you engage in conversation with him; you devote much of the time to social fellowship.

If Christ be our guest, then we should enjoy conscious fellowship with Him; we should hold frequent converse with Him; we should often speak to Him, and listen to His voice speaking to us in return. Is He our guest, and yet do we avoid Him, seldom speaking to Him, seldom, if ever, conversing with Him, never taking delight in His society? Do we never sit down with Him in quiet converse of the spirit? If we do not, how can we say that we have received Him as our guest? If we have indeed thrown open the door of our heart to Him and given Him a welcome, we shall certainly have sufficient appreciation of His presence to devote a little time now and then to spiritual converse with Him.

A Christian who treats his Divine Guest with silent indifference, who comes and goes before Him without a word, who feels no impulse to speak with Him in prayer and finds no pleasure in holding converse of the spirit with Him, can such a thing be? Can a Christian heart be voiceless, wordless, prayerless—knowing nothing of prayer except as a perfunctory form, and nothing of the joy for grateful, loving meditation upon Him who is the Christian's best friend? No; prayerful converse with Christ is the vital essence, the chief joy, and the hidden strength of the Christian life. In prayer, in the study of His words and works, in meditation upon His truth and love, we should often hold converse and realize our fellowship with the Lord of all grace and glory. It is good for us, good beyond the power of words to express, to sit at the feet of this Blessed Guest, as did Mary of old, and listen to His gracious teachings.

Guest of the heart, guest of the world, have we no room for Him; shall we refuse Him a place in our lives; shall we withhold from Him the best place, the supreme place? Who, then, shall be our Divine Host, to welcome and entertain us on high? It is His own demand: "Where is the guest-chamber of thy soul, prepared and furnished for

Me, that I may abide with thee through life, and thou with Me through eternity?"

### SAVED BY HOPE.

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*For we are saved by hope.*—Rom. viii. 24.

HOPE is that something which David Hume calls "the real riches." Paul refers to it very often in his epistles. He says it is one of the things which abide. "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. And now abideth faith, hope, charity, these three; but the greatest of these is charity." How long hope will abide, Paul does not say. Whether it will go with us into the beyond seems to be an open question. Love will. It is clearly eternal. Faith will some day be exchanged for sight. Hope will be lost in glad fruition. Hence the remark of Colton: "Hope is manifestly terrestrial. Its very existence must be lost in the overwhelming realities of futurity. The future can have no room either for fear, or its opposite, hope, for fear anticipates suffering, and hope enjoyment; but where both are final, fixed and full, what place remains for either? Fear and hope are of the earth earthy—the pale and trembling daughters of mortality—for in heaven we can fear no change, and in hell no change is to be feared."

It is not alike clear to all persons that faith and hope will not be needed in the other world. It is, I think, clear to all, they are needed in this. They have been likened to "twin-sisters, both beautiful as they can be, and very often mistaken the one for the other." "Between them," says a well-known writer, "there is this clear difference, that while 'hope expects, faith inspects; while hope is like Mary, looking upward, faith is like Martha, looking

atward; while the light in the eyes of hope is high, the light in the eyes of faith is strong; while hope trembles in expectation, faith is quiet in possession. Hope leaps out toward what will be; faith holds on to what is. Hope idealizes; faith realizes. Faith sees; hope foresees. Faith is the substance of things hoped for, the evidence of things not seen; hope is the anchor of the soul, sure and steadfast, entering into that within the veil."

Our text says, "We are saved by hope." Ordinarily, we do not think of hope as performing this office. Elsewhere in the Scriptures we read that "we are saved by FAITH." In another place it is distinctly stated that "we are saved by GRACE." I am quite sure most of you will recall other passages in the Bible, where it is said "we are saved by Jesus Christ." It is just such seeming contradictions as these that the critic likes to get hold of. He makes the most of them against the Bible, without trying to see if they could not be honestly explained and harmonized. If he will not do this, we must. Without attempting any learned or labored exposition of this passage of Scripture, let us agree that it is only doing as we ought to do with any book, to try to catch the meaning of the writer—to interpret his words in their connection. When Paul says hope saves, he may mean in a different way from faith, or grace, or the Lord Jesus. There are different kinds of salvation. A man may be saved from drowning, from bankruptcy, from violence or despair without reference to the salvation of his soul from sin and death. It will be fitting for us to inquire if the apostle had not some special thought of this kind in view when he wrote these words of the text.

If we examine this 8th chapter of Romans, we shall find he is dealing with the subject of suffering as the result of sin, and by what means we may hope, eventually, to find deliverance. Indirectly, he shows that sin has brought its pain and penalty on all creation.



"We know," he says, "that the whole creation groaneth and travaileth in pain together until now. Even we who have been redeemed from the condemnation of the law, and from the curse of sin, have not as yet been freed from its consequences. We suffer from its effects every day of our lives, and we shall so long as we live in this world. But this is not to be to us an occasion of sadness and despair, because a time of entire exemption is coming. We have been adopted into God's redeemed family through the redemption purchased by Christ. We are going where sin and suffering cannot come. Even these poor bodies, so full of aches and pains, are to be redeemed. This is our hope, and in this hope we wait with patience, confidence, and uncomplaining. "For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we hope with patience wait for it." It is with a desire to illustrate and enforce this truth of the text, for your comfort and encouragement, that I ask you to consider two or three things further about this hope, which, in order to distinguish it, I will call Christian Hope. The first thing which I wish to say about Christian Hope is that it is

#### I. A SAFE HOPE.

Hope is a part and power of human nature. But all hope is not Christian, and is not safe or sure. All men have hopes, but not good hopes. Some natures are more hopeful than others, and some hopes are better than others. The Bible says bad men have hopes, some of which can never be realized. "The hope of the hypocrite shall be cut off." "The hope of the unjust man perisheth." How many men have hopes that are built on an insecure or false foundation! Life is full of blighted hopes, and yet the only thing that makes life tolerable to thousands of persons is their hope. Some are hoping, as it were, against hope. They have been disappointed times without number, yet somehow they hope again, and

when hope gives out all is gone. Then come collapse, mental disorder, madness, suicide. Oh, how many such instances there are—blasted hopes and ruined lives! Human hopes are so treacherous. They are so often ill-formed and poorly founded. They are like the house that was built on the sand. When the winds and the floods come and beat upon them, they fall, and oftentimes great is the fall of them—great in its calamity and consequences. Such, too often is the case with hopes built on human promises—on the gains, pleasures, friendships, fortunes of this world.

Christian hope is a safe hope, because it builds on the promises of God, which cannot be broken. Whatever He has promised for this life—pardon, peace, prosperity—if the conditions of the promise are met, hope is never disappointed. Experiencing so much of God's goodness here, we surely can trust Him for whatever is promised hereafter. So the Psalmist says: "Happy is he whose hope is in the Lord his God." And Jeremiah echoes the same thought when he says, "Blessed is the man whose hope the Lord is." These testimonies could be supported from the experience of thousands of God's children, showing that there are no blighted and blasted hopes when they are built on the sure promises of God's word, since all the promises of God are Yea, and Amen, in Christ Jesus.

Christian hope is a safe hope, because it has a moral basis. There is nothing in it which disappoints or demoralizes. Its uplift is heavenly. It is this hope of which Liddon speaks when he calls it "the soul of moral vitality." Any man or society of men who would live, in the moral sense of life, must be looking forward to something. Precious as must be the inheritance of the past to every true-hearted and generous man, what is the past without the future? What is memory unaccompanied by hope? In the case of the individual, as in the case of the nation

and church, high and earnest purpose will die outright if it is permitted to sink into the placid reverie of perpetual retrospect." Another thing which may be said about Christian hope is that it is

## II. A SUSTAINING HOPE.

Who of us does not need such a hope? We need it in our work. Most of us are willing to labor, and some of us to labor hard, if only we can see the return or reward of our labor. In Christian work, it is peculiarly true that we have to sow in hope and till in hope. Very often the sower and the tiller never see the harvest. "One soweth and another reapeth." This is not always so. There is another Scripture which says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The harvest is, however, often delayed for one reason or other, and we have to work and wait. Hope helps us. It keeps us from becoming impatient and disheartened. The Scripture says: "It is good that a man should both hope and quietly wait for the salvation of the Lord." Some things cannot be done in a hurry. God's work is important work—work that lasts through all eternity. It takes time to do it, and do it well. Some of us want to see at once the fruit of our labor, and some act as though they expected fruit without much labor. The man or woman who can wait in hope for some things which neither work, nor wealth, nor hurry, nor fret can secure, has a mine of happiness which most of us do not possess. It is hard to work on and wait—wait and work when energies have grown tired, when resources have given out, when confidence in ourselves and of others in us is almost exhausted. Hope is the last thing to surrender. It hangs on. It continues to expect. It grips the thing once more, and that last grip conquers.

What illustrations we have of this truth on every hand! There was Bernard Palissy, the French potter. He was born in southern France, in 1509.

How poor he was, how patient, how tireless, how hopeful of success! His one desire was to learn the secret of enameling pottery. He had seen the result as accomplished in another country, but was ignorant of the process, the materials, the method. He determined, with God's help, to do it. He toiled and waited and hoped. He earned money and spent it in trying to wrest from nature her secret. He borrowed money. He impoverished himself and family. He was ridiculed and almost driven frantic. He suspended his efforts for a time, earned money, and came back with it to his favorite task. When he had come to the last extremity, burnt the pickets from his fence to fire his oven, he at last succeeded. The enamel at length appeared. The gloss he sought for his pottery reflected the smile of success on his pinched and haggard face. He had worked, and waited, and hoped, and won. Hope never deserted him. Through all the weary years she sung her siren song, and if he had once refused to listen he had been a ruined man.

It was much the same with Cyrus Field and his transatlantic cable. Men said, "It cannot be done." Mr. Field said, "It can." Hope stood by to lend encouragement. The cable was made ready, dropped into the ocean and broke in two. Men said, "We told you so." Hope kept Mr. Field from giving up. He fished the cable up again, united its broken strands, and bound two continents together in speaking distance though separated by three thousand miles of trackless water. The first message that flashed along that cable was one of thanksgiving to God. By His aid hope had sustained and conquered.

Hope sustains not only in work, but in suffering. In sickness and sorrow hope is a great medicine. In persecution and bitterness it sings its song of final deliverance. The confessors and martyrs of the early Church knew its sustaining power. Hope sits by the sick-bed. It chases away tears and

pains with its songs and smiles. It transforms moans into mercies. It is last to yield. Not until the last glimmer of light has gone from the eyes—not then will it succumb. It follows the chastened spirit into the world beyond, and seeks for it a home with the angels and God. Oh, hope, how beautiful and blessed it is! It is the good Samaritan, as one has said, "pouring oil and wine into the wounds and miseries of mankind." The student knows it, and the lover; the patriot knows it, and the prisoner.

I have a book in my library called "Andersonville Diary." It was written by a gentleman once a member of my congregation. You can imagine something of its sad story. The author simply records his observations and experiences while kept a prisoner of war in that historic and awful pen. The one word which lightens the pages of this sorrowful recital is this blessed word HOPE. The one thing which kept this man alive, while hundreds were dying around him, was HOPE. He says "It was not constitution, not medicine, not favor, that was the secret of some men's survival, but hope, hope—the never giving up the expectation of deliverance." Strong men, he says, died, not from starvation, but from despair. "In a few days, a whole company of strong, healthy Massachusetts soldiers succumbed to their fate and were carried over the dead-line." Here is an entry: "It is Sabbath day, May 29th. Nearly a thousand men have just come in. A great many give right up and die in a few weeks, and some in a single week. I am gradually growing worse. Still, I hope to last some time yet, and in the mean time relief may come. If 'tweren't for hope, the heart would break; but I am hopeful yet." That man's name was John L. Ransom. His hope brought him out. He lived to publish his diary and do good. I think of him as a hero of hope. He never quite lost heart or hope in himself, in the cause for which he suffered, in the God he loved and served. Hope sus-

tains. We come now, in conclusion, to one other point. A hope that is safe and does so much to sustain must be

### III. A SAVING HOPE.

This is Paul's claim. If any man had reason to lose confidence in men, and in the world in general, he had. The reason he was so hopeful for the Gospel, the Church, the future, for himself, was because he had confidence in all that Jesus Christ said and did. He could not treat Christ as a charlatan, or Christianity as a chimera. To him these things were the real, the abiding, the most blessed things for time and eternity. So he could speak of hope as an anchor to the soul, sure and steadfast, entering into that within the veil. With all his perplexities, stripes, shipwrecks, imprisonments, he is the most cheery and courageous soul of that or almost any other period. How he might have dwelt on his hardships, and filled his letters with complaints! Instead of that, he is constantly cheering and confirming those who never knew one-half the privation and pain which he suffered. What helped and sustained Paul? It was his hope. "I reckon," he said, "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "If in this life only," he said, "we have hope in Christ, we are of all men most miserable." Paul's hope reached into the beyond. It took fast hold on God and Heaven. When called before petty kings and mighty emperors to testify concerning this hope, he never blanched nor apologized. Before Agrippa he said: "I stand and am judged for the hope of the promise made of God unto our fathers."

Hope saves—saves self-respect, saves the spirit from smart when the body may be racked with pain; saves the soul when the things of this world fade from sight, and the eternal world dawns on our vision. No one thinks Paul's hope failed him. If it did, ours is not worth the name. Thank God for a hope that will not fail us at the end. This world is full of false hopes, of

heartaches, and disappointments. Life does not bring to one-half the people what they thought it would bring. Even those who have been sated with the good things of this world find them losing their relish as life wears on. What is all the good of this world when attained, if the soul of man comes to the end of life empty and poor, without hope, a good hope of Heaven, and without God? When Walter Scott was near to his end, he said to his son-in-law, Lockhart: "I may have but a minute to speak to you. My dear, be a good man—be virtuous—be religious—be a good man. Nothing else will give you any comfort when you come to lie here."

Scott bore this testimony in his death. Paul bore it all through his life. Beloved, let us live in hope, if we would be saved by it.

You have heard the story of a great king who sent his servants to level a forest, to plow it and plant it, and bring back to him the harvest. One laborer was named Faith, another Industry, another Patience, another Self-Denial, another Importunity. To cheer their toil they took along their sister Hope. While they worked she sang. When they became discouraged, she found a way to cheer them. When they saw nothing but stumps and soil, she talked about the harvest. So they kept at it, until finally they shouted harvest-home, because Hope never refrained from singing and encouraging. The moral is plain. God has placed us here to cultivate His vineyard, and return to Him the harvest. When things look dark and discouraging to us, let us hear this song of hope, breaking on our ears with heavenly sweetness, and let us realize that we are sustained and comforted and saved by Hope.

"Now our Lord Jesus Christ Himself, and God, even our Father, who hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts and establish you in every good word and work."

## GOD'S RIGHTEOUSNESS LIKE THE MOUNTAINS.

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*Thy righteousness is like the great mountains.*—Ps. xxxvi. 6.

THIS statement suggests to us, by way of illustration, the marvelous richness and beauty of the Bible. It has a wealth of natural illustration and analogy which has given to its pages through all the centuries a peculiar attractiveness. We stand face to face with the sky, with the sea, with the mountains, when we study the Bible; the storm-cloud gathers above our heads, and we see the flash of the lightning, or hear the rush of the wind; we look out upon the desert with Moses, or we hide ourselves in the mountain cave with Elijah, or with David; we study the cedars of Lebanon, with Solomon for our teacher, or the lilies of the mountain slope, with Jesus Christ. To the people of God in the earlier centuries, all nature was sacred. "The thunder was God's voice, and the lightning was the flash of His eye; the clouds were His chariots, and the winds were His messengers; He gathered the snows on the summit of Lebanon, and caused the morning and evening dew; His arm lifted the waters of the boisterous sea; He touched the mountains, and they trembled and smoked." On every hand they saw the tokens of God, and, in the most simple and reverent manner, they bowed before Him and rendered Him worship.

We cannot wonder at this, when we think of the training of this people of God. They had their national origin amid the mountains of Sinai, and there is, perhaps, no wilder scenery on the face of the earth; and that scenery was associated directly with the presence and the power of the God they worshiped, so that ever afterward in the thoughts of their minds the mountains were peculiarly sacred.

They had a home assigned them, by the mercy of God, within the borders

of which there was every variety of scenery and climate, of verdure and soil. Indeed, it is remarkable that within such narrow limits as Canaan there should be such profusion and diversity of nature: Hermon to the north, with its snowy peak, and the desert to the south; the valley of the Jordan, with its rocky uplands, and the deadly sea of salt; the magnificent pasture fields and clustering vineyards, and the long stretch of seacoast on the western border, from Tyre to Joppa.

. . . Can we wonder that this people should have a reverence for nature, and a sympathy with nature? Can we wonder at the exquisite touches of beauty in their prophecies and psalms? Or that the Man of Nazareth should so fascinate the people with his knowledge of nature, and his usage of nature?

It is this, in part, which invests God's Book with that vigor and freshness, which adapts it to every generation and people. It is old as the centuries, yet forever new; and it takes hold upon men, like the summer sunsets we sometimes see, with their golden glories and flashing splendors, or like the stretches of landscape we sometimes see from the summits of the mountains. God intended it so, that this Book should live, and should quicken men's hearts to the ends of the ages; and hence He determined the home, and He ordered the training of the chosen people amid a very profusion of nature's wonders.

As regards the mountains, we can never lose sight of their glorious prominence in Bible story. Hermon and Pisgah, Horeb and Carmel and Olivet, can we ever forget them? They are linked forever in the memories of men with Moses and Elijah and Jesus Christ; and some of the grandest messages God has uttered, and some of the sweetest and tenderest teachings, have come to us from the slopes of the mountains, or from the bleak and rugged summits of the mountains, which crown them and constitute their glory.

"Thy righteousness is like the great mountains." What is that righteous-

ness but the character of God, the sum of His attributes, the very fulness of His nature and life? There is, it is true, no uniform usage of the word in the Bible; but in its broadest application, it invariably signifies the perfectness and the glory of the Divine character; and this, the Psalmist says—this aggregated beauty of wisdom and goodness, of holiness and justice—this is "like the great mountains."

We can only conjecture the ruling and dominant thought of the Psalmist, the thought which suggested the comparison to Him. It intimates to us quite a number and variety of impressive resemblances.

1. The mountains are always and everywhere the conspicuous features. They may tower toward heaven, like giant sentinels, standing solitary, immovable, and forever the same; or they may form a continuous ridge or chain, like a great unbroken headland or promontory. It does not matter the form they take, they are the prominent features; they rise in their majesty above and beyond the subordinated things the landscape holds—the forests, the farms, the villages, the river—and you lift your eyes incessantly to them; they dominate the landscape. The glittering spire of Hermon and the cedar-crowned ranges of Lebanon were forever visible to the people of Palestine, and they no doubt had their influence on them. It is impossible, I think, to live in the midst of impressive scenery—to see nature's majestic creations—and not be molded or influenced in some way, or feel the touch of it in temper or character.

It is so with that righteousness referred to here—the glory of God—the Divine perfection and purity; it is the prominent feature, the conspicuous object; it dominates the universe. Nature reveals this righteousness to us, for "the heavens declare the glory of God; day unto day uttereth speech; night unto night showeth knowledge." Providence reveals this righteousness to us, for "He is not far from every



one of us; in Him we live, and move, and have our being." Grace reveals this righteousness to us, for "the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." Indeed we cannot get away from the righteousness of God. Above all human governments and earthly associations, above all the passions of men and all the changes of history, above the interests which absorb us and the ambitions which inflame us, God's glorious righteousness is forever conspicuous. It stands out in the law like the crags of Sinai, where the law was revealed. It runs through the cycles of human history like those towering and tremendous ranges of mountains, the Himalayas, the Andes. Whichever way we turn in the course of our pilgrimage, God's majesty asserts itself; we see the glory of His goodness, His wisdom, His transcendent and sovereign power.

Is it not a restraining and modifying and developing factor in human history and life? Can we have such surroundings as Providence assigns us, and not feel in some way the influence of them. As we have reason to be thankful for the natural scenery in the midst of which we live, so a profounder gratitude should be kindled within us in view of our moral and spiritual environment.

2. The mountains are constantly referred to in Scripture as the symbols of perpetuity. It is a pertinent symbol. "Born of fire, earthquake, subterraneous forces, and subjected to the changes of the atmosphere and elements, they none the less stand." "The strength of the hills is His also." "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." They are beacons of eternity. They stand in their places, age after age, defying the centuries. They seem buttressed with indestructible masonry. Ruskin calls them the bones of the earth, the un-

yielding foundations or framework, thrown up to show us the strength of the structure, and to inspire our confidence. The sea is the symbol of agitation and restlessness; the mountains are the symbols of eternal perpetuity.

So is it with God's righteousness. It knows no decay, no change, no slightest variableness nor shadow of turning; it is the same in all ages, for all races; "the same yesterday, to-day, and forever."

We may not be in harmony with the righteousness of God; we may resist or antagonize His government, His purpose; but we are just as impotent in such a case as are those who object to the giant mountains which are lying across their pathway. These mountains may mar the landscape, seemingly; or interfere very sadly with vegetation and fruitfulness; or hinder the movements of development and progress; or change the currents of rivers, and bar the pathway of travel—men are none the less powerless to remove them or change them; they must simply accept the conditions of nature, and adapt themselves to the mountains.

. . . So God's righteousness asserts itself, however men struggle. His law is supreme, His will is unchangeable; and the part of wisdom is simply to accept it as an eternal fact, and by the help of His Spirit adapt ourselves to it—be brought into unison and harmony with it.

3. The mountains are suggestive of somber realities; they intimate to us the agitations and the struggles of nature's forces. Dark shadows hang over them which scarcely the sunlight of summer dissipates; there are cloistered solitudes, where the gloom is oppressive even to healthy spirits; we see the marks of violence cut into the mountains, and the tokens of devastation—great rocks heaped together, abrupt declivities, barren and desolate wastes. Fire, earthquake, tempest, cloudburst, these have smitten them, and they stand as the tokens of God's anger and vengeance. In the moun-

tains and on the desert, we see the curse of heaven in literal fulfilment; there is blighting and wasting; there is chaos and death.

Hence, from the earliest ages, there has been a mystery attaching to the mountains: men have held them in awe; they have had an unhealthy superstition about them; they have peopled their abodes with the spirits of darkness; they have trembled to invade them. This accounts for the dark idolatries which have been practiced upon the mountains, the mysterious rites of our pagan progenitors in the forests of Germany, amid the hills of Scotland; it accounts for the weird superstitions of the mountains which have lingered among all ignorant peoples even until to-day. They have inspired the sentiments both of sanctity and terror; and while men have shrunk from their gloomy recesses, they have yet been attracted to them; they have worshiped upon "the high places," and rendered their penance, and mortified their flesh.

So the righteousness of God has impressed itself upon the guilty spirits of mortal men; they have trembled before the majesties of His holiness and justice; His providence has troubled them; they have been restless, uneasy, disturbed in conscience, because of His terrible law. . . . God displays, Himself incessantly in the progress of history as a God who "hates iniquity, transgression, and sin, and can by no means clear the guilty." And hence His judgments have fallen like the storm clouds of heaven, and are falling to-day. There is a mystery in His providence, and the guilty man shrinks and hides himself, and is thoroughly overawed. . . . And yet he tries to conciliate this righteous God. All history is the record of one continuous struggle between desire and fear. Men dread this God who sits in the heavens, and yet they cannot forget Him, and they cannot forsake Him; they are held irresistibly within the circle of His influence; He attracts them through the very apprehension they have.

