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## REVIEW SECTION.

### I.—NATURAL FACTS ILLUSTRATIVE OF THE BIBLICAL ACCOUNT OF THE DELUGE.

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(*Second Article.*)

WE have seen in the previous article that, while it is reasonable to suppose that some record or tradition should be preserved among men as to a catastrophe so terrible and extensive as the great subsidence which terminated the earlier human period, such records or reminiscences might remain in different forms among peoples in different stages of culture. They might even have to be trusted to the dangers of oral transmission until post-diluvian men had acquired means to record them more permanently.

Unwritten traditions have been said to be as perishable as footprints on the sand; but geologists know that footprints, when covered up and preserved in layers of rock, may endure forever. So it is with traditions. Perishable in themselves, they may, so to speak, be fossilized in the form of folk-lore stories or rimes, or may be so connected with permanent local facts or features as to become very permanent. But even illiterate tribes of men have known how to preserve history by knotted cords, like those of Peru, or by wampum belts, like those of North America, or by rude pictographs representing remarkable events. One of the latter, found in a Paleoanthropic cavern in France, may actually record the approach of an inundation, for it represents a man carrying a burden on his shoulder and retreating from the water in which swims a great fish, while in front are the heads of wild horses which may have escaped in advance of him.\*

Archeological investigation has now, however, actually traced back the art of writing in the forms of the arrow-headed syllabary of Chaldea

\* Christy and Lartet—" *Reliquiæ Aquitanicæ*," and reproduced in the author's work, "Fossil Men."

and the hieroglyphics of Egypt to a time very near to that of the deluge, and we know that the earliest post-diluvian colonists of Europe erected megalithic monuments on which they engraved markings mysterious to us, but, perhaps to them, significant of great events in their history. To us the most important of these records of the deluge, in addition to the Hebrew Scriptures, are preserved in the tablets of baked clay which have been disinterred from the library of Assurbanipal, King of Nineveh, the grandson of the biblical Sennacherib. This enlightened monarch, living at a time when the Assyrian Empire had attained its highest degree of prosperity, between 600 and 700 B.C., conceived the idea of collecting the earliest Babylonian records, for his own gratification and for the instruction of his people. He caused copies of the oldest documents preserved in the Chaldean temples to be engraved on tablets of fine clay, afterward baked into tiles, and thus preserved for all time. These precious documents, some of them probably of great antiquity in his own time, he caused to be stored in the record-chamber of his palace, and such of them as have been collected now enrich the museums of European capitals.

One series of these tablets relates the history of a great Chaldean hero, Isdubar or Gilgames, lord of the city Erech,\* a mighty hunter and warrior, and apparently identical with the biblical Nimrod. His story, read into modern language, seems to indicate that he became an innovator in religious matters. He neglected the time-honored worship of Istar or Astarte, the mother of men, symbolized by the moon and the planet Venus, and under the guidance of a shaman or prophet named Heabani, who appears in sculptures in the guise of an American medicine-man, clad in a bull's skin and with horns on his head, to have gone over to the worship of other gods. Istar resents this secession from her service, and visits him with a noisome disease, and he is advised that if he will consult a certain Hasisadra or Um-Nepisthim, who enjoys an immortal life and resides in an island at the mouths of the Euphrates and Tigris, he will be healed. He makes the pilgrimage, meeting with many adventures, and on visiting the immortal sage is not only relieved of his malady, but, as Hasisadra is the Chaldean Noah, called Xisuthrus by the Greeks, the story of the deluge is related to the hero and is incorporated in the poem, of which it now constitutes by much the most interesting portion. It was first translated by the late George Smith more than twenty years ago, and other translations have been made by several German and English scholars—the latest being that of Mr. Pinches of the British Museum.† In its more essential features it corresponds closely with the account in Genesis, but recognizes a number of gods at variance with one another, and embellishes the story with many fanciful features. It makes the

\* One of the towns said in Genesis to have belonged to Nimrod—"Babel, Erech, Accad, and Calneh."