4. Though the mountains suggest the terrible in nature, and are scarred and seamed and rugged from the stroke of the lightning and the blast of the storm, yet there is a dainty and marvelous beauty about them, and they are wondrously beneficent. If deprived of the ministry the mountains render, our earth would stagnate into pestilence and be utterly unfruitful. "The valleys only feed us," says Ruskin; "the mountains feed, and guard, and strengthen."

There are three great offices appointed to the mountains, and they forever fulfil those offices: They distribute the water; they purify the air; they enrich and sustain the soil. "The sea wave, with all its beneficence, is devouring and terrible; but the silent wave of the blue mountain is lifted to heaven in perpetual mercy." How the invalids welcome the relief of the mountains, and the overwrought workmen! Indeed, they are an absolute antidote to certain diseases, and their recuperative properties, their powers to restore, are perpetually proved by outworn sufferers.

The mountains also render a moral service. They are a great, impressive architecture, the very grandeur and silence of which is eloquent. They speak to us of God, whose thought conceived them, whose hand formed them; they tell of the power of this mighty Creator, of His beneficence and wisdom, of His love for the beautiful. They are nature's vast cathedrals, covered with sculpturing, painted with legend, and they inspire emotions which are wondrously conducive to development and growth.

I think it is Ruskin who suggests the thought that it would be just as absurd to condemn the world because all of it cannot be occupied as it would to condemn it because not larger. Those parts which are covered with rolling waves, or with drifting sands, or with fretting ice, or with scattered stones, have also a mission for our humanity. They teach us of God; they fill the

thirst of the heart for loveliness and beauty; they impress great moral lessons upon us.

So the righteousness of God is the most supremely beneficent power which the universe knows. It is this which makes possible our human history, our mortal life; it checks and controls the lawless forces which would otherwise ravage the earth like a pestilence and bring universal chaos. . . . Imagine the conditions of human society without conscience to restrain, or law to regulate, or the fear of the judgment to repress or to hinder. Suppose the Bible were disproved, and the thought of God were obliterated, and the hope of immortality were taken away, and the dread of retribution. Could we look for a continuance under such conditions of social order, of earthly history? What is it that holds in check to-day the restless and turbulent elements in some of our Western cities? Is it not simply the authority of righteous law, and the dread of retribution?

God's righteousness is terrible in its threatenings and penalties, but it is none the less beneficent. Indeed His very judgments contribute to the welfare of human society; they keep a rebellious world in awe; they restrain the forces of evil.

And when we reverently study the attributes of God as the enthusiasts study the mountains, we are thrilled with emotion, and quickened to rapture. Moses and Isaiah and David uttered their prophecies and chanted their psalms under this tuition, and John poured forth that glowing Apocalypse which finishes Revelation. God is "glorious in holiness, fearful in praises, doing wonders"; and though we see but through a glass darkly, and know only in part, yet we owe to these glimpses of the righteousness of God all the good and the true and the beautiful of life; they serve to inspire us, and to train us for immortality.

May we know more and more of this righteous God through the knowledge of Jesus, His Son. May we reverence

His holiness, confide in His goodness, rely upon His providence, rejoice in His grace. Then we shall one day stand in His very presence, with all the light of eternity to help us in interpreting His glory.

### JESUS CROWNED.

BY REV. G. A. SCHROEDES [REFORMED], BETHLEHEM, PA.

*But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor.*

—Heb. ii. 9.

THE coronation of Jesus is an event in history. It is not an imaginary termination of His humble career culminating in glory, but the grandest event, or series of events, in the history of the Church Triumphant in Him. It belongs to our histories of the Life of Jesus, and appeals to our conviction and faith as much as His lowly birth in Bethlehem, or the historic entry into Jerusalem. In point of time, the coronation of Jesus may be said to have begun at the close of His earthly ministry. His resurrection on Easter morn, when, with hand divine, He was crowned the Mighty Conqueror of death; on Ascension Day, when He was sceptered as King of kings, who could say "all power is given to Me in heaven and on earth," and seated on the right hand of the Father's eternal throne, where Stephen, the bold confessor and first of martyrs, saw Him in a vision.

There was a time when Jesus was not crowned save with the scoffing jeers, the rejection, the contempt, and insults of angry fanatical priests and multitudes. So it had to be. The inspired utterances of mouths prophetic had thus outlined His humiliation as well as His exaltation. In common with other men, He was subject to the law, which says, "No cross, no crown." In bringing many sons unto glory, the Captain of our salvation was made perfect through suffering. By suffering death for all, He should be made victorious

and glorified above all. The way unto glory was rugged, weary, beset with trials and hardships. It is so for His true followers to-day. He was crowned and honored during His earthly career, though not as the kings of this world, who, amid pomp and festive demonstration, receive the insignia of dominion. A *garland of regal power* was given unto Him on the entrance upon His ministry, but it was in symbol only—the meekness of a dove; that not by might nor by power, but by the Spirit of God, He should win in the awful fray against sin's hosts. A *scepter* was given Him to be wielded mightily among the principalities of this world, but it was only the shepherd's staff of Him who came to seek and to save the lost sheep of the house of Israel. He had a *kingdom*, wherein His sovereign rule was love supreme; but that kingdom was not of this world. He had a *royal robe* placed upon His shoulders; but it was a soldier's cast-off garment, given in mockery, to cover the bruises and stripes of the lictor's scourge. At last they placed upon His brow a *crown*, for the Cæsars were thus wreathed with laurels, emblems of victory, as they returned with the trophies of war; but His was a chaplet of thorns twisted into a wreath, neither gold nor silver nor precious gems to beautify His crown, but blood—drops of blood—the only insignia of royalty.

Thus the Jews beheld "Jesus crowned" when Pilate pointed to Him, the very incarnation of suffering, and to provoke their sympathy said, "Behold the Man!" Him, whom the Jews with wicked hands crucified, God hath raised up to sit on His throne. There He reigns in majesty, crowned and winning triumphs day by day, by the power of His Spirit, until the time shall come when all His foes shall be made His footstool. And now "we see Jesus crowned with glory and honor."

According to the Apostle's interpretation of the eighth psalm, which sets forth the dignity of man, the reference is not to the natural man. "What is

man that thou art mindful of him, or the son of man that thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, and didst set him over the works of Thy hands." The Psalmist is here speaking of the Man of men, who made himself of no reputation and took upon Him our flesh and blood. Him has God crowned with glory and honor.

Jesus suffered the ignominious death of the cross once, but is crowned always. The suffering, torture, death, were once for all, but rewards follow rewards, coronations follow coronations, until eternity.

1. *Jesus is crowned in the preaching of the Gospel.* The sermon preached from Christian pulpit in which Jesus is not the center, the theme, the root, the inspiration, in which the sweet Gospel of Peace does not shed its rays of hope and love, is ineffective and can accomplish no good. The pulpits in our day that have switched off into sidetracks, into attacks against infidelity, into discussions of some petty reform or theory, must be brought back to the purity of the one message: Christ and Him crucified. Paul would glorify in none other, nor could he find one greater.

There is not a theme worthy the thoughts of men that may not be discussed in the pulpit. The great Teacher drew His illustrations from the surroundings and every-day life of His countrymen; the questions that puzzled them concerning Sabbath observance, paying tribute to Rome, the resurrection, etc., received new light as He touched them. Let all the problems which agitate our age, and for which we seek equitable solution, be brought to Him—the strife between capital and labor, the observance of Sunday, the union of Christian Churches. In the spirit of His life and Gospel the only solution is to be found. The series of refreshing and edifying themes is endless, but let us be guarded that in all of them *we see Jesus crowned*. Sweeter

than the flow and rhythm of poetic genius, nobler than the burning wit and pathos of eloquence, are the words of His mouth when He teaches multitudes and disciples. The foolishness of God is still wiser than men. "The preaching of the Cross is to them that perish foolishness, but unto us which are saved the power of God." Over against the blackness of guilt there is still the promise of pardon to be proclaimed; for trials and suffering, His words of comfort; for the darkness of the tomb, the resurrection sunshine. We have no true-hearted love that He has not kindled to glow with life, no loyalty to the cause of good that He has not inspired, no sanguine expectation of heaven but He has given and quickened it, for there now "we see Jesus crowned with glory and honor."

No wonder the Protestant Church lays such stress on the preaching of the Gospel; it is the root, the condition, the core, the life of her very existence. In Mexico, where the Romish Church has been dominant for centuries, a missionary recently went into a leading book store to buy a Catholic Testament. The bookseller examined his shelves and catalogues, and then came back to inquire, "Who is the author?" Not saints, nor priestcraft, but Jesus must be honored and exalted in our worship and preaching, else there will be ignorance, superstition, and dead formality.

2. *Jesus is crowned in the Church's faithfulness in spreading the Gospel.* The missionary work of the Apostles was at first discouraging and hazardous—immense odds there were to fight against. They who were bold enough to proclaim the despised and crucified Nazarene as the Saviour of mankind, had to pay the penalty with poverty, stripes, and oft with the sacrifice of their own lives; and during the age of relentless persecution the blood of martyrs was the seed from which sprang the multitude of believers, countless as the stars above. But in every age of the Christian era Jesus has *received a crown*. After those first centuries of

fierce persecution, in which the faith of believers was tried in the ordeals of fire and blood, peace and liberty were at last gained—not only that, but upon the throne of Rome, proud queen of the world, sat the first Christian emperor, and on the victor's military escutcheon was emblazoned the Cross of Christ. Not long after, Julian the Apostate, who was bent on the destruction of this sect of believers, on the battle-field was made to bite the dust, and, with the sword thrust into his side, exclaimed: "O Galilean, Thou hast conquered." When Napoleon was in exile, in his quiet moments he reviewed the mighty kingdoms which had exercised dominion in the world's history, and remarked that the powers established by military supremacy, by force of arms, had each in turn disappeared; "but," said he, "one kingdom was founded upon love, and to-day there are millions of adherents who are ready to die for Jesus the Christ." Each century has thus vied with the preceding century in making His coronation the more glorious. And though the Turkish Government not long ago decided that the triumphant hymn, with its martial strain—

"Jesus shall reign where'er the sun  
Does his successive journeys run,"

cannot be used in the Sultan's country because it does not accord with the claims of Mohammedanism, even the followers of the Crescent will be brought to bow and bend the knee in allegiance to the Cross.

The growth of the Church's missionary operations in the last quarter-century has been marvelous in her own eyes. The open gates everywhere and heroic advance into the regions beyond have been a theme of constant encouragement, of new inspiration, and incentive to bolder hopes. The isles of the seas; the nations once enshrouded in ignorance and loathsome idolatry; dark continents once impenetrable, pathless, unknown to the messengers of peace—one after another have been added to the Church, are being added as so many precious pearls to the crown of Jesus.



Missionary boards, hard-working, self-sacrificing missionaries, active churches at home, Sunday schools, auxiliary societies, in numbers untold—they are all working, planning, praying, not for selfish pride or interest, but for the glory of our one Lord and Redeemer.

3. *Jesus is crowned in the life of the faithful Christian.* The Gospel brings a personal religion, requires a personal faith, imposes a personal duty and responsibility. Some of Christ's grandest discourses were spoken in the audience of single individuals. His power of healing was exercised in conjunction with the saying "*thy faith hath made thee whole.*" In dealing with his servants, the king calls them before him individually and, as a type of the great Judge, rewards them according to their personal measure of faithfulness with his "Well done, good and faithful servant," or "Cast him into outer darkness." In her *Magnificat*, Mary prophetically responds to the spirit of the Gospel, saying, "*my soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour.*"

The glory of Christianity lies in this, that it is not an empty beating upon the air with abstract generalities, with a high-sounding code of morals, like all the religions of heathenism. It comes home to us personally, addresses itself to the individual heart and conscience, challenges a personal confession, imposes a direct obligation of obedience. The question of supreme moment, therefore, is, are *you* fulfilling the Gospel demands in personal capacity; does your own life bring unto Him a crown? Weak and erring though we be, His grace is our strength; we can be made capable, and thus glorify God in our bodies. But, at length, it will be found that not in our earnestness, nor in our most valuable services, but in the fact that *He saved us* is the crown of His glory.

It is related of a Christian woman, who died while visiting the Exposition of Paris, that during her last moments speech had left her. But she was heard

to articulate the word "Bring," in her effort to communicate with those around her. Her friends, seeking to interpret and to comply with her wishes as best they could, offered her food. But she shook her head and repeated the word, "Bring." Then they offered her grapes, which she also declined, and for the third time uttered the word, "Bring." Thinking she desired to see some absent friends, they brought them to her, but again she shook her head. At last, by a great effort, she succeeded in completing her sentence—

"Bring forth the royal diadem,  
And crown Him Lord of all."

And then she passed away, to be with Jesus crowned.

4. *The greatest coronation of Jesus will be the final consummation of glory.* In that day He will lead His ransomed home, and sinners saved will be the crown of His rejoicing. It is not an idle dream of the imagination to think of all the triumphal processions and coronation days of earthly kings, put together, as constituting but a meager foreshadowing of the glory in that better world, when He shall receive the power. Everything shall be in subjection to Him, and all His foes be made to lie prostrate at His feet. Of that hour no man knoweth; but we do know that the extension of the Church of Christ, belting the whole globe, taking captive nations the most obdurate and sin-enthralled, points clearly to that *great event*. Blessed are they who are chosen to further and speed the coming of that day.

What splendor and thrilling displays when the Roman emperors returned from their famous victories! Wild beasts from distant jungles led by Egyptian slaves; captives in chains marching by thousands in the procession; the proud Roman senators in their stately robes; the great emperor riding amid the deafening shouts and vivas of multitudes; vanquished kings and queens dragged along by his royal chariot; the Roman army following in the train—legions of brave men, who

had staked their lives for the country—with battered armor and torn banners, marched from sunrise to sunset; and the propitious heavens seemed to bow down in triumphal arches.

But all those days shall be as though they had not been when Christ shall lead His blood-bought saints through the gates of pearl, and the ten thousand times ten thousand shall say, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing." From Golconda mines bring diamonds for His crown; from Ceylon's shores, pearls; from the world's Caesars, coronets; from Christian governments, scepters, and lay them at His feet. "Thou art worthy." The four-and-twenty elders worship Him that was slain, and before Him cast their golden crowns, saying, "Thou art worthy." And when the kingdoms of this world shall have become the Kingdom of our Lord and of His Christ, and He shall reign forever and ever, we, too, hope that we shall see *Jesus crowned with glory and honor.*

### AS THE VINE.

BY D. D. MOORE, M.A. [METHODIST EPISCOPAL], PENANG, MALAYSIA.

*They shall revive as the corn, and grow as the vine.*—Hos. xiv. 7.

WHEN Hosea drew this picture, he had in mind the wheat fields and the grape vineyards of Palestine. There, upon the illuminated canvas which the hand of Jehovah had stretched out over all the fertile country-side, the poet-prophet bade his people read a lesson of the spiritual husbandry.

The pepper-gardens and the peppercorn of this fair island of spices in the far East show forth an even fuller illustration of how the great Father takes care of His children and makes them fruitful.

I. A visit to the garden of peppers reminds me that God has prepared a lot and a place upon the earth for each one

of us. You cannot help beholding this vineyard. Your eyes at once are entranced by all its loveliness. But mark it particularly and see how picturesque it is; how well situated for the end in view; how studiously sheltered by surrounding belts of trees artificially planted; how, in fact, everything points to a desire on the part of the owner to make the denizens safe and happy in this their garden home. Beneficent design is evident throughout. It is true that back of all this occurs the idea of the husbandman's profit, but that very profit or glory of His is also the true glory and blessing of the vineyard. And in the exquisite bosom of nature we do still love to think of a spirit resident, happy or miserable accordingly as the laws of mother nature are obeyed or in some way set aside.

And this well-ordered garden speaks of the ways of God toward His human creatures. It reminds us to write again the name of Jehovah across the pages of geology. It is a picture in miniature of His infinite care and love in choosing, and in preparing, and in sheltering, according to his frailty, the place of man's habitation upon this earth. In the far-back creative ages, the voice of the Lord might have been heard saying: "Behold, I prepare a place for him." The sons of Adam, the sons of God, were to have a vice-regal habitation.

Note closely the demarcation of this garden of peppers. The vineyard itself is one large square. But it is a square intersected into hundreds of small spaces, and each space is a garden in itself, the home of a separate plant. Thus the whole is individualized, and each vine has a servant whose special duty consists in promoting its welfare, and who is responsible to the owner for that plant. Let the kindred thought fill our hearts with comfort. So the Father individualizes all His vast family. He has set each one in his special place. He knows exactly where each one is. And He has appointed the ministry of Church, saints, and angels

to conserve and stand responsible for the individual lives of all His children. Ye are His heritage; and the very hairs of your head, are they not numbered?

II. Look at another characteristic of the pepper-garden. Before even the young vines are planted supports are set in. It is necessary for the spice tree to lift its head toward the sky. Otherwise it will never develop and bear fruit. But it cannot do *this* alone, for it is weak and frail. So a climbing support is prepared for its budding life. This prop is a living tree, which not only holds up the immature vine, but probably by its sap helps to nourish the vine through its tendrils. It is called in native language the *chinkareen*. The sweet thought of how Christ is at once the firm support and nourishing life of His husbandry steals over the heart as we behold the office of this *chinkareen* tree, so large, so strong, so beautiful in itself, and still devoted to this mission of upbearing and feeding its little one. And yet other clinging points we have: God's Word, His promises, His Church. And one of the grandest offices that any Christian can covet is to be as the *chinkareen*, supporting and feeding others even as God blesses him.

This humble upholding *tree* also provides a shade for the vine. All its side branches have been lopped off, but its crown is left; and this spreads out round on every side until it forms a natural umbrella, protecting the pepper-plant both from the fierce sun's rays and the cutting rains. And then, as though in jubilation over the thought of its own usefulness, the tree sends forth a gorgeous crimson or saffron blossom from the center of its crown, a perfect smile of gratification, and a symbol of the joy that blossoms from the life of every one who has learned the bliss of self-sacrifice and ministering.

"'Tis worth living for this,  
To administer bliss  
And salvation in Jesus' name."

III. The growth of the young vines is slow and gradual—only two feet

high at the first year, only four feet at close of second year; no sign of fruit till the end of the third year. Slow, very slow! But it is the way with the vine, and must be best. Christian growth often appears exceedingly slow. But if we are planted of the Lord and obey the conditions of the Gardener, all is well. The shoot, the plant, the tender ear, the corn—this is the Lord's progression of growth; and it is good. Too rapid development might be disastrous.

IV. As the Vine. In the third year young blossoms bud forth, and there is an appearance of germinal fruit. Then happens a strange thing. The husbandman comes, with his assistants, and surely they are despoiling the choice vineyard! Every plant is stripped from its support and laid—body, branches, and fruit—into a circular trench that has been dug around in the earth below. Ruthless hands? But, stay! A little tip of each vine is left to look up toward the sky. Then there must be an end, a method, in this rude procedure of the vine-dresser. In truth, the pepper will not attain to where its growth was arrested for a whole twelvemonth. But it is not death; it is only delay. And what does the delay mean? That an early fruitage might indeed have been gathered and sold, but that it would have been a very slender harvest, and have yielded only a slight return in dollars. Moreover the vineyard would never again have yielded a return at all. But now, what? At the close of another year there is a rich ingathering, and year follows year in bounteous returns. Here is surely a new picture from the Orient. Here is a light from the East that flashes upon many a dark shadow in the lives of men. Other illuminations there are—words and assurances direct from heaven. And yet we despise not the humble one that proceeds from the garden of peppers. The other day, a lady who had lost a little child spoke to me of God's dealings as being "ruthless." When affliction came to Annie Besant, she regarded

it in the same way. Thank God, we have lights to flash out upon all dark providences. It is ever as a Father, as a wise husbandman. As the vine, as the vine! The tender shoot looks up still. Pulses of life multiply activity. Fruitage overflows all the granaries. Lo! the valley of Achor looks out through a door of hope, and the stricken mourner perceives seas of flowers and fruits spreading over all his heritage, which erstwhile he thought to be a devastated wilderness. "They shall grow as the vine."

IV. From October in 1893 to June, in 1894, the fields and vineyards of these vast lands of China, Siam, and Malaysia were parched by a drought. At last, in the great unwashed cities, there arose the dread pestilence, the old Black Plague of London. It breathed over the cities, and people died like rats. Then the hearts of men and of municipalities stood still with fear, and all they could do was to ordain a puny blockade of the pestilence. In the midst of the terror, Jehovah whispered mercifully from the clouds, and the peoples heard a sound as of rain. Then His children blessed His name, "long-suffering and merciful," and the men who did not know Him blessed His rain. And the gardens and the dry fields answered to the heavens, and all living creatures sang and blessed, each in its own way. A revival in nature! Our hearts, our Churches, how is it with them? Is it a drought with a threatened pestilence of sin? Ah, bless the Lord, the spiritual heavens are above us, and they are full of rain. And, bless the Lord again, about us are promises in abundance that speak of its coming. "Ask and ye shall receive"—living water, freshness, new beauty, fertility, glorious fruitage—AS THE VINE!

"Do you believe in the prayer you utter, 'Thy kingdom come'; do you want the kingdom to come? If you do not, you should not pray for it; if you do, you should do more than pray—you should work for it all your life."—*Ruskin.*

## ETERNAL PUNISHMENT.

By REV. F. P. MILLER, LITCHFIELD, ILL.

*And fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell.—Matt. x. 28.*

THEME: The basis of our belief in eternal punishment.

I. Ordinary death is only a physical change, "Kill the body . . . but not able to kill the soul."

(a) Then, it is certain that death in no manner or degree affects the state of the soul morally.

(b) The end of a physical life in the body does not sever the moral and spiritual life into two parts—the Present and Future. The true life is *but one*.

II. A moral change is necessary to escape from the sinfulness of this life, or to escape the penalties of this life's sins.

But no moral change can take place in the life to come, because

1. The Holy Spirit's work ends with the present life (Gen. vi. 3; Neh. ix. 30; 1 Pet. iii. 19-20).

2. Without the Holy Spirit's efforts, which cease at death, the soul will infallibly remain as it was at death. (John xv. 5; Greek: severed from me, etc.).

3. No moral change can take place in the life to come by the exertions of the soul *in* and *of* itself (John xv. 5).

4. No moral change can take place in the next life, because all incentives to progress in holiness will be absent.

5. No moral change can take place except where mercy *is preached*.

III. If these things are so, then it follows that eternal punishment is based on eternal rebellion.

IV. If eternal rebellion, then it follows that there must be eternal guilt.

V. Thus, logically, eternal punishment is based not so much upon the lasting effect of overt acts of sinfulness as upon the unchanged rebellious sinner.

VI. If this be the case, how are you

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going to empty hell of its unhappy yet still rebellious inhabitants? No Holy Spirit, no prayers of saints, no Christian example, no Church and Sunday school there—if all these have failed in keeping your soul out of perdition, without these "helps," how much probability of reform in hell?

### STRIKING THOUGHTS FROM RECENT SERMONS.

THE great principle to be adopted by reformers, by Christians, by everybody, is the recognition of God as the Father. To recognize Him as Father is one thing, but to recognize Him from the New Testament standpoint is another thing. If society is ever to make any permanent advancement toward the ideal, toward that which will build it up and which is at the very center of life, it must be with the thought of the Divine Fatherhood as a starting point. If society is to have any results that are healing for the evils that exist, it must be through the recognition by the individual not only that "God is my Father, but our Father." Much is said by reformers of our present condition. Where is the man to show how to remedy this? So many social reformers look for a Utopian condition without the recognition of the Divine Fatherhood. This recognition is not simply religion; it is in the very nature of things. Life is not merely the realm of physiology; it is in the very nature of things. The thought of God is not merely a religion; it is in the very nature of things. It is one thing to polish society on the outside—it is another thing to transform it, to be born again. All the present unrest, this socialistic talk across the water, does not show that the Cross has lost its power. It is an evidence that men are being driven to recognize that the religion of the world is not an isolated thing. Labor parades, banners, Coxe's and Kelly's armies calling for brotherhood, for unity, are but indications that the world is slowly swinging around to the recognition of a universal brotherhood through the recognition of the Divine Fatherhood. There can be no recognition of brotherhood except through the thought out of which it grows. For man to recognize God as his Father is to know every man as his brother. There is nothing like the religion of Jesus Christ to correct all evils. The religion of Mohammed, Confucius, or Buddha separates men. It does not bring them together, as is shown by the caste of India. Apart from Christianity, it is impossible for us to hope for any true development.—*Gumbart*. (Matt. vi. 9-13.)

HAD Christ permitted the people to crown Him, their unwitting enthusiasm would have degraded Him into competition and antagonism with Cæsar. His kingdom would have become one of this world—the kingdom of a tribe, of an epoch, of petty government and transient glory—under immediate necessity to draw the sword of revolt, requiring permanently to maintain itself by an appeal to arms, not creative and redemptive for His prophetic and priestly mission of sacrifice; and while His moral and spiritual sovereignty over all ages and peoples would have perished that day under the blight of a tinsel glory, history would have won a new and nobler Cæsar; the world would have lost an eternal and universal Christ. Not then and thus could He pass to His dominion. The

only crown for such kingship as His must be woven out of thorns. His must be the scepter of truth and love—His the rule of reason, affection, persuasion, appeal. The throne on which He sits must rest upon foundations of spiritual excellence, authority, and grace; the empire of His dominion must stretch over human souls in every land and age.—*Berry*. (Matt. xxi. 4, 5.)

BROTHERS, men will go after truth if they can be told it in the right way. They do not wish to be spoken down to, as though, because they occupy the low levels of moral life, they approved their ways. They are dissatisfied. They know the right, though they do wrong. From Jerusalem and all the region round about the people travel to the banks of the Jordan to listen to John the Baptist, who tells them of their sins, proclaims the nearness of the holy rule of God, and bids them bring forth fruits meet for repentance. Savonarola does not hide the sins of the Florentines so that he may win their attention to his message; he lays them bare to the guilty core, and though they wince under his knife they listen, for they cannot resist the wisdom and truth with which he speaks. John Wesley's demands for practical godliness and complete sanctification of life do not close the door of his societies to the hearts hungering and thirsting after righteousness. No, it is not the high ideal that repels, it is the hypocrisy, hardness, want of sympathy, and coldness of those who proclaim it. Holiness is wholeness, health, beauty; and it attracts. It is real, and men love reality; it is the sham they hate. Righteousness is the fact, the thing as it should be, and the soul craves it; it is hollow pretense and vain show they scorn. It is cold officialism "dressed in a little brief authority," and clad with a self-created, priestly dignity, that fills men with despair of religion and bitter hostility to those who profess it. It is the lack of life, of sympathy, of real brotherhood with men that makes the cross of Christ an offense, and the message of Christianity a stumbling-stone. The real man, even if silent, is always a power; the fraud, eloquent as Cicero, must collapse. No! We must not lower the claims of Jesus on the whole-hearted devotion of men; we need not pander to man's weaknesses; we shall delay progress, defeat our own ends, and bury the Christ of the Gospels in the graves of our selfish pride and icy individualism.—*Clifford*. (Luke xv. 1-32.)

AN author, writing 1,500 years ago, represents Christ as a blond: "His hair the color of wine and golden at the root; straight and without luster; but from the level of the ears curling and glossy, and divided down the center after the fashion of the Nazarenes. His forehead is even and smooth, His face without blemish and enhanced by a tempered bloom. His countenance ingenuous and kind. Nose and mouth are in no way faulty. His beard is full, of the same color as His hair, and forked in form; His eyes blue and extremely brilliant." My opinion is, it was a Jewish face. His mother was a Jewess, and there is no womanhood on earth more beautiful than Jewish womanhood. Alas! that he lived so long before the daguerrean and photographic arts were born, or we might have known his exact features. I know that sculpture and painting were born long before Christ, and they might have transferred from olden times to our times the forehead, the nostril, the eye, the lips of our Lord. Phidias, the sculptor, put down his chisel of enchantment five hundred years before Christ came. Why did not some one take up that chisel and give us the side face or full face of our Lord? Polygnous, the painter, put down his pencil four hundred



years before Christ. Why did not some one take it up and give us at least the eye of our Lord—the eye, that sovereign of the face. Dionysius, the literary artist, who saw at Heliopolis, Egypt, the strange darkening of the heavens at the time of Christ's crucifixion, near Jerusalem, and not knowing what it was, but describing it as a peculiar eclipse of the sun, and saying, "Either the Deity suffers or sympathizes with some sufferer;" that Dionysius might have put his pen to the work and drawn the portrait of our Lord. But no! The fine arts were busy perpetuating the form and appearance of the world's favorites only, and not the form and appearance of the peasantry, among whom Christ appeared. It was not until the fifteenth century, or until more than four hundred years after Christ, that talented painters attempted by pencil to give us the idea of Christ's face. The pictures before that time were so offensive that the council at Constantinople forbade their exhibition. But Leonardo da Vinci in the fifteenth century presented Christ's face on two canvasses, yet the one was a repulsive face and the other an effeminate face. Raphael's face of Christ is a weak face. Albert Durer's face of Christ was a savage face. Titian's face of Christ is an expressionless face. The mightiest artists, either with pencil or chisel, have made signal failure in attempting to give the forehead, the cheek, the eyes, the nostrils, the mouth of our Blessed Lord. But about his face I can tell you something positive and beyond controversy. I am sure it was a soulful face. The face is only the curtain of the soul. It was impossible that a disposition like Christ's should not have demonstrated itself in his physiognomy. Kindness as an occasional impulse may give no illumination to the features, but kindness as the lifelong, dominant habit will produce attractiveness of countenance as certainly as the shining of the sun produces flowers.—*Talmage*. (Cast. v. 16.)

### THEMES AND TEXTS OF RECENT SERMONS.

- Divine Sculpture in the Creation of Character. "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."—Isa. li. 1. Rev. T. Bowman Stephenson, Baltimore, Md.
- The Christian Office of Profiting. "But the manifestation of the Spirit is given to every man to profit withal."—1 Cor. xii. 7. J. B. Stratton, D.D., Natchez, Miss.
- Christian Faith and Men of Learning. "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."—Acts vii. 22. John A. Broadus, D.D., Louisville, Ky.
- Woman's Honorable Sphere. "But the woman is the glory of the man."—1 Cor. xi. 7. W. Pope Yeaman, S. T. D., LL. D., Kansas City, Mo.
- Characteristics of Christian Manhood. "Add to your faith virtue."—2 Pet. i. 5. A. C. Dixon, D.D., Brooklyn, N. Y.
- The Sum of Obligation. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man."—Eccle. xii. 13. Bishop J. C. Granbery, Front Royal, Va.
- The National Outlook. "Their country was nourished by the king's country."—Acts xii. 20. E. C. Ray, D.D., Chicago, Ill.
- The Way that is Good. "Thus saith the Lord, stand in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jer. vi. 16. G. P. Nichols, D.D., Binghamton, N. Y.
- The Coming Vision. "And all flesh shall see the salvation of God."—Luke iii. 6. Rev. T. C. Hall, Chicago, Ill.
- Needle Martyrs. "The eye of a needle," Matt. xix. 24. T. De Witt Talmage, D.D., Brooklyn, N. Y.
- The Indebtedness of the Church to Our Methodist Fathers. "We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old."—Ps. xlii. 1. Prof. S. F. Upham, D.D., Madison, N. J.
- The Duties of a Citizen. "Then cried a wise woman out of the city: Hear, hear; say, I pray you, unto Joab, Come near hither that I may speak with thee. . . . I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: Why wilt thou swallow up the inheritance of the Lord?"—2 Sam. xx. 16, 19. John W. Kramer, D.D., Brooklyn, N. Y.
- The Sociology of the Lord's Prayer. "Our Father which art in heaven," etc.—Matt. vi. 9-13. A. S. Gumbart, D.D., Boston, Mass.

### Suggestive Themes for Pulpit Treatment.

- Physical Indications of Moral Retrogression. ("And Lot journeyed east."—Gen. xiii. 11.)
- Eagerness in Speaking for Christ. ("Praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds."—Col. iv. 3.)
- Progress a Test of Fidelity. ("Not that I have already obtained, or am already made perfect; but I press on, if so be, that I may apprehend that for which also I was apprehended by Christ Jesus."—Phil. iii. 12.)
- The True Basis of Social Peace. ("And Abram said unto Lot, Let there be no strife, I pray thee, between my herdmen and thy herdmen; for we are brethren."—Gen. xiii. 8.)
- The Despondency of the Overworked and the Lord's Cure for It. ("But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat."—1 Kings xix. 4, 5.)
- The Power of Political Rings. ("I am this day weak, though anointed king; and those sons of Zeruiah are too hard for me; the Lord shall reward the doer of evil according to his wickedness."—2 Sam. iii. 39.)
- God's Breach of Promise. ("After the number of the days in which ye searched the land, even forty days, each for a year, shall ye bear your iniquities, even forty years; and ye shall know my breach of promise."—Num. xiv. 34.)

8. The Final Cause of the Divine Election. ("He chose us in him before the foundation of the world, that we should be holy and without blemish before him in love."—Eph. i. 4.)
9. The Indifference of Courage to Obstacles and Antagonisms. ("These are they that went over Jordan in the first month, when it had overflowed all its banks; and they put to flight all them of the valleys, both toward the east and toward the west."—1 Chron. xii. 15.)
10. The Divine Provision of Necessities and Luxuries. ("A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey."—Deut. viii. 8.)
11. The Laborer's Rest Day. ("The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou."—Deut. v. 14.)
12. What Constitutes a Majority. ("If it had not been the Lord who was on our side, now may Israel say: if it had not been the Lord who was on our side, when man rose up against us: then they had swallowed us up quick."—Ps. cxxiv. 1-3.)
13. Imprisoned for Deliverance. ("For God hath concluded them [iit., shut them up together] all in unbelief, that he might have mercy upon all."—Rom. xi. 32.)
14. Divine Grace No Bar to Christian Graciousness. ("I can do all things through Christ which strengtheneth me. Notwithstanding, ye have well done that ye did communicate with my affliction."—Phil. iv. 13, 14.)

## HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

### Marginal Commentary: Notes on Genesis.

GEN. xii. 10. *And Abram went down into Egypt to sojourn there.* Here is the first reference to *Egypt* found in the Word of God; and it will commonly, if not always, be found that the *first mention* of a person, a place, a number, an event, etc., determines its relation to Scripture teaching and history. *Egypt*—in the Hebrew, *Mizraim*—means "that binds or straitens, troubles or oppresses," and, from this mention to the last (Rev. xi. 8.), *Egypt is always the type of the snares and fetters of this world.*

It would be a most interesting and instructive study to examine, one by one, all these Scripture references. The lesson they teach would be found to be of immense importance and value.

Take this first reference to *Egypt*, as a country. *Egypt's* name implies a HINDERANCE—a *hedge* about God's people, to hinder liberty; a *bond*, fettering their life and testimony, and a *snare*, bringing them into trouble and sin.

Take this *history of the first journey of a believer* into *Egypt*. What sent Abram into this land of idolaters? Famine in Canaan. He went to the country well watered by the Nile,

whose people were especially skilful in agriculture and whose corn was already famous; and he who had been called out of Ur and Charran to avoid all complicity with idolatry, now, for the sake of bread, goes into a still worse and more godless community, as Elimelech in later days went, for the same reason, into the forbidden land of Moab.

And now note that at once Abram fell into the one great snare of his life—*lying*. Sarai,—who was now in middle life, and remarkably preserved in youthfulness and beauty, of fair complexion, well deserving her name Sarai (Princess),—Abram was afraid would be sought as a wife by the despotic and licentious sovereigns or princes of Egypt, and so he deliberately consents to dissimulation: "Say, I pray thee, thou art *my sister*." Abram seems to have forgotten that he might thus have betrayed Sarai into an adulterous marriage, as afterward he had nearly ensnared both her and Abimelech by a similar lie (xx. 2).

Here, then, is the *first sojourn in Egypt*. It is prompted by the *unbelief* that forgets God, for man shall not live by bread alone, and is never called on to ensnare his conscience and consistency for the sake of a worldly subsistence.

And this sojourn proves a snare—it leads to a sinful lie, which might have been even more ruinous in result than it was, though it brought great plagues into Pharaoh's house; and it brought great reproach on God, for the conduct of Pharaoh, an idolater and heathen, was more honorable, frank, and straightforward than that of the "father of the faithful!"

It may be well to tarry here for a lesson on the sojourn into Egypt, in order to mark some of the conspicuous references to Egypt and compare them:

GEN. xiii. 1. "And Abram *went up out of Egypt*, he, and his wife, and all that he had. . . and he went. . . even to Bethel." Note the beginning and terminus of this journey. He left Egypt, with all that belonged to him, and returned to Bethel, where his altar had been, and there called on Jehovah. *At Egypt he had built no altar.*

Verse 10—*Sodom was like the land of Egypt.*

Rev. xi. 8—"which, spiritually, is called *Sodom and Egypt*." Is there any accident in this likeness noted at the two extremes of Bible history? Sodom was the snare of Canaan and nearly destroyed Lot, and stands for the lusts of the flesh, as Egypt does for the lust of the eyes, the pride of life, and charms of the world.

Heb. xi. 26—"esteeming the reproach of Christ greater riches than the *treasures in Egypt*." The world is always offering its disciple its wealth, over against Christ, with His cross and self-denial.

Acts vii. 39—"in their hearts turned back again into Egypt," a pregnant phrase for all backward looking and longing that precede backsliding.

Jude 5—"having saved His people out of the land of Egypt." No salvation ever reaches us in Egypt.

Passage after passage might be cited and only be found to teach that Egypt represents the threefold hindrance already referred to—a hedge, a bond, a snare, to the disciple; his testimony gone, his liberty sacrificed, his spiritu-

ality entangled in corrupting associations! And yet to this day, whenever the people of God get into any straits, instead of going to the Lord for new light and teaching and humiliation and sanctification, it is still true that they call to Egypt (Hosea vii. 11).

xiii. 4. *Unto the place of the altar which he had made at the first.*

This seems a typical return. Abram had been ensnared in Egypt, and it clearly appears from Gen. xxvii. 1-3, when Isaac, under similar stress of famine, purposed the same course and God forbade it, that a reference to Abram's course is intended. God bids Isaac, in the same circumstances, not to go down into Egypt, but to dwell in the land; and notwithstanding famine, he sowed that year and received *an hundred fold* (verse 12)—a remarkable proof that even in famine God knows how to provide for an obedient soul.

Again, let it be put on record that, during the whole history of God's chosen people, Egypt was to them the *place of peril*, of spiritual risk, of greed and sensual gratification and carnal security, of worldly temptation—dependence on an arm of flesh, on man's understanding and help rather than on God only. All this is apparent from this first mention of Egypt: Abram's unbelief, sojourn there, the risk of Sarai's chastity, and even from their departure, full of wealth and worldly prosperity. Abram, in going to Egypt, was a backslider, and he had to retrace his steps to the very place of the altar he had made at the first, and there call anew on the name of the Lord.

5. *And Lot also.*

Here we first meet with *Lot*, not indeed the name, but the personality and character; and there can be no doubt that Lot is also a *typical person*. Perhaps no typical character is more instructive in relation to Christian consistency. His *name* probably means *hidden, wrapt up, covered*; and if so, how significant of light hidden as under a bushel—testimony lost—spiritual life obscured, hidden, and so hindered.

Abram and Lot henceforth stand *in contrast and separation*.

Abram's life is based on faith, separation to God, covenant with Him, pilgrimage, and testimony; rewarded with promises, fellowship, revelation. Lot's life is based on sight, conformity to the world, breach of covenant, abandonment of his pilgrimage for a settled home in Sodom, and consequent loss of testimony, demoralization, and forfeiture of reward.

Verse 9—*Separate thyself, I pray thee, from me.* This verse is the key to the passage from verses 5 to 13, and occupies the literal center of the paragraph. The subject here is the Separation.

Verse 14—*And the Lord said unto Abram, after that Lot was separated from him.* This verse unlocks the new paragraph, which reaches to the end of the chapter. The subject here is the Reward of Separation. About these two thoughts the lessons cluster.

6. *The land was not able to bear them.*

Lot shared Abram's worldly prosperity, and not only "flocks, herds and tents," but "herdsmen" or retainers, required room. Canaanites and Perizzites dwelling in the land made additional draft on the resources of the soil (Perizzite is the equivalent of *pagani*, villagers, whence the term, "pagan").

7. *Again, There was strife between the herdsmen,* perhaps because their herds came into contact and cattle got mixed, and contention arose over the claims of possession; perhaps strife over the wells, as in chap. xxvi.

Abram takes the initiative and, with noble and magnanimous disinterestedness, offers Lot the choice.

10. *And Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered everywhere, etc.*

From the vicinity of Abram's altar the choice was made. Lot chose for the sake of fertility a valley that reminded him of the Nile, where no famine was likely to come, but, like the valley of Egypt, it was a place of snares. Sodom was there. He selfishly chose the fine pasture land, barren of spiritual life as it

was, and left to Abram a less fertile but safer territory, where God's altar stood. The ultimate result showed that selfishness again ran risk of ruin.

12. *Lot pitched his tent toward Sodom.* Note the steps in the narrative: Lot lifted up his eyes and beheld all the plain. Lot chose him all the plain of Jordan. Lot journeyed east, and they separated themselves the one from the other. Lot dwelt in, *i.e.*, among the cities of the plain, and pitched his tent toward Sodom—the look, the choice, the wrong direction, the separation, the encampment, the abode, for ultimately he left his tent outside for a dwelling inside of Sodom.

13. *The men of Sodom were wicked and sinners before the Lord exceedingly.* There was that in the luxuriant fertility of this Jordan valley and the climate with its enervating softness that tended to ripen the sensual vices of this Canaanitish people for their fearful harvest of doom. Already the signs of coming judgment might have been seen in the awful moral profligacy of this depraved community. No pen has ever yet been bold enough to depict the actual enormity and deformity of Sodomites. Even profane historians have counted it a shame to speak of those things which were done of them in secret, and the truth can only be inferred—read between the lines.

But inasmuch as we here meet the name Sodom, we should again notice the law exemplified, that a *first mention* in the Word of God generally, if not always, hints the *characteristic relation* borne by that which is mentioned to the whole Scripture, and is a key to further interpretation. Note that the first characteristic mention of Sodom is thus significant, **THE LORD DESTROYED SODOM.** Then follows the mention of Sodom's ensnaring and awful corruption. Henceforth Sodom stands for a *wickedness that compels destroying wrath.* It is the synonym for vices, crimes, sins, so disgusting and opprobrious that they defy description. The Sodomites practiced as a religious rite

the abominable and unnatural vice whence the inhabitants have derived everlasting infamy, and which has connected Kadesh and the feminine Kadeshah—from the word Kadash (*pure—holy*) with male and female prostitution in all heathen lands!

We have called this the first characteristic mention of Sodom, although the name occurs earlier in the racial outlines in Gen. x. 19; but even there Sodom is one of the *borders of Canaanitish territory*, so that still the rule holds. It is, from the first mention, linked with cursed Canaanite practices.

14. *And the Lord said to Abram, after that Lot was separated from him.*

Here is a most important turn in the narrative. Abram had given Lot his choice, and taken what was left; under sway of motives selfish and worldly, Lot takes the best. God then gives Abram the whole land visible from his point of view as a permanent possession in perpetuity, and in a larger sense than he could understand; for in his Messianic seed, the "utmost parts of the earth" were to be his possession. What he had renounced, God gave him back with a new title and tenure. The previous covenant promises are repeated, and with each repetition confirmed and enlarged. And now appears for the first time that LAW OF POSSESSION, so conspicuous hereafter:

17. *Arise, walk through the land, in the length and breadth of it.*

Compare Joshua i. 3. This was a formal appropriation, or taking possession. Any promise is to be thus claimed before it is ours. We must not only look at it, but step out upon it, and plant our feet on it as *terra firma* and say, this is mine; to dig into it, as a soil to be tilled, as a mine to be explored; to build on it, as a place of abode. Every word God has spoken is territory for our house and garden, and we should never rest until we have gone through the entire length and breadth of the promised land, for it is given unto the *believer*, and only faith can know, claim, or possess it.

18. *Then Abram removed his tent, etc.*

And so this chapter ends. Lot has looked over the seductive plain and pitched his tent toward wicked Sodom. Abram has looked to every point of the compass, received the very land he had renounced in favor of Lot, and now finds his third resting place: 1. Shechem; 2. Bethel; 3. Hebron. And while Lot's altar is falling into ruins, Abram builds there a new altar unto the Lord. How obvious the contrast, and how terribly significant!

From that day to this, history has been repeating itself. Even disciples have been divided into two classes: those who pitch their tents toward Sodom, lose their testimony, their family unity and piety, themselves being saved so as by fire, if at all; and those who find a resting place where God appoints, and where the altar built to the Lord can be maintained, with the life of a pilgrim, whose abode is in a better country, even a heavenly.

Only one city in history seems to have repeated to an equal extent the peculiar licentiousness of Sodom, and that is the only city that has been similarly destroyed by fire from the Lord, and which is linked in association with both the guilt and the ruin of Sodom. Pompeii, even in its wreck, exhibits awful proofs of the fact that at the time of its destruction it had reached a moral rottenness that was so offensive that the full facts have never yet been made public. The one volume in which the worst features of the doomed city are represented is, even in public libraries, kept under lock and key, as unfit for the public eye; and in the museum in Naples in which these memorials are preserved, there is a special warning over the door of the department in which these horrid orgies of lust have their visible memorials.

Chap. xiv. Lot is in peril in the territory of his new choice, and Abram comes to his rescue. A land that is rich in its yield is generally sought for by various parties, and, like the mining



regions and alluvial valleys, is apt to be the scene of contentions.