† Pinches' translation is given in the well-known "International Teachers' Bible," published by Messrs. Collins; Bible Readers' Manual, p. 12.

ark a ship, and furnishes it with a pilot, and it gives a local coloring by making Hasisadra a citizen of Sipparu in Babylonia, and by making the ark ground on the mountain of Nisir, supposed to be one of the hills east of the lower Tigris. It also reduces the duration of the flood to seven days. It may thus be characterized as an imaginative, poetical production, founded on fact but embellished with many fanciful accessories, and especially with a multitude of contending divinities, reminding one of the Olympian gods in the Iliad of Homer. These properties of the Babylonian epic of the deluge will be at once apparent to any one who will take the trouble to consult Mr. Pinches' translation. It is the best account that we have outside of Genesis, and though the extant copies belong to the age of the Hebrew kings, the originals were probably much older than the time of Moses. Nevertheless its characters stamp it as a less primitive history than that accessible to the author of Genesis, and there is thus no probability whatever in the assumption of some writers that the latter was indebted for his facts to the Babylonian poem. It would be as reasonable to suppose that the current histories of England and Scotland have been derived from Scott's novels.

Before entering on the study of the Hebrew history of the deluge, it is necessary to carry ourselves back in imagination to the conditions, physical and anthropological, of the antediluvian world. In reference to physical nature, we have already seen that this age was a "continental period," in which the land of the northern hemisphere at least, had attained to its maximum extension. There were then extensive plains around the Mediterranean which are now submerged. The Euphratean plain was higher, drier, and more wooded than at present, and probably extended over the shallower parts of the Persian Gulf.\* In the west there was a border of land now under the Atlantic, girdling the coasts of Spain and France, and connecting England with the mainland and Europe. The climate was warm and dry in the lower latitudes, and any agriculture of the period was probably carried on in irrigated alluvial plains, while there were vast steppes and forest-clad districts inviting to a nomadic and hunting life. There was also a much greater number and variety of wild animals than after the deluge. It is likely, however, that for some time before the diluvial submergence, subsidence of a gradual nature was in progress. The lower lands were becoming swampy and finally sinking under the sea, and at the same time the summers were more wet and cold, so that the conditions of life for simple people with few arts were becoming more unfavorable, more especially in the north. These changes were

\* According to the British Admiralty charts, the Persian Gulf is very shallow with indications of a slight depression along the centre. It is probable therefore that in the early human or antediluvian period it was a broad valley with the continuation of the present Ghat-al-Arab running through it, and on its banks forests of date palms and other fruit-bearing trees. This was undoubtedly the geographical condition before the mind of the writer of the description of Eden in Genesis, tho this condition had disappeared, and was not restored after the deluge.

probably in progress within the ken of the patriarchal narrator in Genesis, at least during the one hundred and twenty years of grace allowed before the catastrophe.\* The geological evidence for all this has been already referred to, but we must endeavor to realize the fact that the geographical and climatic conditions of the present day and of the early post-diluvian time are very different. In regard to the Euphratean region, to which the narrative in Genesis chiefly relates, the survivors of the deluge must have found the site of the Edenic garden either submerged or converted into a swampy flat, even now only partially reclaimed by silting up and by artificial embankment. Neglect of this fact has led to geographical mistakes as to the site of Eden. For tho the writer of the description of the "Garden" lived in post-diluvian times, he was aware of these differences.†

In discussing the human conditions of the antediluvian age, we must beware of the too common error of importing into them ideas belonging to later times, and must note with care the few graphic touches of the author of Genesis. The keynote to the whole antediluvian history is found in the terrible tragedy of the death of Abel, and in the consequent division of mankind into two distinct tribes separate from each other, and following quite different lines of development. In heathen myths this is the story of Adar and Tammuz and of Typhon and Osiris, but in Genesis it is a sad tale of murder and estrangement in the primitive family, leading, however, to far-reaching historical consequences, more especially in relation to the early separation and later intermixture of the two tribes of men, with the natural physical and moral results of such mixture.