There is a war with the King of Sodom, and the names of the parties are recorded with a particularity which makes impossible the idea of vague and mythical tradition. Here are all the marks of veritable annals.

Amraphel is probably an Assyrian name; Ariach (ari—a lion?), Semitic; Eleasar is probably the Larissa of the Greeks, on the Euphrates; Tidal may be Thargal, great chief of nomadic tribes.

Chedorlaomer was, at this date, the leading power among Asiatic princes. The Elamites, his subjects, are in chap. x. 22 numbered among the children of Shem. The Canaanitish tribes, whom he had subjected for twelve years, now undertake to throw off his yoke. Rawlinson thinks the name "Kadurmapula," the "Ravager of the West," which he found on Chaldean bricks, is the same as Chedorlaomer.

4. *In the thirteenth year they rebelled.* Dr. Bullinger, following the law already stated, that the first occurrence of a number indicates its general significance in Scripture, traces this number, *thirteen*, and finds it is *always linked with rebellion*. The adversaries of God, names of Satan, etc., are numerically equivalents of thirteen or its multiples, etc. In every list of the twelve apostles, in the Gospel narratives, the name of Judas closes the list (Matt. x. 4; Luke vi. 16), and it is added "which also betrayed him," etc.; he would be the thirteenth in the entire company which

included Jesus. And it is curious that in the Old Testament, when the full list of the tribes is given—which with Joseph's double tribe, Benjamin and Manasseh, made thirteen—the list closes with a record of revolt in connection with the thirteenth tribal division mentioned, Levi. Compare Numbers xxvi. 6-11. In this chapter we have successively the names and numbers of the tribes: 1. Reuben; 2. Simeon; 3. Gad; 4. Judah; 5. Issachar; 6. Zebulun; 7. Manasseh; 8. Ephraim; 9. Benjamin; 10. Dan; 11. Asher; 12. Naphtali; 13. Levi.

Some of these coincidences are so remarkable that they tempt one to a fanciful interpretation, and yet, as Dr. T. H. Skinner used to say, it is our duty to note any peculiarity of Scripture, especially if comparison shows it to pervade the book, lest we miss some part of the design of God in his teaching. Dr. Bullinger's conception is that the numerical system that permeates the Word of God is like the watermark visible upon paper, and, like that, serves to authenticate every page with God's signature.

With this number of THE REVIEW, we publish a pair of chronological tables, which may serve to be a permanent help to Bible students. These tables have no special connection with the part of Scripture now under consideration, but contribute to general study. A careful examination will show how serviceable they are.

## THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

AUG. 26-31.—GOOD CHEER FOR DISCOURAGED ONES.—Mark vi. 50.

There is vast difference in men as to the habit of imparting cheer. Some men, in their influence on others, are like a rare June day. Some men are like the bitterest and chilliest east wind.

It is very singular, the difference in cadence different men are wont to use. There is nothing so revealing of a man as the cadence to which he is wont to set his speech. The man with a cheery cadence is tonic and stimulus. The man with the habitual cadence of doubt,

PROPHETS IN ISRAEL AND JUDAH.  
A TABLE of the Prophets, showing when they prophesied.\*

KINGS OF JUDAH.	ISAIAH.	JEREMIAH.	EZEKIEL.	DANIEL.	HOSEA.	JOEL.	AMOS.	OBADIAH.	JOSAH.	MICAH.	NAHUM.	HABAKKUK.	ZEPHANIAH.	HAGGAI.	ZECCHARIAH.	MALACHI.	KINGS OF ISRAEL.
B.C.																	
840																	
Amaziah, 830																	Jeroboam II., 825
820																	
Uzziah, 810																	
810																	
800																	
790																	
780																	Interregnum, 784
770																	Menahem, 772
760																	Pekahiah, 761
Jotham, 758																	Pekah, 759
750																	
Ahaz, 742																	
740																	
730																	Anarchy, 739
Hezekiah, 727																	Hosea, 730
720																	
710																	Captivity of Israel — that kingdom being overthrown by the Assyrians B.C. 721.
700																	
690																	
680																	
670																	
660																	
650																	
Amon, 643																	
Josiah, 641																	
640																	
630																	Captivity of Judah.
620																	
Jehoahaz, 610																	
610																	
Jehoiakim, 610																	
600																	
Jeconiah, 599																	
590																	
Destruction of Jerusalem, 588																	
580																	
570																	
560																	
550																	
540																	
Zerubbabel, 536																	
530																	
520																	
510																	

The date after each king's name indicates the commencement of his reign. Joel is placed twice, as it is doubtful at which period he lived.

\* From Angus' Bible Hand-book.

\* Malachi, between 436 and 420.

TABLE OF COMPARATIVE CHRONOLOGY

Showing the ascertained or probable time when the various portions of the New Testament were written, and the corresponding events in the history. Interrogation points mark the more doubtful times of events.

A.D.		I. THES.	II. THES.	GALA.	I. COR.	I. TIM.	TITUS.	II. COR.	ROM.	EPH.	COL.	PHILE.	PHIL.	II. TIM.	HEB.	JAMES.	I. PET.	II. PET.	JUDE.	I. JOHN.	II. JOHN.	III. JOHN.	REVEL.
33	Pentecost   Pilate. Proc Tiberias. Emp																						
34	Lame Man, Sanhedrim																						
35	Ananias, etc., Stephen																						
36	Persecution, Philip Conversion, Saul	Ev.																					
37		Caligula Emperor																					
39	Paul in Arabia 37-39.	Damascus,			Jerusalem,			Tarsus															
40	Paul in Syria. Peter	at Joppa																					
41	Claudius Emperor, Lydda																						
42	Paul in Cilicia. Cesarea.	Cornelius																					
43	With Barnabas In Syrian Antioch																						
44	Paul, Barnabas: Antioch																						
	James (elder) beheaded.	Peter in Prison.			Herod Agrippa dies																		
45	Paul, Jerusalem, 2d time																						
	Antioch; first tour, with	Barnabas and Mark,			begun																		
46	Via Seleucia to Salamis,	Cyprus, Perga, Antioch			(Pisidia)																		
47	Iconium, Lystra, Derbe,	Antioch			(Syria)																		
48, 49.	"Long time" at Antioch																						
50	Council Jerusalem. Paul's	third visit																					
51	Paul's second tour, with	Silas, Timothy,			Luke, three and one-half years																		
52	Galatia, Philippi, Thessalonica,	Berea																					
53	Athens	CORINTH.																					
54	Nero	year & half	● ●		Ephesus, Cesarea, Jerusalem			4th visit, Antioch															
54	Paul's third tour																						
	Galatia, Phrygia			●																			
55	EPHESUS,	Corinth			● ? ?																		
56																							
57																							
58																							
59	Macedonia, Troas,	Syria																					
59	Jerusalem (5th and last)	?																					
	Seized—sent by Lysias	to Felix																					
61	CAPTIVITY CESAREA	Felix Festus Agrippa II.			Malta																		
62	Paul at Rome. Martyrdom of James*																						
63																							
63	First imprisonment	two years																					
64	Spain, Britain?																						
64	Persecution Nero																						
65	On way to Jerusalem	leaves Titus at Crete																					
	From Jerusalem to Colosse.	Philip																					
	Winter, Nicopolis, Corinth				?	?		Trophimus at Miletus															
68	Rome Martyrdom Paul and Nero dies. Galba	Paul and Peter																					
69	Otho. Vitellius Vespasian																						
70	Jerusalem taken by Titus.	Temple burnt																					
79	Vespasian dies. Titus																						
81 to 94.	Domitian succeeds Titus, 81																						
95	Second Roman persecution																						
96	Nerva emperor																						
100	John dies natural death																						

\* Son of Alphaeus, and author of epistle.

and at best but questioning speech, is depressing and chilly as the mistiest and dreariest fog that ever wrapped an uncertain vessel off the Newfoundland Banks.

O friend, be prodigal of cheer both in word and tone! In the weighing of gold as the standard of earth's values, and in the weighing of drugs and chemicals on the use of which depends the safety of human lives, there are employed balances so sensitive as to turn at the weight of one fifteen-hundredth part of a grain. Standard balances, which will weigh with unerring accuracy a thousand ounces, are so sensitive as to turn at the impression of the bodily warmth of a man standing near one of their arms. And we are, every one of us, surrounded by human beings even more delicate and sensitive. And just the word you speak and the tone you use sends the balance downward into gloom and depression and a dragging inability for life's duties, or upward into faith and hope and a glad, triumphant seizure of the tasks of life.

"If you have a friend worth loving,  
Love him—yes, and let him know  
You love him, ere life's evening  
Tinge his brow with sunset glow.  
Why should good words ne'er be said  
Of a friend till he is dead?"

"If you hear a song that thrills you,  
Sung by any child of song,  
Praise it—do not let the singer  
Wish deserved praises long.  
Why should one that thrills your heart  
Lack the joy you may impart?"

"If you hear a prayer that moves you  
By its humble, pleading tone,  
Join it—do not let the seeker  
Bow before his God alone.  
Why should not your brother share  
The strength of two or three in prayer?"

But if a poor human word of cheer be so mightily freighted with strong help, what stimulus and strength there ought to be for us in a word of Divine cheer. Our Scripture is a word of Divine cheer: "Be of good cheer; it is I; be not afraid."

Read the whole story hereabouts and notice:

(a) This is a word of cheer of the

regarding Christ. The beautiful truth is that neither the fierce head-winds, nor the roughened and tossing waves, nor the toiling disciples doing their very best to make head against wind and wave, were beyond the notice and vigilance of the Lord Christ. "He saw them toiling in rowing." And that toiling means tormented, distressed, breathless with it. Christ regards.

(b) This is the word of cheer of a punctual Christ. The long night was divided into four watches. The fourth watch began at three in the morning. The storm had lasted about nine hours. After rowing nine hours, the disciples were only three miles on their way. At last, three more difficult miles were stretching before them. Three in the morning is precisely the weariest time after a night of toil. Just then, punctually, Christ came to them. It was needful that they row so long to test obedience. But when their strength came to its breaking-point, precisely then Christ came to them. "There hath no temptation," etc. (1 Cor. x. 13).

(c) This is the word of cheer of a Christ who makes our very difficulties and troubles the pathway for His feet that He may come to rescue and to help us. The waves which baffled the disciples were the easy road for His approach to them.

(d) This is the word of cheer of a Christ who is master of our stormy troubles. At His advent the storm ceased.

"Fierce was the wild billow,  
Dark was the night;  
Oars labor'd heavily;  
Foam glimmer'd white;  
Mariners trembled;  
Peril was nigh;  
Then said the God of Gods,  
'Peace! it is I.'

"Ridge of the mountain wave,  
Lower thy crest;  
Wail of Euroclydon  
Be thou at rest!  
Peril can none be—  
Sorrow must fly—  
Where saith the Light of Light,  
'Peace! it is I.'

"Jesu, Deliverer!  
Come Thou to me;

Soothe *Thou* my voyaging  
 Over life's sea!  
 Thou, when the storm of death  
 Roars, sweeping by,  
 Whisper, O Truth of Truth!  
 'Peace! it is I.'

SEPT. 2-8.—THE HARASSED MAN.  
 Ps. iii. 1.

Look at him a moment. In this third psalm he stands forth an illustration of many a man in these squeezing and perplexing times.

One element of the harassment crowding round the harassed man is multitudinousness of trouble. This is his complaint, "Lord, how are they *increased* that trouble me! Many are they that rise up against me!" This psalm belongs to that period of David's life when he fled from Absalom. How many and how various troubles seemed conspiring against the harassed king, like these: that *Absalom* should revolt; that Absalom should be so full of mean deceit against his father; that Ahithophel, David's trusted counselor, should prove false to him; that so many people should follow Absalom in his revolt—David had been imagining that the people's hearts were his; that David should himself be so poorly prepared for such revolt; that he should have to submit to the humiliation of a hasty flight! How multitudinous the trouble gathering round this harassed man! How like this the plight of many a man in these sad, hard times—all sorts of annoyances, failure of plans, no business, sinking of values!

Another element in the harassment crowding round the harassed man, in the ancient picture of this third psalm, is unkind and taunting speech. "Many there be which say of my soul, there is no help for him in God." Why, that is the street talk of Jerusalem, "David is done for; Absalom is the coming man." A closer translation brings it wonderfully out. That "of my soul" is, in the original, "to" my soul. So the cruel scoff "cuts like a knife to the very center of his personality."

Another element in the harassment of

the harassed man is a kind of internal despair. How it sounds in such notes as these, "Lord, how are they increased that trouble me! Many are they that rise up against me. Many there be which say of my soul, there is no help for him in God." When troubles so multiply, and when some sharp speech is heard, or heard about, by the harassed man, he is apt to say within himself: "Well, it may be so; I don't know but it is so; after all, I hardly think there can be any future for me."

But think of the resources of the harassed man.

Turning Godward is a resource. "But Thou, O Lord, art a shield for me; my glory, and the lifter up of my head. I cried unto the Lord with my voice." Very suggestive here another's words: "By an effort of will, the Psalmist arises from the contemplation of surrounding enemies to that of the encircling Jehovah. In the thickest of danger and dread there is a *power of choice* left a man as to what shall be the object of his thought, whether the stormy sea or the outstretched hand of Christ. This harassed man flings himself out of the coil of troubles round about him and looks up to God."

But a further resource for the harassed man is the thought of God as possessing precisely what he, amid his harassments, needs. "But thou, O Lord, art a shield for me; my glory, and the lifter up of my head." See, God is the three things he needs: "shield," that is, defense; "my glory," that is, if others think meanly and say meanly of me amid my harassments, God does not; the "lifter up of my head," for God can both cheer the harassed man's spirit and restore to him the consciousness of his own real dignity, notwithstanding his trials. I came upon the most beautiful illustration of all this the other day. One of those spiritual Christians, a Stundist, as they call them in Russia, was standing amid a lot of Russian criminals in the courtyard of a Russian prison, chained with them, and sentenced with them to Siberia for his



faith's sake. His fellow prisoners were jeering at him. "But you're no better off than we are. You are wearing the bracelets, as we do; if your God is of any use to you, why doesn't He knock off your chains, and set you free?" The man replied, reverently: "If the Lord will, He *can* set me free even now; and though my hands are chained, *my heart is free.*" He was freed. But, though he had been obliged to trudge the weary way to Siberia, for his free heart God would still have been shield, glory, the lifter up of the head.

This is what, even amid his harassments, can thus come to the harassed man: Calmness—"I laid me down and slept; I awaked, for the Lord sustained me." Courage—"I will not be afraid of ten thousands of people that have set themselves against me round about." One of Shakespeare's heroes, following his conscience and opposing a bloody tyrant, exclaims: "In the great hand of God I stand." Ah! that is the real source of a true courage. And such courage may be for the harassed man. He may place himself in the great hand of God.

And then there is this possible mood for the harassed man—confident expectation. "Salvation belongeth unto God; Thy blessing *is* upon Thy people."

Ah, yes! Get up into God if you would vanquish harassments. How exquisitely Matthew Arnold sings it all:

'Twas August, and the fierce sun overhead  
Smote on the squalid streets of Bethnal  
Green.

And the pale weaver, through his windows  
seen  
In Spitalfields, looked thrice dispirited.

I met a preacher there I knew, and said:  
"Ill and overworked, how fare you in this  
scene?"

"Bravely," said he; "for I of late have been  
Much cheered with thoughts of Christ, the  
living Bread."

O human soul! so long as thou canst so  
Set up a mark of everlasting light  
Above the howling senses' ebb and flow,  
To cheer thee, and to right thee if thou roam—  
Not with lost toil thou laborest through  
the night!

Thou mak'st the heaven thou hop'st indeed  
thy home.

SEPT. 9-15.—OUR ASCENDED LORD.  
—1 Pet. iii. 22.

"Who is gone?"

Consider how *differently* He has gone.

Take any one of the world's greatest leaders—Napoleon. It stands there just at the turn of the stairs in the palace at Versailles. You come upon it suddenly. It is a sculpture of the great Napoleon smitten with death. The majestic forehead; the thin, set lips; the eye which seems to pierce you with its eagle glance even in its marble similitude. But death is on him. You can mark it in the relaxed posture, in the weakening hands; you can almost see the irregular convulsive movement of the chest. "*Sic transit gloria mundi!*"—this is the legend sculptured on the pedestal. So, at last, death claimed the man before whom the world trembled. So he is gone.

Take the greatest of civic leaders—Abraham Lincoln. Said Secretary Stanton of him: "Here lies the most perfect ruler of men who ever lived." So he is gone.

Take Socrates—greatest of uninspired religious teachers. But death baffles him and captures him. Here is Socrates on trial for his life, saying to the Athenians: "Or perhaps do I differ from most other men in this; and if I am wiser at all than any one, am I wiser in this? That while not possessing any exact knowledge of the state of matters in Hades, I do not imagine I possess such knowledge." Here is Socrates again, under sentence of death, talking to his friends just before he drank the hemlock: "Well, friends, we have been discoursing for this last hour on the immortality of the soul, and there are many points about that matter on which he were a bad man who should readily dogmatize." Then he drank the hemlock. So he is gone.

Have you enough thought about and grasped the meaning of the abysmal difference of the going of our Lord and Saviour Jesus Christ? He died, indeed, as all his brother men had died, or shall. It was real death He met upon the

cross. But He was not, in any wise, holden by death as death has held and shall hold—save only those who shall be alive at the Lord's second coming—all the rest. He rose out of death, and from the Resurrection he bloomed into the Ascension.

So He is gone; but oh, how differently!

Consider next how *similarly* He is gone.

He was born into our nature and remains in our nature, for in our nature He ascended. So neither by the experiences of death nor resurrection nor ascension is He divided from us. Ah, how one with us He was—in weariness, temptation, toil. Not less one with us is He now, for He is gone *in our nature still*.

Consider *whither* He is gone. He is "gone into Heaven and is on the right hand of God."

What is Heaven?

(a) The place of the special Divine manifestation (Ps. cxxxix. 7-12).

(b) A *place*. Our Lord is there in veritable *bodily* presence.

(c) And in this Heaven our Lord is on the right hand of God—the place of utmost honor, the place of the utmost felicity.

(d) And remember our Lord is in Heaven at the right hand of God as our *Representative*. Think how the Scripture labors to tell the truth of the believer's oneness with the Lord—foundation and building; husband and wife; vine and branches; members and head.

(e) As our *Forerunner*—"whither the Forerunner hath for us entered"—*i. e.*, harbinger; the first number of a series. His presence there is pledge of our entrance there; the first flower of the spring is pledge of all the succeeding flowers.

Consider to *what* He has gone—to supreme and eternal rule. Angels and authorities and powers being made *subject* unto Him. Angels fly for Him. Providences do His bidding. History is only the evolution of His purpose.

Learn, first, since our Lord is thus

gone, we may be sure of the *final triumph of His cause*.

"Well roars the storm to Him who hears  
A deeper voice across the storm."

Learn, second, since our Lord is thus gone, what *resource* for us.

Learn, third, since our Lord is thus gone and I trust him, *I cannot know defeat*.

Learn, fourth, since my Lord is thus gone, let my love go *upward* to Him.

Learn, fifth, since my Lord is thus gone, let me be sure *He will master for me death's strangeness*.

Learn, sixth, the utmost folly of refusing submission to a Lord thus gone.

SEPT. 16-22.—THE FUNCTION OF CHARACTER.—Isa. xxxii. 2.

I never understood the real fact behind the gigantic figure of this Scripture till I came, in my reading, upon what I am sure is the truth of it.

Here, for example, is the valley of the Nile. It is chiefly sand. But the river, flowing along its valley, sets margins of verdure on either side—the waving wheat, the papyrus-plant lifting its triangular stem and flinging out its fronds of leaves, an amplitude of flowers many-hued. And, as the water of the river percolates the sands, away yonder at a distance from the river various vegetation gathers heart, grows brave, sets its greenness and its beauty upon the yellow aridness.

But just beyond and around this more distant spot of greenness and of beauty is the stealthy sand. And the sand is the sport of the winds. There is no coherence among the sand's scattering and comminuted particles. When the wind swoops down upon the loose sand it catches it, it piles it into drifts, flings it every whither. And so over this more distant spot of struggling vegetation the sands drift bitterly and cruelly. They ever sweep and smother down the tender and just-appearing growth. Thus, where there was promised a garden glad and green, the winds, drifting the sands, give the desert renewed scepter.

Set now a rock upon the sands. The winds, raging, fling the sands against it—but only against it, not over it. Look now upon the leeward and hither side of this rock. Protected from the smothering sand, the garden finds its chance. Here, on the protected side of the shielding rock, the flowers can expand, the shrubs gather, the vines wind and interlace, the kernels of the wheat press up to fruitage. The rock has fended from the devastating drifts of sand.

With this fact of the rock-defended garden, flourishing even amid the sands, in mind, get conception of the exquisite poetic beauty of our Scripture—"And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land."

And the teaching is plain. It is the teaching of the function of character. Here is a true man. On that side of him, and hurling against him, are all sorts of drifting and devastating sands of evil and of error. But he simply stands against them. He arrests the drift. And on this side of him flourishes a garden of all tender, and righteous, and precious growths.

(1) It is the evident teaching of history that much of the civilizing weal and help which have come to men have come because of this defending function of the great, strong, true characters which have emerged in history—*e. g.*, Paul standing against the Judaizing and enslaving ritualistic drift in the early Church; Luther standing against the awful and engulfing sands of Romanism; John Pounds standing against the sands of sin and ignorance whelming the street children; Lincoln standing against the encroaching sands of slavery.

(2) Our Scripture yields a suggestion of service for each one of us. Plainly, this is what each one of us should be, a rock standing against and fending off the drifts of various wrong and error sweeping through our time:

(a) In business;

(b) In the saving and the rescue of the Sunday;

(c) In standing for righteousness in the daily life;

(d) In the Church, standing against the sands of religious carelessness and worldliness;

(e) In the home.

(3) Our Scripture is prophetic and Messianic. It points toward our Lord and Saviour Jesus Christ. "This figure of a rock, a rock resisting drift, gives us some idea not only of the commanding influence of Christ's person, but of that special office from which all the glory of His person and of His name arises; that He saves His people from their sins." For what is sin? Sin is simply the longest and the heaviest drift in human history. But Christ, by his life, death, burial, resurrection, ascension, so stands against and baffles this huge and awful drift of sin that, on the side of acceptance of Him, are forgiveness, power, rest, Heaven.\*

SEPT. 23-29.—A FAITHFUL SAYING.  
—1 Tim. i. 15.

Imagine a service in the early and apostolic Church. There is not an absolutely settled order about it. There is a pastor presiding, but the service is most like one of our prayer-meetings—the reading from the Scriptures (the Old Testament, for not yet has the New Testament come into being, save, perhaps, one or two of the Epistles of Paul, parts of which, or the whole of one, may be read); the prayers by any one of the brotherhood or sisterhood; the singing of glad songs in praise of Christ. And now, probably from the pastor, there is a sermon or address. It is about the Lord Jesus Christ—His life, work, limitless forgiveness. But the teaching concerning Him is altogether oral. Not yet have the Gospels been written. The address or sermon goes on to report certain things the pastor

\* In the preparation of this topic I have been much helped by Smith's commentary on Isaiah in the Expositor's Bible.

has heard about Jesus the Lord from apostle, or evangelist, or disciple.

In such case, it would be very natural that such simply oral teaching should gather and crystallize into kinds of proverbs, which would be much upon the lips of Christians, the essential facts and teachings of Jesus Christ. Such proverbial and compact statements were called "faithful sayings"—that is, sayings the truth of which was universally believed among Christians, was indisputable, and worthy the most perfect trust.

Our Scripture is one of the common sayings oftener heard in the teaching of pastors, in the speech or in the song of Christians. Our Scripture, then, is the very heart and essence of the ancient Christian creed, is a saying which multitudes of primitive and martyr lips have uttered as they told each other the meaning of their faith, as they nerved themselves in the arena as the wild beasts dashed at them, as they sought to win their heathen kindred and acquaintances to the religion of Jesus.

First: What has this most ancient and veritable Gospel teaching to tell us concerning our Lord Jesus Christ Himself? This—Jesus Christ came into the world. But what does this statement that Jesus Christ came into the world involve?

(a) His *pre-existence*. The phrase may be used, "of ordinary birth," but it is an awkward extravagance, unless more than human parentage and earthly development were being thought of. And how this phrase, "came into the world," fits into Christ's words concerning Himself! "Before Abraham was I am." See, too, how the memory of His pre-existent state abides with Jesus (John xvii. 5).

See, too, how all this adjusts itself into that mysterious yet evident, that "dark with excessive bright," description of our Lord back in the illimitable ages (John i. 1-2; Phil. ii. 6-8). This faithful saying involves the fact of the eternal, divine, pre-existing Christ.

(b) This phrase, "came into the world," also involves the *voluntariness* of our Lord. He *came*. He was not compelled to come. This voluntariness entirely rids the atonement of our Lord from the charge of cruelty—the compelled bearing of another's sins—which Unitarians and skeptics have charged against it. Our Lord's atonement was His own self-chosen, voluntary gift. Be touched with loving praise for such a Christ.

Second: Ask this most ancient and fundamental Christian maxim what it has to tell us concerning the *purpose* of our Lord and Saviour "to save sinners."

(a) Certainly this purpose implies that sinners *needed saving*. Oh, it is an utmost wonder, in view of the Incarnation, Atoning Death, Resurrection, that men can think it possible they can save themselves!

(b) It implies deliverance from the *past* of sin.

(c) It implies deliverance from the *love* of sin.

(d) It implies deliverance from the *power* of sin.

(e) It implies deliverance from the *doom* of sin.

Third: Let us ask. What of encouragement Paul's *addition* to the faithful saying, etc., "of whom I am chief," holds out?

Not the worst sinner need despair! Even the chief of sinners Christ can save.

"For this cause I obtained mercy," he wrote, "that in me as chief (of sinners) Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting."

Is not this faithful saying worthy of all acceptance—that is, is it not to be received with glad and utmost welcome? For

(a) It is a *faithful* saying—it is not myth, guess, a cobweb dream—it is granitic fact!

(b) It is a saying precisely adapted to my most crying needs.

## LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

By REV. GEO. V. REICHEL, A. M., BROCKPORT, N. Y., MEMBER OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

"IN THAT DAY WHEN I MAKE UP MY JEWELS" (Mal. iii. 17).—The exceeding richness of this Scriptural figure is deepened, when we recall at what great value the world has ever held the perfect jewel. An examination of the original Hebrew will show that Malachi's language is here capable of the most ornate treatment. Indeed, the Oriental force of the figure is quite lost when an attempt is made to convey the meaning through the English. The richest, rarest, costliest treasures—the noblest gems of earth, the pride of kings and emperors—pale into the insignificance of remotest stars before the glorious spiritual promise here given.

Yet something of practical appreciation is gained of even the spiritual sense by reference to the earthly jewel. For example, we have heard much of the "Victoria," the "Great White," or "Imperial" diamond, supposed to have been found in and smuggled from the celebrated Kimberly mines of South Africa.

Not excepting the Orloff diamond, which is a deep rose, and the property of the Russian crown, nor the famous "Regent," nor even the wondrous "Kohinoor," weighing  $106\frac{1}{8}$  carats, this marvelous "Imperial" is the largest brilliant in the present possession of man.

Its original weight, when found, was  $457\frac{1}{2}$  carats. At first the great jewel was displayed in London, at Hatton Garden, the famous diamond emporium; but no individual purchaser presenting himself, a syndicate of thirty-two shares was formed and the stone bought for a quarter-million dollars.

It is of interest to recount the calculations that were made regarding the possibilities of the gem after it had

been determined that it should be cut. One famous lapidary estimated that the crystals obtained in the cutting would furnish any one of the following much prized ornaments: a broillette, weighing 300 carats; a drop of about 240 carats; a lozenge, 250 carats, or a perfectly formed brilliant weighing 150 carats. If cut as a brilliant, it would produce, by what is termed cleavage, one 40 and one 20 carat stones, besides a number of smaller stones weighing 40 carats.

The cutting was done in Amsterdam by a workman named Brabends, and in the presence of the Queen of Holland, who witnessed, however, only the initial process, the entire work consuming fully twelve months.

When, at last, the stone was finished, it weighed 180 carats, and was of a clear, steel-blue color.

Every one who went to the World's Fair saw the great yellow diamond in the Tiffany pavilion, which weighs  $125\frac{3}{4}$  carats, and is the finest yellow diamond in existence.

Other equally famous gems might also in this connection be mentioned, such as "The Star of the South," weighing 125 carats, the property of the Maharajah of Baroda, who paid \$400,000 for it; the great "Du Toit" (weighs 244 carats); the "Great Orange" (110 carats), and the "Porter Rhodes," a stone perfectly white, and weighing before put to the wheel about 150 carats.

"THE LIGHT SHINETH IN DARKNESS" (John i. 5).—The light of a pure, noble character, like that of the Christ, shining amid the darkness of sinful surroundings, is well illustrated by the alleged power of certain gems to emit rays under conditions of absolute dark-



ness. This power has been ascribed usually to the diamond alone, but the ruby is similarly capable.

Recent experiments made by William Crookes abundantly attest this.

He says: "Next to the diamond, the ruby is, perhaps, the most strikingly phosphorescent stone I examined. It glows with a rich, full red, and a remarkable feature is, that it is of little consequence what degree of color the earth or stone possesses naturally, the color of the phosphorescence being the same in all cases."

"WHO WHEN HE HAD FOUND ONE PEARL OF GREAT PRICE, WENT AND SOLD ALL THAT HE HAD AND BOUGHT IT" (Matt. xiii. 46).—The well-known authority on precious stones, Mr. George F. Kunz, tells us that pearls have never been so popular nor commanded so high a figure as in these days. Consequently the divers on the west coast of Australia, the Sooloo Archipelago, in Ceylon, and Lower California, have been kept very busy meeting the large demand.

Among the various kinds obtainable, black pearls have been lately sold for \$8,000 each.

The entire pearl fisheries of the world yield about \$1,000,000 annually.

"AND GOD SENT ME BEFORE YOU TO PRESERVE YOU A POSTERITY IN THE EARTH, AND TO SAVE YOUR LIVES BY A GREAT DELIVERANCE" (Gen. xlv. 7).—These memorable words of Joseph, Grand Vizier of Egypt, to his brethren, announce the divine principle upon which his whole life had been so wondrously ordered.

"To preserve life" is, after all, in any day and in any station, one of the strongest and best motives for a busy, useful career.

Let the clergyman in the pulpit but remember that his preaching, so often in vain apparently, is unto the "preservation of life" notwithstanding, and his words will gain a calmness of utterance and assurance of conviction perhaps hitherto unrealized.

But the application of this principle is wide, and may therefore be emphasized in yet another direction.

Modern surgery and medicine seem to have been built up almost exclusively by the exercise of this divine principle, although the physician or medical scientist may not always admit or be conscious that here lies the real secret of success in medical practice.

Witness something of the wonderful advances made.

The discoveries of this last decade alone have ushered in a new era in the art of healing. Yet even these are only as the bud. Take simply that one department of pathology, micro-biology, and realize what it means to have in London, Paris, New York, Chicago, and other large cities institutions in successful operation for the cure as well as the prevention of hydrophobia, diphtheria, and consumption. Observe how electricity and even phonography have been called in as efficient aids to surgery and medicine in almost every conceivable application demanded. Thus internal portions of the human body may, by the recently invented French electric illumination process, be placed clearly under the examiner's eye, assuring a certainty hitherto unattainable.

"Interior auscultation," as it is technically termed, effected by the use of an instrument somewhat like a speaking-tube and attached to a phonograph, now enables the physician to record with absolute accuracy "symptomatic sounds" of heart and lungs and some other organs, which, Dr. Benjamin Richardson tells us, "have never before given testimony in this way."

But the great discovery of the decade in medical science, as Dr. T. J. Briggs has told us, is "the importation of vital fluids, such as the corpuscle or blood-cell, in their living state from the systems of the most vigorous animals to supply corresponding deficiencies in the sick and even moribund human subject." In such operations, the names of Drs. Brown-Sequard and

William A. Hammond appear as eminently successful. But space allotted fails to relate all the recent wonders of hematherapy, of operative surgery, and of sanitary science, each of which would make chapters of intensest popular interest.

It becomes, therefore, literally true of the modern physician, and indeed of all who labor for the public good, that "God hath sent them before us—to preserve life."

"AND HE (UZZIAH) MADE IN JERUSALEM ENGINES INVENTED BY CUNNING MEN" (2 Chron. xxvi. 15).—This is, we believe, the only Scriptural reference to the making of great and useful works for public purposes.

The original Hebrew indicates that in the construction of these great appliances Uzziah exercised the best thought of the best men of his day, thus assuring inventions that must have been as wonderful and useful to Jerusalem then as many of our mighty modern inventions are to us.

Engineers throughout all parts of the world have accomplished the construction of canals, bridges, tunnels, electric railways, numerous marine appliances—such as the whaleback steamer and the naval ram—and scores of other inventions which cannot in a single paragraph be mentioned.

The North Sea-Baltic Canal; the ship canal from the sea to Manchester, England; the canal across the Greek Peninsula at Corinth; the Bush-Ivanhoe tunnel of the Colorado Midland Railway through the Continental Divide, near Leadville, which is nearly 10,000 feet long; the sudden transformation of Niagara Falls into a light, heat, and power producing agency; the utilization of the force of ocean waves and tides, waterfalls, rapids, and even meadow streams; the wonders of electric propulsion, with the possibilities of the electric conduit system and storage battery, ultimately to succeed the present generally used but unsightly trolley; the new departure in marine

architecture, making possible the building of cylindrically shaped seagoing craft, thereby meeting many hitherto unattainable economic advantages; the audacious conception of Dr. Mansen's Arctic ship, the "Fram" (which means advance), specially built, as no other vessel has ever been, for Arctic exploration; the well-known Ferris wheel; and last, but not least, the astonishing achievements in railway speed, notably on the New York Central by engine No. 999—all these, and more, attest the value of the day in which we live, witnessing great "inventions by cunning men."

THE WORK OF HIS FINGERS.—In a recent discussion on "Creation and Evolution," the Hon. Andrew Dickson White, LL.D., L.H.D., ex-president of Cornell University, says some helpful things touching the nature of the Creator.

He begins his discussion with the following suggestive illustration:

"Above the portal of the beautiful Cathedral of Frieburg may be seen one of the most interesting of thought-fossils. A medieval sculptor, working into stone various theological conceptions of his time, has thus represented the creation: The Almighty, in human form, sits benignly making and placing upon the heavens—like wafers upon paper—sun, moon, and planets; and at the center, platter-like and largest of all, the earth. The furrows of thought on the Creator's face show that He is obliged to contrive; the masses of muscle upon His arms show that He is obliged to toil. Naturally, then, the sculptors and painters of the medieval and early modern period frequently represented Him as the writers whose conceptions they embodied had done—as, on the seventh day, weary after thought and toil, enjoying well-earned repose and the plaudits of the hosts of heaven."

In this fossilized thought at Frieburg, and in others revealing the same idea in sculpture, painting, and engraving dur-

ing the middle ages and the centuries following, culminated a development of human thought which had existed through thousands of years, and which has controlled the world's thinking until our own time.

Its beginnings lie far back in human history; we find them among the early records of nearly all civilizations, and they hold a most prominent place in the various sacred books of the world. In nearly all these there is revealed the conception of a Creator, of whom man is an imperfect image, and who literally and directly created the visible universe with His hands and fingers or voice—the conception, so natural to the mind of civilization's childhood, of a Creator who is an enlarged human being working, literally, with His own hands, and of a creation which is the work of His fingers.

IS THERE ANY SECRET THING WITH THEE?—In the city of New York there stood, not long ago, a certain house, situated most pleasantly in the midst of the new Harlem district, but in which every resident, after a brief period, became suddenly and mysteriously ill. In two or three instances this illness proved fatal. Many and ingenious were the theories at first advanced attempting to explain the cause for such an unusual condition of things, but not until recently was the real difficulty discovered.

It seems that, while the house was newly constructed and supposed to have as perfect sanitary appointments as existed in the city, the property upon which the house had been built was originally a sunken lot. This lot was found to have been filled in and graded up with refuse dumpings brought from various parts of the city; consequently disease of some sort was sure to develop sooner or later, to the danger of all occupants.

Of course the only remedy which could be effectually applied was to tear the house down completely, remove the refuse filling, and substitute good soil.

This was accordingly done, though at large expense.

Again: From another part of the Harlem district, a little later, came the report of still another disease-smitten residence, which proved at the first as much a mystery as the case first cited. All occupants of this house, however, gave distinct symptoms of arsenical poisoning.

At first it was supposed that some one living in the house was secretly administering the poison to the other inmates through their food. But chemical tests of various dishes at various times, even examination of the drinking water, elicited nothing wrong. Once or twice a domestic was arrested on suspicion, but almost as soon released.

The trouble grew more alarming, and with the growing alarm grew the mystery.

At last a prominent chemist of the city, who had been quietly studying the newspaper and other accounts given, called at the house, and requested permission to personally inspect it. This was readily granted. Almost the first thing he did upon gaining entrance was to carefully examine, not the sanitary appointments, which were known to be correct, but the paper on the walls. He minutely examined all the paper on every wall in the place, and upon leaving, without disclosing his suspicions, took with him several sections of the wall-paper in the bedrooms and dining-room. These he subjected to a careful examination in his laboratory, with the result, as he had suspected, that every sample of wall-paper contained large quantities of pure arsenic, used in the production of the various colors. This poison was particularly plentiful in the composition of the pink papers, one sample of which had enough arsenic on a square foot of it to destroy the life of an adult.

The discovery caused at the time much excitement, and many persons tore down their wall-papers, some without cause, and substituted other styles of decoration.

So is it often that the soul's life is threatened and dangerously affected by some secret, hidden, mysterious cause as insidious, yet all-pervading and powerful, as the filling of the Harlem lot or the arsenically prepared colors in the wall-paper.

"Is there any secret thing with thee?" is in such a case a timely question, which may find a saving answer.

AND HE HEALED HIM.—The healing power, which Jesus so miraculously and lavishly exercised when among men, has, with the growth of Christianity and consequently of intelligence in all branches of knowledge, been transmitted to His followers from generation to generation.

Although the miraculous element is, of course, eliminated from the functions of the human physician, certainly many cures and processes of treatment of late achieved are not short of the wonderful, and would seem to appeal altogether to the existence of a superhuman contingency.

Thus, "With the aid of new methods," says an eminent medical writer, "operations of an increasingly formidable character are carried on, with diminished mortality and almost assured safety, and are made to confer life and health upon thousands who must otherwise have suffered for years or have miserably perished.

"Among the most striking operations of this kind may be named the extirpation of deep-seated and important organs, such as the pancreas, spleen, kidney, and thyroid gland; the removal of a part of the stomach and pylorus by Billroth, and of a part of the small intestine by a surgeon of Strasburg, both with perfect recovery. The larynx has been more than once successfully removed and replaced by an artificial voice-organ.

"Wounded joints are now frequently opened and successfully treated. Among new operations in plastic surgery may be named skin-grafting, and the transplantation of the cornea of the eye."

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## EXEGETICAL AND EXPOSITORY SECTION.

### The Eschatology of the Book of Job.

By D. H. BOLLES, OLEAN, N. Y.

#### PART II.

BELIEVING, therefore, that Job was familiar with the conception of a resurrection and the higher life, that he felt a strong assurance of the truth of it, amounting to positive faith, and that he had the strongest motive for expressing that faith in the passage before us, it is now in order to ascertain whether, rightly interpreted, the passage does body forth that faith. And inasmuch as our common English version certainly does not express it, it becomes an important subject of inquiry whether that version is a correct rendering of the original Hebrew text.

It is a subject of no little controversy whether, in such an examination, the

Hebrew text or the Septuagint should be made the test or standard. They certainly differ, sometimes widely and even radically, though not so materially in the present instance. We cannot discuss here the general question of precedency, or assume to dispose of it one way or the other. For reasons satisfactory to ourselves, we adopt, for the purposes of our exegesis, the Hebrew text as the standard.

Premising this, we will examine the three verses in their order, beginning with the 25th (Job xix.), which, in the common version, is as follows:

"For I know that my Redeemer liveth, and that He shall stand at the latter *day* upon the earth."

No exception can be taken to the first clause of this verse, though, as it stands, the declaration has no value, for

the second clause deprives it of any significance. What meaning is to be derived from the whole verse? How does it aid Job that his Redeemer lives and stands upon the earth? And why does his Redeemer stand there? The statement is wholly impotent in itself, and it gains no coherence or importance from anything that follows it. The fact that his Redeemer stands there at the latter day is meaningless. What latter day is referred to—whose latter day? And why is the latter day of any more consequence than any other day?

The words, taken together, have a solemn and imposing sound, and the feeling of the unthoughtful reader is that, somehow, they are all right. To such, doubtless, the seeming is that the judgment day is the day referred to. But that certainly is not the meaning, and really the words as they stand are devoid of meaning.

Now, if we consult the Hebrew text, we see at once that the words will bear a very different rendering from that above given in the second clause of the verse. The word "day" in that clause is an interpolation by the translators, and, having no equivalent in the Hebrew, must be discarded, unless it is required in order to make good sense. We place below, in the left-hand column, the words that are rendered from equivalent Hebrew words, and opposite to them, in the right-hand column, the words into which the Hebrew may be—and we say should be—translated. As thus:

Shall stand	Shall raise up
at the latter	at the last
upon the earth.	from dust.

The clause thus reconstructed will then read:

"And that He shall raise up at the last from dust." All that the clause now lacks is an objective to the verb. Now, a clause or sentence literally translated from the Hebrew (such is the peculiarly compact structure of that language) is often incomplete. Every Bible reader is made familiar with that fact by the constantly recurring words

in italics, which uniformly denote an interpolation by the translators to complete the phrase. It is not seldom a difficult matter to supply the proper word, and in such cases mistakes may easily be committed. But in the present instance the task is easy. Job is speaking of his relations with God, and a pronoun representing God (*i. e.*, his Redeemer) is the nominative of the verb in question. The objective, therefore, can be no other than Job himself, or the pronoun which represents him, which, of course, is "me." Completing the sentence on that theory, it stands thus:

"For I know that my Redeemer liveth, and that He shall raise me up from dust at the last."

Mark the transformation from a clause that means nothing to a clause that means much. From an inane and barren statement of a non-significant line of facts, it becomes the embodiment of a grand conception. It sounds the keynote of the whole passage. It is the plain assertion of the resurrection.

The 26th verse, as given in our common Bible, reads as follows:

"And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God."

If the common rendering of the 25th verse is inane, that of the 26th is even worse, for it borders on downright absurdity. What is meant by the first clause? Is it to be understood as a description of the process of decomposition after death, or of the action and progress of his disease before death? What possible object could there be for stating such a detail in either case? Besides, in neither case is the suggestion true. Worms do not first destroy the skin and then the body of the corpse; and as to the course of the disease that afflicted him, whether boils, as the translators have it, or a form of leprosy, as some maintain, it does not, as a pathological fact, involve the presence of worms. But the verse as a whole is still less tolerable; for it means that he will see God either in the body after dissolution, or in the body before dis-



solution. Either and each was impossible.

In order to reach this peculiar condition of phrase, the translators have interpolated the three words—"though," "worms" and "body"—for which no corresponding words, or equivalents, or suggestions are found in the original. As we have seen, words may properly be interpolated to make sense or complete a sentence. The words here supplied do complete the sentence so far as relates to the grammatical construction of it; but they not only fail to make sense, they actually make nonsense. Hence they have no business there.

The more serious difficulty with the common version lies deeper. The words that have equivalents in the Hebrew text are not the right words; that is, the Hebrew terms have been mistranslated. Now, if a Hebrew sentence or clause rendered into one set of English words makes good sense, but rendered into another train of English words will not, it is evident that the former is the correct rendering and the latter an incorrect, though each word-equivalent may be authorized by the lexicon. In other words, a Hebrew word has more than one English equivalent, and the translator must adopt that equivalent which makes good sense, and reject those that do not. No better example could be supplied as proof of this than, as we shall soon see, the verse in question.

There are seven words in the verse that are correctly rendered in the common version, *i. e.*, "this," "yet," "my," and the last four of the verse, "shall I see God." The residue of the verse consists of the erroneous interpolation already referred to, and mistranslations. The Hebrew terms that are in the common version rendered in the words in the left-hand column below, may be and should be translated into the words opposite them in the column on the right hand. As thus:

After	Though
skin	body
destroy	be destroyed
in my flesh.	of flesh.

Thus changed, the verse will stand as follows:

"And though my body, this of flesh, shall be destroyed, yet shall I see God."

As so changed, it expresses, in a perfectly intelligible manner, not only an idea, which the common version does not, but an idea of transcendent value, and one which still further develops the conception of Job. In the 25th verse he has said that God will raise him out of dust, and now in this He tells us what He means by being so raised. He says, in effect, "I do not mean that my gross, mortal body will be raised from the dust, for that body of flesh will be destroyed; but, though it does perish, I yet shall see God."

It is also an incidental fact in favor of this rendition that it requires no interpolation. As we have seen, interpolations are often necessary; but if the translated sentence, without it, is grammatically correct—makes good sense, and carries forward in good form the antecedent thought—the lack of interpolation is no mean argument in corroboration of the correctness of the rendering.

The 27th verse ("Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me") is, as it seems to us, a downright platitude. To the ordinary reader it conveys only a self-evident statement of a fact of no consequence whatever. It is precisely like the words we often hear from the lips of children, "I saw it with my own eyes;" though even a child could not foolishly add, "and not another's." It does not help the case much when we say that the common version is a literal—verbally correct—translation, for it utterly fails to express Job's meaning, and hence violates one of the fundamental rules that govern the translation of the words of the author into the language of the reader.