Who then were the "Sons of God" and the "Daughters of Men," (or of the Adam), whose intermarriages are connected with the moral decadence of the antediluvians? Of the conjectures which have been hazarded on this subject, two only appear to deserve notice. The first is that "infranatural" view, as it may be called, which regards the Sons of God as angelic beings fallen from their high estate and uniting themselves to human maidens. This idea, however it may be paralleled with ancient superstitions, is at once unnatural and out of harmony with any subsequent doctrine of the Bible respecting angels, whether holy or fallen, and especially with Christ's statement that angels neither marry nor are given in marriage.‡ It seems at present generally abandoned, except by those who hold the early chapters of Genesis as mythical or allegorical, and can thus regard this incident as analogous to the amours of the Olympian gods and similar heathen stories. The second is the interpretation, favored by more conserva-

\* Gen. vi. 3. They may also be referred to in the words attributed to the Sethite Lamech in Gen. v. 29. The period of one hundred and twenty years undoubtedly refers to a delay of execution to that extent.

† See for a discussion of this, "Modern Science in Bible Lands," by the author.

‡ Mark xii. 25; Matt. xxii. 30. See also Gree.'s "Unity of the Book of Genesis," p. 51 *et seq.*

tive expositors, that we are to regard the Sons of God as the Sethites and that they entered into alliances with Cainite women, similar to those of the Israelites in later times with the heathen women of Canaan. This seems a reasonable explanation, tho it scarcely accounts for the designations given to the two parties, nor to the terms employed as to the nature of the marriages. Viewing the matter from the religious standpoint of Genesis and the analogy of simple and rude peoples, I have for some time been inclined to believe, and have suggested in popular books, that the *Beni ha Elohim* are in reality the Cainites and the Daughters of Adam Sethite women. At first sight this may seem unlikely, but it gains on investigation, and throws great light on the use of the terms Elohim and Jahveh in Genesis. It also brings the Genesis story into remarkable accordance with what we know of the remains of Paleolithic man, and especially of the two races and the probably half-blood giants of the caves and gravels.

Let us then test this hypothesis by the terms of the record, keeping in view the fact that we have to do in the early chapters of Genesis with a very primitive state of society, in which that primeval law of marriage, stated in Genesis ii. 24 and quoted by Christ in His discussion about divorce, that a man should leave his father and mother and cleave to his wife, had been in force, so that the social system was based on what has been called "Matriarchy." Let us also note that Cain and his family had been obliged to leave the original tribe and had migrated to some distance, where they developed a distinct civilization, and probably also distinct religious ideas; and that the intermixture toward the end of the antediluvian age was that of tribes long separated and breeding in and in. Further, that the wives are said to have been "taken," probably by forcible capture,\* and introduced to the tribe of the husband contrary to the primitive marriage law. The song of the Cainite Lamech, introduced at the close of the genealogy of that tribe in chapter iv., in all likelihood has reference to this and explains it. Lamech has "taken" two wives, probably Sethite women, and in their capture he has been wounded, while he has slain one of their relatives. He fears blood-revenge, and possibly that his wives may betray him to the men of their tribe. Therefore he impresses upon them the idea that his crime, if a crime at all, is less heinous than that of Cain, is in short homicide in self-defense, not wilful murder. While referring to this, we may note that the sons of Lamech are notable examples of the "men of renown" who resulted from the greater physical and mental vigor arising from the mixed marriages.

If we turn now to the question why such a title as Sons of God should be applied to the tribe of Cain, we find that in the offerings of the two brothers, while both are said to have been made to Jahveh, Cain's was really made to God in the character of Elohim, the God of

\* As used in Genesis the expression is not equivalent to that in later times, for the men taking whom they would implies a distinct breach of the primitive law of marriage.

nature, rather than in that of Jahveh or Redeemer. The talk or alteration with Abel, which resulted in the murder, may have referred to this distinction. After the murder Cain is banished from the family, and is said to have gone out from the "face of Jahveh," which imparts much more than a mere change of place, or exclusion from any local sanctuary, if such existed. He seems to have ceased to be a follower of Jahveh, and if he had any remaining form of religion it must have been a nature-worship of Elohim as Creator. He and his children, therefore, having ceased to be children of Adam in the spiritual, religious, and social life, would become merely Sons of Elohim, and, in accordance with this, might pay no regard to the promise of redemption but occupy themselves wholly with the materialistic effort to better their earthly conditions. Bishop Heber, in his fragmentary poem on "The World before the Flood," represents the Cainite Jared or Irad as saying that they had served nature-gods—

"Since first Jehovah scorned such sacrifice,  
With frankincense and flowers and oil and corn,  
Our bloodless sacrifice."