Now, the essential sentiment of the first clause of this verse is a further and beautiful extension of the preceding

thought. When Job says, "I see God for myself," he means, "I see God on my side, *i.e.*, as my Champion and Deliverer;" and when he adds, "and not another," he means "and not as a stranger, *i.e.*, not knowing or caring for me." He had said in the 26th verse, "I shall see God." He now adds, in substance, "I do not mean that I shall see Him as a mere object of vision, but as my Friend and Saviour." Thus explained, this clause completes and perfects the whole train of thought. But unexplained, not one in a thousand of Bible readers would even suspect that it embodied this or any other significance of value or beauty. Hence the common version, though literally correct, is a totally inadequate rendering. The Bible was not indited and made known for the benefit of a few learned and critical readers, and as presenting topics of controversy for them to wrangle over, but for the hope and salvation, the consolation and comfort, of the great mass of mankind. And as with the Bible as a whole, so with each and every verse, the great, predominant design was that it be brought to the perception and appreciation of the common as well as the uncommon reader. Hence we say the common version is a mistranslation and, as it is a literal rendering of the original, it must be paraphrased in order to answer the purpose.

The word "though" in the second clause of this verse is an interpolation, and entirely useless and out of place. The residue of the clause is well rendered, and it preserves the ambiguity of the original; for in both it may be an exclamation of bodily and spiritual misery growing out of his afflictions, or of rapture over the conception he has just uttered. If it is the former, it is the first term of an antithesis, of which the whole residue of the passage is the second term, and in that case, of course, in the proper order of thought it commences the passage. In that case the word "though" may be retained and the word "for," which commences the 25th verse, should be

rendered "yet, as "yet" is one of the equivalents of the original Hebrew word. As either meaning is warranted by the text, and as it is a matter of taste which is preferable, we prefer the theory that it was a descriptive utterance of the anguish he was suffering.

In place of the first clause of the English verse we propose the following paraphrase:

"And I shall see Him in the guise of my Deliverer and no other, and thus shall my eyes behold Him."

As already stated in substance, our rendering of the whole passage clearly signifies the death of the body, the resurrection, and the life with God. In this connection it is proper to add that for the changes we have introduced in the rendering of Hebrew words into English we have in every instance standard (Hebrew) lexicon authority. Nay, we are entitled to go farther, and to state that for every change we have the direct approval of one or more of the most learned and distinguished of the commentators and Hebraists who have made a study of the passage. We do not mean that any one of them has rendered the passage or any one of the verses as we give it, but only that, for every word, we have at least the approval of one among them.

This is not the only passage in which Job expresses his faith in the resurrection. In a series of verses in the fourteenth chapter, beginning with the seventh, he contrasts the life of man with that of the tree, and compares it with the changing condition of water, closing the whole beautiful description with a figure of speech, to which we shall hereafter refer.

If a tree be cut down or die, there is hope, he says, that it may sprout again; but if a man lie down in death, he riseth not again. "As the waters fail from the sea and the flood drieth up, so man lieth down and riseth not." Even if we stop here, it seems to us that the implication clearly indicates the resurrection. We see the tree die, and before our eyes it sprouts again.

Man dies, but we do not see him rise again. He is like water that evaporates, leaving its bed dry, but it does not become extinct, for, though we do not see it, it continues to exist in the changed form of vapor. And so, though we do not see the soul of man after his bodily life has become extinct, we know that it lives on. Is not that what was meant by likening the death of man to the vaporization of water?

But the most suggestive and pronounced portion of his discourse is the last. "Till the heavens be no more," he says, "they shall not awake, nor be raised out of their sleep." What could be a plainer typification of the resurrection! But, say some commentators, this means the total extinction of man at death, for he will not rise till the heavens be destroyed, and as the heavens can never be destroyed, the dead can never rise. Surely this reasoning is akin to nonsense. Why should Job adopt so argumentative, oblique, and negative a mode of declaring that both the spiritual and bodily man becomes extinct at death, when a direct affirmation of that fact would have answered that purpose (if that was his purpose) much better! And is it possible to believe that a man, no matter what his era, of the spiritual discerning power of Job, with whom God had been in close if not direct communication, was so benighted and degraded that, to his mind, death meant utter annihilation? It could not have been so. But the basis of the adverse argument is the alleged indestructibility of the heavens. This, however, is pure assumption, utterly at war with repeated statements and allusions to the contrary both in the Old Testament and the New. And it is a fact of special significance here that the destruction or passing away of the heavens is not infrequently spoken of in connection with the resurrection.

Finally the use of the analogue, "raised out of their sleep," is the most forceful and unmistakable proof that Job's idea was not annihilation at

death. It would seem impossible to dispute the logical and rhetorical import of the words "raised" and "sleep," or to resist the drastic force of the connection that binds them into the one phrase, which can only mean the raising of man, not from mere ordinary sleep, but from the death that sleep represents.

We have not examined the original Hebrew of this passage, for the obvious reason that the thought is rendered with a vigor, grace, and coherence that are a sufficient guaranty of precision. It is marred by no solecism, and its significance is not lost in meaningless platitude. If we have correctly interpreted its import, it bears with cogent effect upon our rendering of the passage in the 19th chapter, and in its favor. For it can hardly be denied that if Job had caught, even "afar off," the promise of the resurrection, he assuredly expressed it in the burning words for which he desired an eternal recognition among men.

We have given our rendering in detail. We now put the parts together and read the whole:

"Though my being is dissolved in misery, yet I know that my Redeemer liveth, and that from dust He will raise me up at the last.

"Though my body, even this (body) of flesh shall be destroyed, yet shall I see God.

"And I shall see Him in the guise of my Deliverer, and no other; and thus shall my eyes behold Him."

Compactly stated, the argument in favor of this our rendition of the much disputed passage is as follows:

First: It is free from both the patent and the latent inaccuracies and inadequacies that detract from the common version.

Second: It gives a clear, coherent, and progressive presentation of the thought of Job and of its several stages of development.

Third: The substituted phraseology it has employed is necessitated by the foregoing considerations, and justified by them and by the following:

(1) By the fact that every substituted word is authorized by standard (Hebrew) lexicon authority; and also,

(2) By the sanction of one or more eminent Hebrew scholars who have examined and commented upon the text.

Fourth: The chief value of the passage to the Bible readers is its supposed embodiment of Job's faith in the resurrection and life with God. The common version does not exhibit that faith; our version does. And that it is, so far, correct, appears not only by a warranted rendering of the Hebrew words and terms, but also by

(1) The consideration that by faith he saw the promise as maintained in Part I. of this paper; and

(2) That if he had seen the promise, he believed; and if he believed, he was here called to declare his faith.

(3) The language of Job in the 14th chapter is proof corroborative.

We believe that no rendering of the passage presents as strong a claim for approval as this. Certainly none that we have seen so closely conforms to the meaning and import which the mass of readers have for centuries imputed to the text. The nearest approach to it is Coverdale's translation; and it is a matter of wonder that the authors of

our common version, who, in formulating their translation, so often made his their model, should have discarded his rendering for the tissue of mistakes and absurdities which appear in this portion of their work.

It is quite possible that the writer overestimates the value of his effort, but he yet indulges the hope that it may have the effect to make more manifest to the thoughtful reader the solemn beauty of an utterance made anterior to the birth of Abraham.

As I write these closing words, I seem to hear that far-off voice of lamentation and woe become resonant with the intonation of enraptured hope. I hear it as it comes reverberating down the centuries, swelling the glorious anthem of faith and redemption:

"I know that my Redeemer liveth, and that from dust He will raise me up at the last."

I hear it as it blends with the nobler anthem, sounding from holier lips in strains of loftier harmony:

"I am the Resurrection and the Life!"

And I know that the suffering and triumph of the patriarch were the archetype of the passion and victory of his Lord.

## SOCIOLOGY AND COMPARATIVE RELIGION.

### **Papers in Social Science and Comparative Religion.**

BY REV. B. F. KIDDER, PH. D.

#### III.—THE SCOPE OF EDUCATION UNDER MOHAMMEDAN PATRONAGE.

ISLAM cannot be accused of indifference to the question of education. Among the saying, attributed to the Prophet are these: "Seek for science, even though it be in China;" "One learned man is harder on the devil than a thousand ignorant believers;" "He who concealeth his knowledge shall be reined with a bridle of fire at the day

of resurrection." It thus becomes the duty of all true Mussulmans to gain and to impart knowledge.

In seeking to realize this ideal, the Mussulman simply follows, as everywhere else, the genius of Islam. In all Mohammedan countries the Church and the State are one. The chief ruler of the State is the spiritual head of the Church. The Sultan of Turkey is the Pope of Islam, the direct successor and representative of Mohammed on earth. Whatever is good for the Church is good for the State. Whatever militates against the Church must be suppressed in the State. In view of these facts,

what could be more natural or consistent, from the Mohammedan standpoint, than to make every mosque a school, and the Koran the principal text-book? This is practically what has been done throughout the Moslem world.

In the primary department, the children are taught the Arabic alphabet, and made to commit to memory a few simple sayings of the Prophet. Sitting on the floor, in front of the savant, they repeat these texts, perhaps for the hundredth time, swaying to and fro with pendulum-like regularity.

The more advanced scholars simply continue the work of the primary grade, committing to memory further passages from the Koran and the traditions, but never going beyond these branches. The Mohammedan system nowhere contemplates anything which corresponds to the Western idea of education; the progress of the pupil from primary to higher grades, and so on to the university and special training.

Mohammedanism, however, has its higher institutions of learning, its universities, or schools which have been dignified by this name. Here we may reasonably expect to find education at its best.

The greatest of all the Mohammedan universities is the El-Azhar, at Cairo, founded soon after the Mohammedan conquest of Egypt. For nearly a thousand years this has been the great center of culture for the Moslem world, the intellectual stronghold for the defense of the faith against all heresy and infidelity. This institution has long enjoyed the reputation of being, in point of numbers, the greatest university in the world. It would be difficult to estimate the vast number of Moslem young men who, from the first, have thronged its halls. In the thirteenth and fourteenth centuries, it was not unusual for upward of twenty thousand students to be in attendance at the same time. At present the number is estimated at from ten thousand to thirteen thousand. Yet from

this army, greater than that of Xerxes, there has not gone forth, so far as I have been able to learn, a single champion of science, history, or philosophy; not one whom the world at large has recognized as a scholar.

What is the significance of this fact? Suppose such an assertion were to be made concerning Oxford or Cambridge, or even against the humblest American university that has had an existence of only a hundred years! A careful consideration of the curriculum and the methods in vogue at the El-Azhar will reveal several interesting facts.

1. The matter presented is not such as to produce scholars, in any broad sense of the term. The curriculum embraces only the Koran and allied branches—language, Arabic poetry, the traditions, and the sayings of leading commentators. No science, history, or philosophy, in the general acceptation of these terms, has ever been taught in the university. "Among the Mussulmans the science *par excellence* is that of religion;" and it is only natural to expect that at the El-Azhar the ideal should be most fully realized.

Let no one say that this assertion is made from the partisan standpoint, to reflect against Mohammedan as compared with Christian education. It is the simplest possible statement of a fact. The same thing is set forth most clearly and forcibly by the Hon. Yacoub Artin Pasha, Minister of Education in Egypt. In his work on "L'Instruction Publique en Egypte," he says:

*"En un mot, les universités et écoles musulmanes d'Egypte s'étaient réservé la science des langage, de la religion, des traditions religieuses et du droit"* (p. 63).

In speaking of the general subject of education, he had already said:

*"Toutes les autres sciences, les mathématiques, la médecine, etc., étaient laissées en Egypte aux chrétiens et aux juifs"* (p. 32.)

2. The method of instruction at the El-Azhar is not such as to produce scholars. From first to last, it is little more than a matter of memorizing.



The Koran, the sayings of the Prophet, the comments of the great savants, are the *ne plus ultra* of all wisdom, and the student has only to store his memory with these sayings in order to be thoroughly furnished. It hardly need be stated that this would not be education, in the true sense of the word, even though the Koran were all that the Moslem believes it to be.

Education is not cramming the memory with facts, but developing the mental powers, educating the mind *to think, to investigate*, to find out truth for itself, to lay hold of that which is good, to reject that which is false. But such a conception of education as this has evidently never entered the Mohammedan mind. And it may be seriously asked, Is not this an irremediable defect of all education which can properly be called Mohammedan? Islam admits of no inquiry, no progress in the knowledge of the truth. The Koran contains it all, not only for the religious, but also for secular life. Independent thought at once becomes infidelity and sacrilege.

Some one may ask, "But why do such vast numbers attend this institution, if its benefits are so unreal?" Flocks do not usually congregate about fountains that are dry. I have no disposition to question the sincerity of the Moslem. His zeal and consistency (from his standpoint) are, in many respects, to emulated. At the El-Azhar he gains what he honestly believes to be of supreme worth and importance, knowledge of the great truths of his religion, and in many instances he goes forth to teach to others that which he himself has acquired. It is largely from the El-Azhar that the "*ôulema*," or savants, are furnished as teachers for the mosques and schools in different cities and villages throughout the country, and not a few of them go into the interior of Africa and to other distant places as propagandists of Islam.

Without impugning the sincerity of the students of the El-Azhar, a fact must be stated which may throw some

light on their great numbers, and that is, *attendance at the university exempts a man from service in the army*. Even after a student leaves the university he is not subjected to being drafted unless he goes back to purely secular pursuits. As service in the army is usually dreaded next to death itself, it may be inferred that, if human nature among the Moslems is anything as it is among the rest of mortals, attendance at the El-Azhar does not, in every instance, indicate an all-consuming love for knowledge or passionate devotion to the interests of religion. Attendance at the El-Azhar is not accompanied by any hardship or self-sacrifice; there are no rigorous conditions of matriculation. Tuition is absolutely free. The student may attach himself to any professor, and remain as long as he chooses. The period of attendance ranges from one to fifteen years, and may continue even longer. The student is spared the farce of graduation, for there is no such thing, and the university embarrasses no man with a diploma. Under the shadow of the El-Azhar, there has sprung up, within the present century, another institution whose existence is very significant. I refer to the Khedival or Government schools. In these academies, under a large and competent corps of *European* instructors, a goodly number of young men are being trained in the liberal arts and sciences, technology, medicine, and the arts of modern warfare. While in Cairo, I visited these schools and observed their working with much satisfaction. I also had the privilege of a long interview with the Hon. Yacoub Artin Pasha, Minister of Instruction, who is a gentleman of great mental force, thoroughly progressive in spirit, and most enthusiastic over this (for the Mohammedan world) new departure in education. He assured me that, in spite of all opposition, these schools are steadily gaining both in the general public favor and in the number and the quality of the young men who are in attendance. According to the reports of 1893, there were fifty-five

of these schools in all Egypt, with a grand total of 7,800 students. The number in attendance at present is approximately 9,000, and there is good reason to hope that at the close of the next decade the number will be not less than 20,000.

What was the origin of these schools, and how do they stand related to orthodox Mohammedanism? The movement for more liberal and practical education was inaugurated by Mahomet-Aly Pasha in 1816, as a necessary expedient for preparing a sufficient number of the young men of the country for Government positions, civil and military. It was therefore not a Mohammedan revival of learning, but a stroke of policy by a man who, while he was a Mohammedan, yet had his eyes open to some things that were going on in the world, and who saw that if Egypt was to hold any place among the nations she must have educated young men.

From the first, this new departure in education has been viewed with great displeasure, and often treated with open hostility, by the "faithful" of Islam. It has been regarded as subversive of the most sacred interests of religion. Nothing, perhaps, could better illustrate the breach between the El-Azhar and the Government schools, and the lack of ability on the part of the former to appreciate the work of the latter, than a little incident which occurred not long since in connection with a public examination. By special invitation, the sheik of El-Azhar was present. He listened for a time, until one of the young men, in demonstrating a proposition in geometry, referred to the sphericity of the earth, when this distinguished head of the greatest university in the world immediately rose to his feet and stamped out of the room, to show his righteous indignation at such sacrilege. An eminent and highly respectable gentleman who has spent most of his life among the Mohammedans, and who was an eye-witness to this scene, said to me: "Not one Mohammedan in ten in Syria (where

Moslem intelligence is certainly not much below the average), believes in the sphericity of the earth."

Another influence besides that of the Khedival schools has been strongly felt in Mohammedan Egypt, Syria, and Turkey during the past thirty years—the influence of Christian education.

The excellent system of schools established by the American Board in Egypt, the splendid Syrian Protestant College at Beyroot and the vigorous schools at Sidon and in other parts of Syria, the equally efficient schools of the American Board at Smyrna, and Robert College at Constantinople, whose fame has gone out through all the East, have all been like cities set on hills, whose light could not be hid.

A few Mohammedan youths have come to walk in that light and rejoice. Thousands more would gladly come if the Sultan's dangerous prohibition was removed. In a recent interview, one of the professors of Robert College said: "Many of the brightest Mohammedan youths in Constantinople have come to us and said, with tears in their eyes, 'We look with longing toward your college, but are not permitted to enter it.'" Recently two Mohammedan gentlemen, high in official position, visited the institution, and, as they were departing, said: "These young men are advancing along all lines of knowledge, while our sons are growing up as comparative blockheads. Yet what can we do?"

It is not too much to affirm that this leaven of education is beginning to be felt in the Mohammedan lump. The Sultan's policy of suppression cannot prevail always. What will the sequel be?

It is interesting to notice that at those centers where Christian influence is strongest the Mohammedan system of education is undergoing modification, and the attempt is being made to introduce into the curriculum some of the liberal and higher branches taught in the Christian schools.

Not the least important of the new

departures in education is that which is taking place in regard to the education of girls. Almost to the present time they have been ignored. It might be more correct to say that their continuance in ignorance has been considered as alone suitable for them. Egypt, during the last hundred years, has been the most progressive of all the Mohammedan countries, yet the same condition of things has prevailed there as elsewhere. In the opening of his fifth chapter of the work already referred to, Hon. Yacoub Artin Pasha says: "*Jusqu'à ce jour, on peut l'affirmer hautement, l'instruction de la femme a été nulle en Egypte.*" Occasionally a voice, like that of Refai Bey, was heard in favor of female education; but it found no response in the public mind or heart. But a better day seems to be at hand. Many of the wealthier Mohammedan families are placing their daughters under the care of European governesses, while the State is beginning to make provision for the education of its girls. In the Government school report of 1893, there appear two schools for girls, with an attendance during 1892 of 155 scholars.

Is this forward movement in education in Mohammedan countries destined to continue? Yes, on certain conditions:

1. The continuance in power of a Khedive and a Ministry who are in favor of it. Widespread intellectual awakening even in Egypt can hardly be said, as yet, to have taken place. Attendance at the Government schools does not, thus far, so much resemble real discipleship as following for the sake of the loaves and the fishes. It is the only avenue that leads to clerkships, etc., under the Government. Yet, while the majority are evidently after the spoils, a few are being stimulated by the love of knowledge, and real intellectual life is being nourished and developed.

2. Its immediate continuance will depend not a little upon the progress and the strength of Christian education,

which has been the great awakener of thought and inquiry, and, I might say, also the "thorn in the flesh" of Moslem boards of education, who have realized that, in view of the presence of Christian schools, "something must be done."

But back of these conditions, and deeper than them all, is the constitution of the human mind. The Mohammedans are essentially like other men. The evolution of human thought is sometimes slow, but it is sure to go on. Its backward movements are only temporary. When once the young eagle has spread his wings, it is not easy to crowd him back into the shell from whence he came. You may riddle him with buckshot, or break his wing, perhaps roast him on the gridiron, but other eaglets are sure to be hatched, and the nest of the mother bird is in the top of the crag, beyond your reach. The spirit of inquiry is born of God, and is sure to go out into all the world.

Is this educational movement destined to go forward under Islam's patronage, or in spite of Islam's opposition? Either horn of the dilemma is equally interesting, not only to us who look on from without, but to every thoughtful Mohammedan as well. If Islam (and the same thing, is, of course, true of the Christian Church) shall oppose itself to truth, or the longest possible search for truth, there can be no doubt in regard to the final result of the contest. The old maxim is not too old, perhaps, to be repeated in this connection: "Truth is mighty, and bound to prevail."

If Islam shall truly espouse the cause of liberal education, it must itself become liberal and invite the most searching and critical inquiry concerning not only natural but revealed truth.

For many centuries Christianity has been successfully passing through precisely this ordeal, but not a few of its human additions have been left behind. I think that it was Colton who said: "It is not till we have passed through the fire that we are made to know how much dross there is in our composition."

Can Islam stand this test? We will wait and see. One thing is certain: if it survives, it will come forth from the fire a new Islam—old things will have passed away.

## MISCELLANEOUS SECTION.

**A Word to College Seniors.**

BY REV. JOHN BRITTAN CLARK, OF  
BROOKLYN, N. Y.

THERE are at present several thousands of young men in the final year of their collegiate course. Many of these young men have not yet decided what their life-work shall be, though they have decided to enter some profession. It is the object of this article to give to such men the facts which, it seems to the writer, may be truly presented as inducements to enter the clerical profession.

There are two, and I think only two, reasons which can be urged by any young man as valid objections to his choosing the ministry for his life-work. These are lack of Christian faith and Christian inclination, and the presence of some radical physical disqualification. It is evidently inconsistent for any one to labor to beget Christian faith and religious disposition in others if he lacks them himself. But let it be understood that a too exalted standard of sanctity should not be set as the test of religious inclination and faith, or as a necessary qualification for ministerial work. If there is a true desire, a true purpose, and a true endeavor to develop Christian character in one's self and in others, then is there possessed sufficient religious qualification to undertake the work of the ministry. The fervid zeal and intense emotional desire which many think necessary are not indispensable. The true desire for the ministerial work is capable of great development and will naturally be increased by enlarged familiarity and experience. The apostles, Christ's personally chosen ministers, were not at the time of their choice remarkable for clear spiritual discernment or high spiritual character; they were remarkable for true and strong devotion to a right purpose. If there is no Christian faith, no religious inclination, the

absence of these essentials is a valid objection to entering the ministry.

The second valid objection that can be urged is some radical physical disqualification. If, for example, there is a seated heart-trouble which the physical exertion or the mental excitement of public speaking would aggravate or tend to make fatal, or if there is seated bronchial or pulmonary trouble, then the ministry should not be chosen as a life-work. But present temporary troubles, such as weak sight or weak voice, defects which proper treatment would remedy, are not to be counted as radical physical disqualifications. Weak voice, lack of oratorical or elocutionary power, of debating ability, of facility in composition, with other similar faults, will be remedied by seminary training, which attends to just such things in connection with the religious instruction imparted. These things should have no real adverse influence in making a decision respecting the choice of the ministry as a life-work, nor should lack of previous thought or previous desire concerning the matter—two things which quite probably are indications of one-sided consideration, rather than what so many persons interpret them to be, indications of the Divine will for them.

Given, then, a young man of Christian faith and desires, free from radical physical disqualifications, what inducements can the ministry offer in his behalf?

1. The ministry offers the greatest probability of immediate maintenance.

To enter the ministry for material benefit solely is of course a most unworthy motive. Yet the average young man early realizes the necessity of self-support. If he can clearly see his way through the years of professional study, he must also clearly see some means of immediate support for himself, and perhaps for others, when he leaves the professional school. To such young

men the ministry offers special inducement. While the study of law or medicine requires considerable money expended for instruction and for books, the study of theology entails no such expense, for in every seminary the instruction is free and many books are not required. Moreover a residence is provided in the seminary buildings with but a merely nominal charge for light and heat. During the entire three years of theological study there is abundant opportunity to engage in work at once remunerative and directly in the line of the future profession. This is particularly true of the last year of study, when preaching as supply is in constant demand. Immediately after graduation a church position is rarely lacking, with salary sufficient for support guaranteed by the parish or some superintending society. The young lawyer, it is estimated, must wait eight years—years partly spent as clerk and manager in an office—before he can have a self-supporting clientage. The young medical graduate is subjected to a still more severe trial of patience; for ten years he must write prescriptions before he gains, unless exceptionally fortunate, a self-supporting practice. With the young minister it is quite different. At once he is self-supporting, and is at the head of his work. This may have a very worldly ring—I fear it has—but it is a matter which many young men are obliged to consider; to speak about it is no more worldly than to think about it. Because it is not as much regarded as it should be, the ministry loses many a desirable accession. The ministry must compete with the other professions for the men who are intending professional life, and who must have something more than sentiment on which to base a decision.

2. The ministry offers the greatest probability of advancement.

This is so because the competition in it is not so strong as in the other professions. The entire membership of most seminaries will often not equal the

membership of one class in the law or medical school, while the number of men in every senior class in college choosing the ministry for life-work is absurdly small when compared with the number choosing medicine or law. This in itself makes the competition limited, but it is limited still more by the mental quality of the men choosing the ministry. While there are some exceptions, the general fact is that these are not the broadest and best minds in the college class. The students choosing theology are, as a rule, the best characters—faithful, honest, pious, good, but not the energetic, pushing, bright, original, scholarly men. Admiration of the home pastor, strong religious emotions, persistent urging by parents or friends, more than personal deliberate consideration and conviction, are too often the prevailing motives. Be it thoroughly understood that no sneer is intended at the many consecrated men in the seminaries and in the ministry, but the fact is, that in the ministry as a profession are fewer broad-minded, truly scholarly men than in any other profession; and hence a young man of good education and a determined purpose to maintain study has practically no competition in this profession. The student in theology who realizes that in the Divine plan piety was never intended to neutralize brain, has a clear road to prominence and power. The same is not in equal degree true elsewhere. The law is crowded with bright men forced to keep bright and stirring, where each case is peculiar and requires peculiar attention; the same is true of medicine; and hence in each of these professions the general competition in numbers and quality is greater. But nowhere is there such a demand—a commercial demand, if you will—for studious, bright, ambitious, progressive young men as in the ministry, and nowhere is there such a dearth of them. Is this, too, a worldly inducement? But these waiting college seniors are not monks, but eager young men with divinely



bestowed ambitions to conduct affairs; and if the ministry would have its share of them, it must meet them in a manner to compete with the claims of the other professions. There is no profession offering to-day to the right kind of young men such sure and influential advancement as does the ministry.

3. The ministry offers the greatest probability of general mental culture.

"Culture," said Matthew Arnold, "is to know the best that has been thought and said in the world"; and the minister, more than any other professional man, is obliged to come in close contact with this best thought and speech of the world, for his subject, religion, impinges in every department of knowledge. Biblical study is but one branch of the clergyman's subject, yet of this only Dr. Briggs says: "Biblical study is the most extensive of all studies, for its themes are the central themes, which are inextricably entwined in all knowledge. Into its channels every other study pours its supply, as all the brooks and rivers flow into the ocean." This is most certainly true. Not alone does a correct reading of the Bible necessitate a knowledge of at least two languages, one of which, Greek, requires in acquiring it a study of the world's finest literature, but a correct reading of the Bible necessitates a broad study of history and philosophy. Apart from this, the preacher, in his sermonic work, is brought into close contact with art, literature, and science. Into these he must go, and from these he may draw his best illustrations. Looking over recently the sermon plans of the pastor of a city church, these books were found contributing to but six sermons: "Over the Teacups," "Pages from an Old Volume of Life," "The Autocrat at the Breakfast-Table," "Kavanagh," "Physical Religion," "God and the Bible," "St. Paul and Protestantism," "Paradise Lost," "Story of the Bacteria," "Evolution of Sex," representing in authors, Holmes, Longfellow, Max Müller, Matthew

Arnold, Milton, Mitchell, Prudden, Geddes, and Thomson, with Emerson in his *Essays* and Amiel in his *Journal*. This is but a mere fragment of the reading that a minister is obliged to maintain for the correct understanding and presentation of his subject, religion. The clergyman cannot, as can the lawyer or doctor, confine himself to one department of study, but is obliged to study widely. He must be well informed, as to their bearing on religious truth, of all time-movements, of all freshest thought, of all latest discovery. This is not a matter of choice with him; he *must* do this if he would give the true interpretation of religion and win his auditors, who differ so widely in their personal dispositions and mental training. Max Müller has conclusively demonstrated this in showing how vital to a correct understanding and presentation of religious truth is a thorough study of the history of language. It is a great mistake to think, as many do, that the preacher is a man of one theme—be good; and of one book—the Bible. He is a man of every theme and of every book. Said Mr. Arnold, "Who knows only his Bible does not know that." And he further adds, "Whatever progress may be made in science, art, and literary culture; however much higher, more grand, and more effective than at present the value for them may become, Christianity will be still there as what these rest against and imply." If culture is, then, "to know the best that has been thought and said in the world," it is evident how great is the compulsion to culture which his subject, religion, brings to bear on the minister who is true to his subject.

4. The ministry offers the liveliest issue of modern thought.

There is now, and for a long while will be, a general popular and intense interest, as well as scholarly interest, in all matters pertaining to religious truth. There have been discoveries and great advances in knowledge, which necessitate new or altered views of many

things which were thought finally settled. The popular sentiment to-day cheers on the mind that seeks to penetrate the dark continent of mystery to free the imprisoned Emin—truth. The whole subject of biblical interpretation, of biblical authority, of creeds, of church forms—in fact, every subject relating to religion—is now in process of re-examination, and the studious mind has an unlimited and unbroken field for original work, work sure to be fruitful in results which will be eagerly welcomed by the world. All matters of faith and conduct are now to be determined, not by arbitrary decisions of time and custom, but by true, deep scholarship. For example, how shall we account for the startling similarities between the religious schemes of Buddhism, Confucianism, and Christianity; religions which we are told by scholars could not possibly have had contact and could not possibly have borrowed from each other? Why, in view of similar claims similarly substantiated, choose Christianity? Or why call the biblical prophecy true and the prophecy of other religions false? There are many such questions that the popular intelligence is asking to-day, and to the minister the questions are put. These are matters not longer relegated to the cloisters and made the property of certain classes of men exclusively; they are discussed in parlor, store, and on the corners of the streets. Religious truth, the minister's theme, is the lives, and most recent topic of modern thought.

Can there be anything more heroic

anywhere for young men of bright minds to do than to come to religious truth, as thinking men are coming to it, and by thorough study and rigid fairness of thought rescue from superficially founded skepticism, from real mistake, and from vital misunderstanding, the men and women, young and earnest, and setting them right on all these matters, getting them from under the narrowness and arbitrariness of religious interpreters who themselves would rather be wrong than have the trouble of being right, and give these young hearts and brains to the true religion of the noble God?

There are many other reasons why the ministry should be chosen as a profession by young men, but these few are given, free as possible from mere sentiment, to make personally serious the question, "May not the work of the ministry be the work for me?" When the Rev. Dr. Storrs determined to abandon the law for the ministry, the brilliant and powerful Rufus Choate wrote him from the Senate Chamber in Washington in 1842: "All considerations of duty aside, I am inclined to think, as a mere matter of rational happiness, happiness from books, culture, the social affections, the estimation of others, and a sense of general usefulness and consideration, you have done wisely." And this judgment upon the ministerial profession by the great scholar and orator, the no less great scholar and orator of the American pulpit, in the full maturity of his power and in nearly the fiftieth year of his ministerial experience indorses, fully and eagerly.

### PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussion, but Experiences and Suggestions.

#### "Eternal Punishment."

IN THE HOMELETIC of last month appeared a sermon on "The Doctrine of Eternal Punishment." No subject is capable of awakening a profounder interest in all thinking minds than this

difficult and mysterious question of final punishment to be inflicted upon the hopelessly wicked. Unquestionably it is a doctrine taught by our Lord. The very scholarly and thoughtful treatment which the theme received from Dr. Behrends, the author of the

sermon alluded to, awakened a deeper and more earnest interest in a subject which had already absorbed much thought and claimed much attention. I found myself desiring to accept *all* of the author's conclusions.

But a question or two arose in my mind. Are we not authorized from the tenor of the Bible teachings to arrive at the conclusion that heaven is a real place?

"I go to prepare a place for you."

"And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

But the teachings of Jesus with regard to heaven as a real place lose all their force if hell, which seems always to be mentioned by Him as a counter-destiny, be not also a real place. The author did not say positively there is no real place where either heaven or hell is located, but he did say, "When the Scriptures speak of a prison of outer darkness and a bottomless pit, we are not to materialize these phrases as if they were definite places fitted up with all the means of inflicting penalties. The soul holds all these. Heaven and hell, the glory and the shame, are in us."

We believe that the soul, which has much of the presence of God and much culture in heavenly things, will find a deep response within to the glories of heaven, but the teachings of Jesus with reference to heaven and hell are too definite for us to think otherwise than that there must be a particular locality for each.

Again, the theory that there is no torture in hell seems to be contradicted by the very words of Jesus. The author of the sermon we are considering says, "If I were dealing with the Apostles' testimony, and if I were dealing with what David or Paul, or even John said—for they were men after all—I might say to myself, the full counsel of God does not appear in what they have declared. There is but one witness whose words I cannot deal with as rhetorical and exaggerated."

It is true that the Jews were given to extravagance in their utterances. They were a fervent, imaginative, and impulsive people. It is true that John said, "And the smoke of their torment ascended up forever and ever." But let us go to the words of Jesus. Jesus represented the rich man in Hades as crying out and saying, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame."

It is true, it may be said, this is a parable, and not a real occurrence. But why did Jesus call up this fictitious occurrence and relate it?

Because he wanted to teach a truth. And the truth he desired to teach was just the thing he did teach. All Jesus' parables were such occurrences or events as might be true.

B. G. SANFORD, A. M.

#### "Eternal Punishment."

I HAVE read, with considerable surprise, Dr. Behrend's sermon on "Eternal Punishment." I am not so much surprised at his repudiation of the old gross notion that future punishment was to be by and in fire and brimstone, as I am by his failure to go to the logical end of his argument on the subject of punishment. The Bible, if it says anything, says punishment by and in *fire*. (See, *e. g.*, Matt. xiii. 41, 42.) On what authority does Dr. Behrends or any one else deny that this kind of punishment is in store for the sinful? Why, on the authority of reason and the Christian consciousness. It is unreasonable to suppose that in the next world there is a "furnace of fire," into which the wicked are to be cast; and it is against the gentle spirit of the Christian to believe that the loving, fatherly God could thrust his offspring, however evil, into such a caldron of flames. But what of the idea of *unending* punishment of any sort? Is it reasonable and is it satisfactory to the best Christian hearts that the good God can and

will punish any one *forever*? It seems to me, the only logical decision of a Christian is in favor of the ultimate termination of punishment and the final holiness and happiness of the whole family of mankind. "As I live, saith the Lord, every knee shall bow and every tongue give praise to God." If endless punishment, which implies endless rebellion, is true, this declaration of the Lord is untrue! When you once appeal from the letter of the Bible to the decision of reason and love, you must give up the notion—I say it kindly, the superstitious and blasphemous notion—of eternal punishment of any kind. Is not this Paul's doctrine? See Heb. xii. 5-11: "Whom the Lord loveth He chasteneth. All chastening seemeth for the present to be not joyous, but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the

fruit of righteousness." Let us be consistent and logical.

HENRY R. ROSE.

#### Hiram's Mother.

HIRAM'S mother was by birth of the tribe of Dan, and by marriage of the tribe of Napthali. Born a Danite (daughter of Dan), she married into the tribe of Napthali; and as the widow of a Napthalite she married a Tyrian, or rather an Israelite, who became naturalized as a citizen of Tyre, to whom she bore Hiram, the worker in metals. Or (which is more likely), she belonged to the colony of Dan, or Laish (Leshem), which, as the northeast limit of Canaan, was in the territory of Napthali, near the sources of the Jordan, and in the shadow of Mount Hermon. See Prof. J. J. Blount's "Undesigned Coincidences." W. F. FOSTER.

6 Havelock St., Sheffield, Eng.

## EDITORIAL SECTION.

### LIVING ISSUES FOR PULPIT TREATMENT.

#### Panics and Hard Times.

By F. S. HAYDEN, D.D., JACKSONVILLE, ILL.

THE striking regularity with which, in the United States, panics have recurred about every ten years, and the regular alternation of prosperity and depression in the industrial world, have led some to declare that they are *normal* incidents, quite after the analogy of Nature, which gives us the succession of day and night—high tide and low tide—action and reaction.

But the fact is, *panics* are *abnormal* incidents, business depression betokens business disease, and *this* is what makes these phenomena so hard to understand. Health is a simple matter: diseases are complicated, and contain elements of mystery. Investigations, not unlike those pursued by physicians into epidemics, have been prosecuted into the underlying and predisposing causes of

panics and commercial depressions by students of political economy, boards of trade, committees of Congress, State Legislatures, labor commissioners, business men, and—preachers; and, strange to say, they are in many respects mysterious yet.

One of the latest works on "Panics in the United States" says, as late as 1892, "The signs of the times justify the prediction of the steady development of a prosperous period;" and in less than six months we were in a panic up to our ears. It seems that even a trained observer cannot *always* read the portents aright. The United States Labor Commissioner's "First Annual Report" gives a list of the principal causes assigned by experienced business men as responsible for the hard times of 1882-1884. I give a few selected "principal causes" taken from the list:

"Abolition of the Apprentice Sys-

tem," "Business Incapacity," "Timidity of Capital," "Absorption of Capital," "Concentration of Capital," "Absence of Caste," "Employment of Children," "Creation of Corporations," "Small Crops," "Scarcity of Currency," "Indiscriminate Education," "Enforced Idleness," "Poor-Class Immigration," "High Rate Interest," "Extravagant Living," "Labor-Saving Machinery," "Overproduction," "Party Policy," "Inflation of Prices," "Reaction from Prosperity," "Decreased Railroad Building," "Overbuilding of Railroads," "Speculation," "Introduction of Bessemer Steel," "Sixteen Difficulties with the Tariff," "Liquor Traffic," "Consolidation of Wealth," "War."

These are about one-fifth of the entire list. A doctor would say that a body which can be said to have so many things the matter with it at one and the same time must be the victim of a very complicated disease, involving about every organ and all the tissues of the system, and be quite a difficult case for an innocent-minded preacher to grapple with.

It has been remarked also that, in examining witnesses, the trade, profession, or calling of the witness will dictate the opinion given; that is: *Bankers or merchants* give as the absolute cause of depression some financial or commercial reason. *Manufacturers* give industrial conditions—labor agitation, the demands of workmen, overproduction and the like. *Workmen* say, combination of capital, long hours, low wages, and machinery are to blame. *Politicians* feel that changes in administration, the non-enactment of laws they advocate, the tariff or absence of tariff, are the chief causes. *Clergymen and moralists* largely incline to assert that social and moral influences, united with providential causes, are at the bottom.

The investigation of a subject, in itself perplexing, becomes well-nigh hopeless when it is so difficult to secure unprejudiced testimony bearing on it.

Panics, and the periods of speculation which ordinarily precede them, are the most dramatic episodes of business life. The stories of them are the exciting novels, the fantastic escapades, and the tragedies of financial history. Two or three of the best known and most striking of these speculation manias and their resulting climax panics may be cited to show how picturesque, absurd, and tragic they may be. The famous tulip mania of Holland in the seventeenth century seems, at this distance of time, as crazy and romantic as a Gulliver's tale. And yet phlegmatic Dutchmen so lost their heads and their judgment of true value was so obliterated that a single little onion-looking bulb could sell for 13,000 florins, the ownership of a tulip was held in shares, and a tulip of a rare variety could be worth more than an estate. There was no inflation of note currency at the time. Hard coin alone was used in Holland. It was just a craze about tulips, and lasted for about a year. Of course, the crash came, without warning, disastrous and complete; the dream was over, and Mynheer's handful of tulips dropped to less than onion value, and yesterday's inflated millionaire became to-day's disgusted and frantic bankrupt.

The "South Sea Bubble" of the early eighteenth century reads like another romance. On just nothing at all but carefully fostered and extravagant notions of the wealth of the Southern Continent, shares of a trading monopoly guarantee in England's public debt of ten million pounds were ballooned a thousand per cent., and could hardly be printed fast enough to satisfy a gullible public. Not a serious symptom was apparent of carrying out any great trading enterprise: not a ship sailed; not a cargo was brought home; dead against the protest of Walpole and Lord North's warning. At last it was unearthed that directors, originally honest, had madly abandoned all scruples and had gone deep into fraud and villany. Parliament, sum-



moned to handle the matter, was found as impetuous as the rabble. Lords, statesmen, gentlemen, government officials were involved. Tragedies followed the inevitable collapse. Lord Stanhope, at the crash, fell into his grave, the Secretary of State died of terror over the investigation, and the Chancellor of the Exchequer went to the Tower. Years elapsed before passions cooled and affairs regained their normal condition in commercial and social life.

American commercial life has had no episode more dramatic than the panic of "Black Friday."

In the fall of 1869, a dollar in gold was worth a dollar and thirty cents in our then current paper money. A couple of New York gold gamblers, securing a temporary control of the market, gradually lifted the price of gold, day by day, till, boldly avowing their purpose to make it 200 before stopping, they had reached 160 in ten days, amid increasing and, finally, the most intense excitement. The entire country was watching with painful eagerness and anxious solicitude the struggle in the goldroom arena. All business was feverish or checked, East and West. Now, a company of merchants, banding together, unloaded on the gamblers several millions. Still they held. Then an order from the United States Treasurer for the sale of four millions from its store of one hundred millions knocked the conspirators on the head. The gamblers ran from under, and down gold tumbled. Pandemonium reigned in the Exchange: fear and trembling was felt in every business center, and more than one operator was supposed to be a raving, howling lunatic, as gold, in sliding down, dragged them, screaming and waving their arms, to financial ruin. The speculators were blown away in the uproar, but managed to draw out eleven millions from their nefarious game, and several months elapsed before the business of the country recovered from the shock.

If we turn from the *dramatic* to the

*psychologic* aspects of panics, we find them no less interesting, and perhaps *more* instructive. Curious mental phenomena; delusions; ridiculous performances of men ordinarily sound and astute; the widespread contagion of crazy, delusive hopes; highly wrought and excited conditions of imagination, trust, and suspiciousness; the mental fevers and unreasoning frights—all these belong to the psychology of panics. In the convulsion of 1837, a committee of the gravest business men of New York waited on President Van Buren to remonstrate with him. Tyranny like his, they said, had brought Charles I. to the block. Abbott Lawrence, the model Boston business man, told a great meeting that no people on God's earth were so abused, cheated, plundered, and trampled on by their rulers, and the crew might have to seize the ship. What had this dreadful tyrant been doing? Simply declining to take any more shinplaster "promises to pay" for government land, and in other ways trying to substitute a sound metallic currency for hopelessly depreciating paper money.

It is an interesting psychological question, Where do a sedate business man's wits betake themselves in times of panic?

To find panics dramatically and psychologically interesting is, however, one thing; to explain their origin is a different matter, and calls for a master mind trained in economic study.

Panics, then, have their *decidedly ethical aspects*. They exhibit phases of individual and social morality inviting to the moral teacher, and not without ethical lessons to the students of them. Mr. Beecher once declared that the tariff was an essentially moral question, and, in its last analysis, backed up against the Christian doctrine of the brotherhood of man. Much more so, then, questions and phenomena which involve the business habits and sound prosperity, the misery and sacrifices, the anxieties of mind, shocks and disappointments, reverses of fortune and

heroic endurance of sudden poverty, on the part of multitudes, in crises like the late panic and its still continuing effects.

In some way, more or less direct, the *moral* condition of this country has been bound up with most every one of its panics and periods of depression. I do not now refer to the religious and spiritual after-effects, the thoughtfulness of mind which disaster and fickleness of fortune and the insecure nature of riches induce in many. Nor do I refer to the "revivals of religion" which, it is often stated, accompany or follow the "hard times." The Marylanders have a saying, "When oysters are plenty, piety is scarce." Prosperity too often does settle people into ways of selfishness and self-trust, out of which only suffering and reverses can disturb men and bring on humility and piety. But this is not my point. I am simply declaring that it will be hard for the honest student who surveys the whole field to separate bad *financiering*, bad *business judgment*, from some essentially *immoral* conditions of society which have fostered that bad business method. The ethical element, the Christian element, in business has at times been crowded down and out so universally that at last men have to reap their sowing and find they are in God's business world, and the shock and readjustment is just a panic and hard times.

Let us take as an example the great crisis of 1837, and reproduce in condensed form, though somewhat in detail, the history of it, which any one can read in the annals of that time. It is a type, and, in essential particulars, stands for all our panics.

Never in all our history have the expectations of our people been so exuberant as in the years immediately preceding that era. With extravagant optimism, it was constantly declared in public speeches and in state papers that we were without a parallel in all the attributes of a great, happy, and prosperous nation. Behold now, it was said, the ideal of civilization, viz., the

greatest good of the greatest number. Suddenly there broke out the most terrific of commercial convulsions, fierce and without restraint. The cause of it all was, at bottom, a *moral cause*. See what had been going on: Population stretching out eagerly into the Mississippi Valley till the thousands in those Western States multiplied from five to twenty fold in the short space of a few years! Pressing throngs of settlers, finding in the easy opening and tillage of rich lands no arduous discipline such as our early New Englanders knew! Cities and towns rising and growing with magical rapidity! Labor, it seemed, no longer was needed to create wealth; the treasures lay ready for whosoever came first. To make easy the routes to this Eldorado was itself one of the quickest ways to wealth. Roads, canals, river improvements, preceded and accompanied the vast jubilant movement of population. Poverty and oppression lay far behind in the story of earlier years. Men were now ready to give themselves over with one consent to some amazing extravagance. Honest delusions were inspired in intelligent men by the most marvelous growth the world had ever seen. In Mobile, for example, the real-estate valuation expanded in five years from one and a quarter millions to nearly thirty millions. Lots in Pensacola sold for as much as they are worth on Fifth Avenue, New York. Our fortune fired the imagination of even dull Europeans, and they were glad to take pay for our vast surplus of imports, in sharing our investments—rather, our speculations. They consented to feed and clothe us, that we might have leisure to experiment with Aladdin's lamp for both. The mad fury of money-getting, and the boastful confidence in the country's future, had its climax, however, in the grabbing for public lands, sales of which advanced in six years previous to 1837 from \$1,500,000 to \$25,000,000. There was an indescribable craze for banks, and an enormous extension of bank credits; the rabid character of

the speculation and the dipsomaniac cry for more banks could not be arrested by any voice of prudence. *In* at one window of these swarming institutions, *out* at another, fluttered paper money. No sooner had one speculator paid his debt in notes than they were loaned to another for a like purpose.