Such worship, however beautiful in appearance, was not unlikely to degenerate into a base sensualism. This accords with the fact that while they seem to have been distinguished as inventors and cultivators of material advantages, they also sent forth nomadic hordes of hunters and barbarians, and were the first to cultivate the arts of war and destruction.

On the other hand, the Sethites, tho their religious life is connected with the invoking or calling on Jahveh,\* could not be called the "children of Jahveh," since God in that respect was not the Father of men so much as their coming Redeemer; but they could properly be called "children of Adam" *par excellence*, just as the Israelites at a later time were children of Abraham in a different sense from the Edomites or Ishmaelites. It accords with this that immediately after the mention of the history of Cain and his family a new genealogy is commenced, repeating the creation of Adam, ignoring both Cain and Abel, the former as banished and disinherited, the latter as dead, and introducing Seth as the only son of Adam and legitimate continuer of his family. To some of the critics this is merely the beginning of a new and contradictory fragment; but it is in reality the new genealogy of the true Sons of Adam. The two genealogical lists, that of Cain and Seth, thus both lead to the account of the mixed marriages and their consequences, as given in the beginning of chapter vi.; and so soon as these are understood with their terminations in the two Lamechs, one speaking of the institution of war and bloodshed and polygamy, the other of the removal of the old curse on the ground and the introduction of a better era, we can at once solve the mystery of the Sons of Elohim and the Daughters of Adam. It simply means that the

\* Genesis iv. 26.

Cainites, physically more powerful men, and furnished by their metallurgic discoveries with better weapons, carried off the daughters of the Sethites at their pleasure to be their wives; and that, as in the case of "half-bloods" in North America,\* the new hybrid race springing from these marriages excelled either of the original races in stature and vigor, and became mighty men and men of violence and lords over their fellows. In Genesis the word *Nephilim*, elsewhere applied to the stalwart Anakim of Southern Palestine, designates the original aggressors,† and is applied also to their sons, who are besides called "mighty men" (*Gibborim*) and "men of name" or renown. The fact that the moral decadence of the antediluvians was thus based on a physical cause and had in it no element of hope for a spiritual revival, is the justification of the deluge, as well as an essential element in the history, uniting the two genealogies of Cain and of Seth, and concentrating the whole previous history on the great catastrophe which closed the antediluvian age.

With the aid of the anthropological and geological facts and inferences in this and the previous article, we shall be enabled without difficulty to understand and appreciate the clear and consistent narrative of the survivors of the deluge, as contained in the sixth, seventh, and eighth chapters of Genesis.

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## II.—HOW FAR ARE MEN RESPONSIBLE FOR ERRORS OF OPINION?

BY REV E. F. BURR, D.D., LL.D., LYME, CONN., AUTHOR OF  
"ECCE CÆLUM," "PATER MUNDI," ETC.

### I. THE NEGATIVE SIDE.

SIN is the great fact of human society. Hardly inferior to it in conspicuousness is error of opinion. All classes of men, all subjects of thought, and all ages of the world are pervaded by false opinions to an extent which our faculties must accept as infinite.

The wisest is an errorist. In the course of his life he has found himself in a multitude of mistakes of every degree of importance, from those which relate to the weather up to those which relate to the essence of religion. Where the strong have stumbled the weak have fallen. Amusement and business, politics and literature, science and religion—no field of thought but is crowded with mistakes. Hardly an opinion but has been controverted. Hardly a topic on which there are not as many different views as there are different men surveying it; for probably never yet did a moral topic appear to two individuals

\* Statistics of the results of this modern intermixture are given by Dr. Franz Boas in *The Popular Science Monthly*, October, 1894.

† Green, "Unity of Genesis," *loc. cit.*

in precisely the same light. This diversity of view means intellectual error. The error which lies about us in huge and endless profusion stretches away in Alpine ranges to the ends of the world and the beginning of mankind.