Into this happy exaltation of fictitious transactions now fell the harsh demand of a hard-headed President of the United States. "Pay for your land in coin hereafter," was the substance of the famous—or infamous—"Specie Circular" of Andrew Jackson, and at *once* it was seen that paper was no longer gold. "Pay"—not "promise to pay"—at once became the cry of every creditor. *Now*, it appeared, lots in wild tracts did not make cities; that canals and steamboats did not hew trees, drain morasses, plow prairies; now it was seen that, greatly as population had increased, wealth had not in that ratio been produced by the well-sinewed and skilful arms of labor: that an *apparent* increase in fortune in the West did not warrant the gay indulgence in luxuries in the Eastern cities. Moreover, the accumulation of surplus of about forty millions of public money had, by a stupendous folly to which Webster and Clay and Seward gave assent, been disbursed to the States as a loan, not a dollar of which did any one expect would ever be returned, nor was it. "Luscious prospect!" says a writer of that period. "Millions loaned to the needy!"

In the midst of this era of superb largess, universal bankruptcy set in and judgment began, and it ended not till all the country was plunged into financial shipwreck.

Now, this crisis, the originating causes of which have been obscured by partisan differences to this present day, and the precipitation of which has been charged to the financial blunders of President Jackson—this crisis was due, at bottom, to a morally pestiferous cause. It was that absolutely immoral spirit of reckless sordidness whose

fever gets into a whole people at times and undermines every one of those simple virtues by which men live and ought to be content to live, viz.: sobriety of mind, industry, earning what you get, and the realization of the truth of honest "Old Hickory's" aphorism, "The improvident expenditure of money is the parent of profligacy."

Well will it be for us when in city, village, State, or nation we too feel that "a community that will raise a surplus simply for the sake of dividing it is not a *virtuous* community." That legislation which nurtures caste of any kind, *caste in business*, pet *occupations*, is vicious legislation; that enormous largess, like so much of our pension donations, which actually debauch the patriotism they assume to reward, is *immoral*, and that sectional money interests trampling on the general good is *selfish greed*. It may be said, "Men have honest convictions in advocating such measures." But is there no moral significance to the fact that men do *not see* that these things are essentially immoral, dishonest, unjust? What kind of a conscience can a man have? What has *dulled* his perception of moral issues when he can think it all right to take money from my pocket in Massachusetts and put it into yours in Colorado, on any plea whatsoever? If we chase these things home, we can find every one of them in their last issues partaking of what in individual transactions we regard a culpable disregard of sacred obligations, violations of the Golden Rule.

*Panics* and periods of *depression* are reiterated calls on men and communities to behave themselves. They say in effect, "There, you are at it again; your kiting, and extravagances, your greed to get the unearned, your intoxication in business, your delusions and trifling with obvious obligations are bad, always bad, bad as bad can be! Get you back to virtue, to honest work, now, the best way you can." And the *way back* is what we call "Hard Times."

The hard fact is, we cannot afford to quit the paths of sober industry for the

dissipating processes of booming, and the mad scramble of speculation, and the junketings of luxury which generally precede panics and hard times. Some one has said, "Let the world play for one year, and famine is King." The popular notion is that warehouses and barns and storehouses are filled with vast surpluses, which, distributed, would make plenty abound for all. It is not so. We are within a twelve-month of starvation, and God keeps us there, living, as it were, from hand to mouth, and He has made the world's ceaseless toil necessary to keep its fourteen hundred millions alive. He knows, and we ought to have learned it, that virtues dwell with honest toil.

One can hardly be interested in the specific phenomena of all our other panics: that of 1857 due to the same over-speculation—wild cat business; that of 1873 due to excessive railroad building and over-trading; that of 1884 due to *inflation of credits* and fraudulent banking; that of 1893—the past few months—due to *contraction of credits* and loss of confidence in our ability to maintain a standard value. These characterizations are proposed by Bradstreet. It may be worth while to recall for ethical lessons, that, in 1873, the marvelous development of our physical resources, the doubling from thirty thousand to over sixty thousand of railroad mileage from 1860 to 1873, went with the Credit Mobilier rascality (a vast scheme for subsidizing Congressmen), and the tottering of public confidence in public servants, and a wild spirit of speculation following fluctuation in the value and volume of the national currency, so that the foundations of sober business were sapped and financial confidence withered.

The panic of 1893 furnishes the preacher with a new text. It has been called a "new species," a "credit panic." Multiplied failures of *solvent* concerns, banks, and individuals, assets in hundred of cases exceeding liabilities! How could it occur? "A credit panic." What did it signify?

This world has rapidly become a new world to live in because of the highly developed sensitiveness of part to part, of man to man. Business has become an elaborate commercial mechanism, we are told, and differs from the business of twenty years ago "as a chronometer differs from a mowing machine." *Business*, with its avenues opened into every village and the remotest places, with its flying trains, its electric speech, its millions of daily letters flying in every direction, business with its agencies for testing and publishing commercial character and ability, its credit ratings of a million and a half of merchants open to examination, its elaborate credit system, developed in less than fifty years—business, I say, has become the instrumentality for knitting together and interlacing the interests of all civilized communities. This organism, highly charged with electrical influences, feels *everywhere* the vibrations occurring in *any* part.

London—Argentine Republic! India—Colorado! if one has a chill the other shakes; if one has a fever, the other burns; and that almost simultaneously. You cannot therefore whisper a syllable of distrust anywhere, but it goes echoing and echoing on into many distant corridors of industry and trade. It is a fact with a tremendous bearing. It makes business we call "*secular*" the very handmaid of Christianity in consummating the affectionate and sympathetic brotherhood of man. It dignifies enterprise and all merchandising and commerce into highways of the oncoming divine kingdom. It makes every store, and factory, and ship, an annex to the Church. It ought to intensify the sense of a most serious responsibility in every business man's bosom, to see to it that he "deal justly," "love mercy," and "walk humbly before God" in his business lest through him some "root of bitterness" spring up in his own office, or shop, or store, or trade, and "many be defiled thereby."

One more of the moral phases of these

phenomena may be briefly specified. Since Darwin's day, the grim law of the fittest surviving has been widely accepted as the method of development of life and the progress of society. The struggle for existence is recognized everywhere, and competition is kept keen and sleepless, out of which the best equipped bring the prizes; the weak to the wall; the slow to the rear; the crippled perish; and so, we are taught, life continually grows stronger, strength propagates itself with an increment, and civilization moves on and upward.

But recently, certain congeries of facts of natural history have been laboriously collated and displayed, tending to show that another law—"the law of mutual aid"—also prevails and is a factor in the advancement of life. For common defense, for the gathering of food, for the care of the injured and weaker, the females and young animals are shown to be living by this newly published "law of mutual aid." And it is declared consistently with this law that the individual, as the community, best develops in the end under a system where each stands by the other, and all combine against common foes.

However it fares in the scientific argument, we know that the principle of mutual aid is the law of procedure for the *noblest* life of man. Now times of panic exhibit men in a wild scramble for self-preservation. The temptation is almost irresistible, and is rarely resisted to feel if not to cry, "Every man for himself—God help, if not devil take, the hindmost." It cannot be good for us—this animal instinct of a mad rush anywhere, to any hole, for simple safety. It cannot be good for this ignoble impulse to have its inning so completely. It can hardly be anything but demoralizing for so many thousands of men, ordinarily generous and kind to their associates, to feel justified (in the widespread frenzy of fear) in knocking off every dependent hand which might take some of the decreasing strength, and in shaking a refusal to every appeal for succor, steel-

ing their hearts against compassionate impulses, and shutting themselves in their own tight shell of caution and distrust, and waiting for the storm to pass, then to look about and realize that many an old friend, possibly benefactor and relative, has gone down engulfed and they have, in self-preservation, done nothing in mercy and self-sacrifice. The dominance of the *prudential*, at least, is the blight of nobler human impulses, and to live for months, as men in panic times do, in an atmosphere of mutual distrust and anxious suspense and suspicion, is like breathing carbonic acid gas to the diviner sentiments men are called upon to cherish toward each other.

I allude, in closing, to the wonderful resiliency, or hopeful backspring, of our national spirits after a panic fright or period of industrial depression.

I do not regard it as purely temperamental in us as a people: it is not merely due to the consciousness of unexhausted resources: bright promises gleaming in the future and reinspiring us, even in the hour of disaster. I choose rather to regard it as having its spring in the essentially religious spirit of the American people, which great crises and agonizing struggles bring to sight and into activity. Ten thousand pulpits invoke trust in God in the day of storm. Children's children of hardy Christian pioneers remember with pride the heroic pluck and patient endurance of revered ancestors. We are, in ordinary times, an "irreverent lot," in a way. We are boastful and spendthrift and raw, and love money-getting almost to distraction. We resort to ignoble devices that break and let us into disaster. We use buncombe and prating about patriotism; are often full of political meanness and shortsighted statesmanship. But we can turn to virtuous industry and uncomplaining economies again with a soberer confidence in ourselves, and a sincere if somewhat demure trust in the Almighty.

Rufus Choate once said something like this: "In the spring freshets flood,



and in summer droughts parch our fields. Now rivers overrun their channels, and carry devastation into the plantations. Now the heavens are as brass, and the land gapes and cracks with thirst. Fires lay waste sections of our fairest cities; epidemics carry away numbers of our inhabitants and bring sorrow into hundreds of homes. Harvests fail and fruit trees are barren; labor is toiling for small wage; financial disasters cast gloom upon commercial centers, and fortunes melt in the panics of a day, yet, every year, on or about the 27th, 28th, or 29th of November, the people everywhere gather in their various houses of worship and offer up *thanksgiving* and *praise to Almighty God for the special blessings of the past year.*"

#### The Need of Temperance Public Houses in America.

BY MILTON TOURNIER, NEW YORK CITY.

The visitor to England can hardly fail to notice the British workman's public houses which are scattered over all the large cities of the country. These temperance saloons were in the first instance established by persons interested in temperance work, and the success of the undertaking has been extraordinary—they form one of the best paying investments in the country, and do much good.

In Liverpool, the cocoa and coffee saloons are got up to resemble the whiskey and beer saloons in almost every particular, but instead of bottles of whiskey the large plates piled with sandwiches and cakes of every description occupy the windows, also a neat sign which reads:

Cocoa, Coffee, Tea, per mug.....	1d.
“ “ “ small mug.....	$\frac{1}{2}$ d.
Sandwich .....	1d.
Buns .....	1d.
Bread and Butter, per slice.....	$\frac{1}{2}$ d.

On entering one of these temperance public houses, one finds himself in a

large barroom, having a plentiful supply of tables and chairs. There are no waiters in this room. The purchaser walks to the bar, which closely resembles a liquor saloon bar, orders what he requires and takes it to one of the tables, or consumes it standing at the bar. Three large bright urns stand on the bar and shelves behind, one filled with eatables. The daily and weekly papers, draughts, chess, etc., are at the disposal of the guests, also smoking rooms and lavatories. On the next floor is another room, more comfortably furnished, having neatly dressed girls to wait upon customers. The prices here are a trifle higher for drinks, and are called first class rooms. Mugs are not used in the first class rooms. Coffee and cocoa sell at one penny per cup. In the general room a man can get a half pint of tea, coffee or cocoa for a half penny (one cent), and a piece of bread and butter for the same amount. In addition, he enjoys all the privileges of the place,—papers, games, wash-rooms, etc. In connection with many of the houses are workingmen's hotels, where a clean comfortable room can be had for one shilling.

In London, the cocoa rooms known as "Lockart's" are conducted in the same manner. The Manchester coffee saloons, in addition, furnish regular dinners at low rates.

To the respectable stranger with little money, these temperance saloons prove a blessing. He finds a café a cheap place to lodge and eat, and is, while a guest, protected as far as is possible from bad company. The saloons are also a great aid to temperance reformers and humanity in general. The temperance pledge can be taken at the bars, and guests are allowed to remain in the barrooms as long as they please. Thousands who would otherwise be likely, if the rooms did not exist, to spend their evenings in liquor saloons frequent the coffee saloons.

The need of such temperance saloons in all large American cities is to be deplored. The New York liquor-dealer

has no opposition, and yet he is careful to lay all sorts of temptations in the way of the workingman to win his custom. Free lunches, lavatories, papers, reading-rooms, etc., are furnished as inducements to get trade. Young men employed in stores, offices, etc., are almost obliged to avail themselves of these privileges. The free lunch of the New York saloon-keeper has been the means of leading many a good young man to ruin. Yet little—almost nothing—is being done to counteract this evil. In all the business thoroughfares of large cities there should be cheap temperance saloons

where the poor man can get as much for his nickel as the liquor-dealer gives him. During hard times many a man cannot spend more than five cents on his lunch, and nowhere can he get so much for the money as the enterprising saloon-keeper of New York gives him: a glass of beer, a plate of soup, sandwiches, etc., a lavatory and a newspaper,—all are furnished for five cents.

These are facts which should not be lightly looked over, and perhaps the best way to kill the drink evil is (as far as is possible) to remove the temptations to drink.

#### EDITORIAL NOTES.

##### Non-Attendance at Churches.

HEARING, as we do, so much about the indifference of the masses of our population to the services of our churches, we might be inclined to infer that things are going from bad to worse, as some of our pessimistic friends insist and would have us believe. If so, it might not be unwise for us to look back over the past and inquire as to its record. Perhaps we would find in it reason for encouragement rather than the contrary.

In 1801 Sydney Smith published a volume of sermons, in the preface to which he remarked:

“The clergy have at all times complained of the decay of piety, in language similar to that which they now hold from the pulpit. The best way of bringing this declamation to proof is to look into the inside of our churches, and to remark how they are attended. In London, I dare say, there are full seven-tenths of the whole population who hardly ever enter a place of worship from one end of the year to the other. At the fashionable end of the town the congregations are almost wholly made up of ladies, and there is an appearance of listlessness, indifference, and impatience, very little congenial to our theoretical ideas of a place of worship. In the country villages, half of the parashioners do not go to

church at all, and almost all, with the exception of the sick and old, are in a state of wretched ignorance and indifference with regard to all religious opinions whatever.

“The clergy of a district in the diocese of Lincoln associated lately for the purpose of forming an estimate of the state of religion within their own limits. The amount of the population, where the inquiry was set on foot, was 15,042. It was found that the average number of the ordinary congregations was 4,933, and of communicants at each sacrament, 1,808; so that not one in three attended divine service, nor one in six of the adults (who amounted to 11,282) partook of the sacrament.”

The assertion that “the clergy have at all times complained of the decay of piety” is borne out by a reference to the history of the Church during the centuries that have preceded this. Had we the space, it would be easily possible to supply numerous quotations of a confirmatory character sufficient to prove that the evil complained of is by no means characteristic of the period in which we live.

It is certainly a suggestive fact that the first preaching of the Gospel in Europe, so far as we have any record, was to a company of *women* who had gathered at a place where prayer was wont to be made, and that so large a proportion of those to whom the apostle

sent greetings in his various epistles were of that sex which men call weaker, but which in former as in these later days has had so much to do with the active work of the Church and its progress in the world. Absenteeism has always been mainly that of the men. The reasons for this have varied with the varying characteristics of the successive periods of the Church's development, but the fact remains. The question that confronts us is whether it is more generally true of the present than of the past. This question we are not ready to answer in the affirmative. We believe, on the contrary, that at no period in the history of the Church has the proportion of male attendance been as large as it is to-day. This belief is confirmed by such statistics as we have been able to gather, and which we hope some day to put before our readers. Lamenting, as we do, the indifference of many to the services of the sanctuary, we are nevertheless constrained to assert that the outlook is hopeful rather than the opposite.

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#### Controversial Sermons.

It is an open question whether the pulpit is the place for polemics. We are strongly inclined to the belief that sermons prepared for the express purpose of combating doubt are apt to foster the very evil they are intended to overthrow. Even though questions concerning some of the doctrines of the Divine Word may have arisen in the minds of certain hearers, they are apt to be indistinct, unformulated, and comparatively free from danger, unless given definite expression by the preacher. To give them such expression, with the purpose of answering or allaying them, may result in evil that years of effort cannot undo. The eminent Robert Hall gave it as his experience, that, having essayed to answer objections to the doctrine of the Trinity, in a series of sermons upon that subject, he was amazed to find that each of the heresies which he had antagonized had

its own little coterie of supporters among his congregation, although up to that time there had been no reason for suspecting their presence. He had furnished the enemy with an arsenal of weapons of the existence of which they had been ignorant hitherto. His guns were turned upon himself. Says Dr. G. P. Fisher, who narrates the fact, "One should be sure, before he raises the devil, that he is able to lay him." The best weapon against doubt is not argument, but the plain, earnest, eloquent presentation of truth. When one seeks to expel darkness, the most efficient way is not to seek for reasons why the darkness should not continue, but simply to let in the light. The faithful proclamation of the truth as it is in Christ Jesus, the earnest, loving presentation of Christ as "the Way, the Truth, and the Life" will do more to eradicate error than all the argumentation in the world. In the Logos is the strongest logic. He is the best answer to all the questionings of the human soul.

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#### Redemption by Law.

IN the course of a recent contribution to *Lend a Hand* on the subject of "Christian Sociology," the Rev. Clarence Lathbury used these words:

"We define Christian Socialism as the doctrine that Jesus Christ came into the world not merely to save individuals for future felicity, but to revolutionize and reorganize society, which is to be accomplished by the sacred law of self-sacrifice and loving service."

The "generic law of Sociology, which, when discovered and applied, will redeem humanity," is declared to be

—"the law of loving service illustrated in the Sacrifice on Calvary, and personally exemplified in the career of the Church. . . . The dominating impulse of divinity is that of service, for God is love; and love, in its very nature, must give itself. . . . Love is to society what gravity is to the physical universe, or life to the world that flowers and pulsates all about us. This principle must

be applied to society before anything enduring is accomplished. . . . To give more than one takes, to give unto death, to give cheerfully and enthusiastically, this is the law of redemption, and this is the relation of redemption to Sociology."

With Mr. Lathbury, we believe that Jesus did not come into the world to save individuals simply "for future felicity." He came to save His people from their sins—and that is to save unto righteousness as well as unto felicity. At the same time, we believe that Mr. Lathbury and the school which he represents are guilty of vagueness in expression when they speak and write of the redemption of humanity by the law of loving service, or any other law. Redemption is by blood and by blood alone. "In Him we have redemption through His blood, the remission of sins, according to the riches of His grace." And this redemption is social only as it is individual. Humanity will be redeemed just in proportion

to the application of redemption to the separate men, women, and children, who together make up the sum of humanity. There is no such thing possible as—if we may so express it—salvation in the lump. The "lump" is leavened as the yeast within it comes into contact with the individual atoms that enter into its composition. The body lives as its members live. This truth Jesus Christ, man's sole Redeemer, both taught and illustrated while here on earth. He dealt with the individual, each by himself apart, and in commissioning His disciples bade them preach the Gospel to "every creature."

Society will not be redeemed by love, but love will inspire effort to bring to the knowledge of every member of the human family the story of redemption through that sacrifice the completion of which Calvary saw, when Christ died—the Just for the unjust—and took away the sin of the world in His dying.

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## BLUE MONDAY.

### A Welsh Echo.

In a refreshing and sparkling weekly, *Talks with Men, Women, and Children*, edited by Rev. David Davies, of Brighton, the following "Echo from the Welsh Hills" occurs. It is a substantial echo, and worthy of a better fate than that of echoes generally.

"No one can tell how far poor Shem was responsible for the corns on good people's feet in his time. Why, you could scarcely see any of his customers who did not limp hopelessly along and complain of the roughness of the way. There are some Christian ministries like old Shem's boots: they produce any amount of corns. The people get very touchy because they have been pinched instead of fitted; and they pass for very conscientious people as they walk along the path of life so cautiously and tenderly, and talk about the roughness of the way, whereas all the while it's not their consciences but their

feet that are tender. They suffer from spiritual corns, and once people have them it's a long time before they get rid of them. Indeed, I have never yet seen any one perfectly cured of them. There's always a tenderness, and something very much like a corn left. Ministers, like shoemakers, will have much to answer for in that direction. Remember, then, nothing can make up for a bad cut, Thomas; and that is as true of the ministry as it is of shoemaking, tailoring, or tentmaking, every bit."

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### "Mixed Scripture."

APROPOS of "Mixed Scripture," I had a parishioner in one of my early circuits who invariably prayed for the "*widowless and fatherless.*" Although in comfortable circumstances, he paid me for two years' preaching with a bag of apples, worth 75 cents.

He was full of captious criticism of

his brethren—and unsparing too—so I prepared a sermon to rebuke that failure; and after I had done my best to point out the evil and its remedy, in the class-meeting that followed the sermon, he said, when called upon to speak: “Well, brethren, I guess some of you got hit to-day.”

I never prepared another special sermon to rebuke special evils of that kind.

PHILOM.

#### Man from a Woman's Viewpoint.

HAD the Apostle Paul lived in this closing decade of the nineteenth century, perhaps he would not have raised his voice in favor of woman's silence in the Churches. Here is an analysis of the sex to which Paul belonged by one of that sex on which he enjoined silence. She was advocating woman suffrage before the Ohio Legislature, and said:

“I divide mankind into four classes:

“First—Those who do not know and do not know that they do not know. These are fools; leave them.

“Second—Those who do not know and know they do not know. These are children; teach them.

“Third—Those who know and do not know they know. These are asleep; rouse them.

“Fourth—Those who know and know they know. These are wise men; follow them.”

Paul himself could not have done better than that.

#### A Voice from Without.

A CERTAIN young minister was preaching, one morning, on the subject of man praising his Creator, using the thought that all creation, even the birds, seemed to be sending up a daily hymn of praise, and why should not man do so also? Outside of the church was a grove, and it being a bright June day, the air was filled with the songs of the birds. The minister, having finished his talk about the song of creation and intending to make a climax,

turned toward an open window, and, with an appropriate gesture, exclaimed: “Let us pause a moment, and listen to the song of praise that nature is sending up, at this moment, to the throne of the Creator.” Everybody listened, but just then an old ass outside of the church rent the air with its “??????!”

The minister made the pause very short.

#### Zaccheus Applied.

IT is said to have been a custom of the late Mr. Spurgeon to send the theological students under his care into the pulpit with sealed envelopes containing texts which they were required to expound at sight, or themes upon which they should discourse.

On one of these occasions, the student, on opening the paper, found this subject and direction given him: “Apply the story of Zaccheus to your own circumstances and your call to the ministry.” And the student promptly delivered himself in the following way:

“My brethren, the subject on which I have to address you to-day is a comparison between Zaccheus and myself. Well, the first thing we read about Zaccheus is that he was small of stature, and I never felt so small as I do now. In the second place, we read that he was up a tree, which is very much my position now. And, thirdly, we read that Zaccheus made haste to come down; and in this I gladly and promptly follow his example.”

Mark Twain tells of a minister who took advantage of a christening to display his oratorical powers. “He is a little fellow,” said he, as he took the infant, “and, as I look into your faces, I see an expression of scorn, which suggests that you despise him. But if you had the soul of a poet, or the gifts of prophecy, you would not despise him. You would look far into the future and see what might be. So this little child may be a great poet and write tragedies, or perhaps a great warrior wading in blood to his neck; he may be—or, what is his name? His name is—oh! Mary Ann!”