An evil so great and evident has naturally attracted much attention from thoughtful men. Various inquiries have been started in regard to it. Among the most important of these is one relating to the degree of responsibility it involves. Some deny that men are responsible for any of their errors of opinion. They claim that belief is under the control of rigid necessity—that the judgment is determined by a law of circumstances as inexorable as that which constrains a planet; that believers in God and Jupiter, in Christ and Mohammed, in philosophies empiric and transcendental, in moral distinctions and materialism, are all, in respect to believing otherwise, equally powerless and equally blameless. Others reject these notions with abhorrence. In their view all errors involve guilt. No exception is allowed. From religion down to the smallest matters of etiquette, all our mistakes must be regarded as falling within the scope of conscience and moral government. And, again, both these views are extreme in the estimation of others, who maintain that we are responsible for all *religious* errors, or at least all religious errors of the higher degrees of importance, while in inferior matters one may fall into mistake without blame.

Which of these views is the correct one? If neither of them exactly represents the truth, what does represent it? How far are men responsible for errors of opinion?

In attempting to answer this question, I offer a word to prevent misapprehension. My thought is that if men were morally perfect from the outset they would either avoid all erroneous opinions, or would escape all their injurious consequences. If God did not secure their fallible natures from mistake He would prevent them from being injured by it. This much I suppose to be implied in such Scriptures as these: "All things work together for good to them that love God;" "Because thou hast made the Lord thy habitation there shall no evil befall thee, for he shall give his angels charge over thee or keep thee in all thy ways." Many such passages would seem to secure the perfectly righteous from all such mistakes of conduct, and hence of opinion, as would prove injurious to them. They promise nothing more. If God chooses to allow the mistake and prevent its injurious results, He does not break His promise.

With this precautionary statement, I proceed to inquire how far men are responsible for errors of opinion?

A general and useful answer is this: We are blameworthy for our mistakes as far as they are the result of past sin, or of the absence of due present effort to prevent them. Am I asked what I mean by due effort? I answer: "Effort proportioned to the importance of the subjects to be investigated relative to other subjects claiming our atten-



tion." Duty does not require us to extend the entire force of our faculties and opportunities on any one subject. On the contrary, it forbids such expenditure. We have many duties to perform, and many important questions to examine. And our limited time and capacity for effort are to be shared among these according to their relative importance. Now the sin of some far-back time may so impair our faculties and circumstances as to make it impossible for our best efforts of today to escape a given error. What is plainer than that this error is criminal, tho our present effort to ascertain the truth is altogether unexceptionable? Neglect of due present effort to ascertain truth may cause error tho our past conduct presents no obstacle. What is plainer than that the error is criminal which results from our not doing the best we consistently can to prevent it? Moreover, what is plainer than that the error is not culpable which we neither can avoid, nor could have avoided consistently with discharge of duty in other directions?

This general answer to our inquiry, tho useful, is too vague to be entirely satisfactory. It may still be asked how far error of opinion would be averted were men from the outset perfectly what they ought to be? I therefore reply again in several particulars, confining myself in this paper rather to the negative aspect of the subject.

1. We are not blameworthy for *all* errors of opinion.

The question before us is whether a man who has always been morally perfect would be free from all mistakes. Would he never form a false judgment? Would he never mistake a path in a journey? Would he never misapprehend the meaning of a speaker or author? Would he never misjudge the motives, character, capacities of those with whom he comes in contact? Would he never miscalculate in the least in the management of worldly business? Would he never be accessible in any degree to imposition from unscrupulous men? Would he never take up an incorrect view in philology, metaphysics, or any other subject on which there is so much variety of opinion, and therefore so much error?

It is generally believed, and I suppose correctly, that a perfect moral character from the outset would not exempt a person from absolutely *all* mistakes. It would, no doubt, do wonders in the way of clearing up our views of things and promoting just judgments: but there would still remain a certain residuum of mistake. This means that a morally perfect man could not avoid all mistake if left to his own limited faculties; and that God could not be counted on to make good their deficiency.

Let us first conceive of such a man left entirely to his own natural powers. In that case it would be quite impossible for his limited nature to avoid all mistake. Would not a morally perfect man, like all others, be forced to judge from appearances and probabilities within the range of his observation? But the range of his observation would

be limited. In virtue of his finite faculty he would have a finite field of view. Facts needed to avoid wrong decisions would sometimes lie beyond his field of view as they do beyond that of other men. To the child, or to the adult of some untaught land, the apparent unity and fixity of yonder star which nightly draws his gaze necessarily seem real. All the appearances within the range of his faculties favor the impression. The great facts which prove its incorrectness lie beyond that range. It is only the cultivated philosopher, standing on the shoulders of many generations, or some pupil of his, who can see in that twinkling point a multiple star, wheeling through the abyss on elliptic curves whose immensity terrifies the imagination. Such instances lie in bulk around us, and in hosts above us. If, then, existing men often err from ignorance of facts which lie beyond the scope of their faculty, and even the wing of their fancy, and if a morally perfect man would be liable to a like ignorance because having like limitations, then it follows that we might expect to find mistakes in one who has always been morally perfect. Complete goodness would, doubtless, give our intelligence a much larger orbit; but it must still leave it considerably short of the infinite, or even the angelic. Limited faculties must, from their very nature, understand many things superficially. The subjects of human thought are of all degrees of difficulty, from that which is above the comprehension of an angel to that which is level with the capacity of a child. Hence an intelligence with given bounds must know some things well, others poorly, and still others not at all. But how often does mere superficiality of knowledge show itself a fruitful source of mistake! A very large fraction of the errors of the world may readily be traced to this source alone. To see some things imperfectly is, sooner or later, to see many things erroneously.

Yonder is a man whose feeble powers scarce lift him above idiocy. Yonder is a child whose faculties are as yet unfledged. Would these be infallible, even if they had never sinned? Would it be impracticable for some man of mature and subtle genius to impose on their weak intelligence sophistry for sound argument and glittering falsehood for pure truth? It is plain that if such persons were left entirely to their own resources, these resources would be insufficient for their protection. No virtue, however magnificent, could save them. The great and resourceful genius could readily make the worse appear to them the better reason, and so paint and apparel error as to make her pass for heavenly truth. Is it unfair to infer from the almost idiot and child to the usual men and women of the world? To angels we are all children. What causes the mistakes of the child? Is it not the disproportion of his mental strength and skill to the difficulty of the subject on which they are employed, and to the power of that adroit and commanding intellect which lays itself out to mislead and victimize? There are questions of actual speculation quite as much above the master minds of mankind as the question on which the almost idiot mistakes

is above his. There are actual sophists and deceivers about us as much more capable than the most gifted man as that man is more capable than the child. Hence, let God leave the mass of men to their own powers, it is no virtue of theirs, however complete and shining, that would secure them from all errors of opinion.

But could not God be counted on *not* to leave a completely good man to the limitations of his nature and surroundings? Would He not step in with the supernatural to make good the deficiencies of the natural? Where is the promise that He will do so? There are glorious promises as to keeping and guiding the righteous—such imperfect righteous as belong to this world—but that these promises were never meant to guarantee freedom from mistake is shown by the fact that such freedom has never yet been secured to any man, however excellent. Moreover, on looking about us, we see that God does not always *proportion* just thinking to just doing, especially in common matters. Far from it. Good men are often much poorer thinkers on the lower ranges of thought than some bad men. Devout Christians are often seen managing their worldly affairs with less skill than others of less moral standing. Bad men sometimes make their way with greater success through the intricacies of learning and science than do the good. All of which goes to show that under the government of God correctness of opinion is not proportioned to moral goodness alone; and, consequently, that the good men might be perfect without immunity from mistake.

II. We are not responsible for all errors of *religious* opinion, even such as are of considerable importance.

That men are blamable for many of these errors is perfectly clear to all who believe in human responsibility at all. We can often trace the error to its sinful fountain without any trouble whatever. The spring is so near the surface! No doubt a perfectly sound character would go a very great way toward helping our vision in religious matters. A sound heart would be a great opener of the eyes toward all points of the compass, but especially toward the religious field. But would it *so* open them and clarify and empower them as to prevent all religious mistakes?

Is it thought that religious mistakes are more important than the secular; and that therefore we may presume that God has qualified us to avoid all of the one class, tho not all of the other?

Some religious errors are infinitely more important than any secular ones can be. But others are exceedingly trivial—about as trivial as one can well imagine. If any more trifling questions can be started than some of those discussed in the interest of religion by the old schoolmen and casuists, I have yet to hear of them. The proper breadth of the phylactery, the proper measure of anise and cummin, the proper size of the sacramental wafer, the nature of the forbidden fruit (whether an orange or an apple), the kind of wood of which the Cross was made—of what earthly consequence is it what conclusions

we come to? What ground is there for thinking that God would be more likely to interfere to prevent mistakes in such matters than in matters purely secular of like grade?

Further, in regard to the whole religious field the argument is substantially the same as that just used, viz., that a man left to his own unaided resources, though morally perfect from the outset, could not be expected to wholly escape mistake; and that God could not be counted on to do for him in every case what he could not do for himself.

Suppose a man left to his own resources. In general, religious questions are fully as difficult as any. Who knows a problem in physics or metaphysics so profound that one in morals and theology can not be found to equal it? When Newton turned from the study, of celestial mechanics to the study of the Scriptures, he found that the power that strode so sublimely from mountain-top to mountain-top of analytical and astronomical discovery could strain and falter in dealing with the more intense Switzerland of theology. When Pascal withdrew from that abstruse geometry of which he was the natural high-priest, it was to bow like a child before many a religious mystery which his vast powers sought in vain to solve. When Locke retired from his stubborn metaphysics to a more thorough religious study, it was to feel that in his new vocation he needed all the great powers that had grappled so masterfully with the recondite theory of mind. The religious studies of these men were approached under circumstances at least as favorable as belonged to their secular. They brought to them the full maturity of their powers, long practise in investigation, the highest zeal, and a moral condition even more favorable to religious investigation than to other. As a corrupt tendency and sin do more to obscure moral than other truth, so a correct tendency and holiness do more to illustrate it. Now the latter were largely dominant in these equal ornaments of science and religion. Genius was the least part of their greatness. They were good men—best men. They were largely under the influence of the Holy Spirit, who is specially an illuminator in religious things. And yet—these men with all their accomplishments as investigators—with as masterful ability in dealing with probabilities as with differentials, in dealing with moral and revealed law as with the laws of Nature, found their hardest and most brow-wrinkling task among religious problems. It follows that one left to his own unaided resources would, even tho morally perfect, be at least as liable to mistake in the religious field as in the secular.

But would not God, in the case of such a person, step in to prevent all mistakes of any considerable importance—for example, in such matters as are at issue between the various evangelical denominations? Looking about us, we find that He does not, in the lower ranges of religious inquiry, always proportion immunity from error to goodness. In minor religious points, tho of some consequence, the various evangelical denominations differ widely among themselves and of course

mistake; but we can not deny that there are just as good people among the Baptists and Methodists and Episcopalians as among the Presbyterians and Congregationalists. Plainly it is not in the divine plan to always secure freedom from even important religious error in exact proportion to goodness. Goodness does not prevent the Baptist from insisting on immersion, nor the Methodist from insisting on falling from grace, nor the Episcopalian from insisting on diocesan bishops; and we are not authorized to charge criminality upon them for not believing as we do. In such cases God seems to content Himself with preventing the evil *consequences* of mistake instead of the mistake itself. Even to such imperfect saints as our best men are, He has guaranteed freedom from all hurtful mistakes (hurtful to themselves); much more would He do this for one morally perfect from the first. It might be expected that He would sometimes content Himself with this. Are we prepared to affirm that the holy angels never have any faulty observations, wrong judgments, misconceptions, inconclusive reasonings—that they are so flooded with the Omniscience in whose presence they stand, that they, despite their finite powers, are absolutely and forever free from mistake; never correcting their first impressions of things, even of the divine plans and ways, by afterthought, a nearer view, fresh sources of information, larger experience?

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### III.—SYMPOSIUM ON THE CHRISTIAN ENDEAVOR MOVEMENT.

1. THE CHRISTIAN ENDEAVOR MOVEMENT—ITS AIMS AND RESULTS.  
BY REV. FRANCIS E. CLARK, D.D., BOSTON, MASS., FOUNDER  
AND PRESIDENT OF THE Y. P. S. C. E.

I HAVE been asked by the editors of this REVIEW to prepare an article on "The Aims of the Young People's Society of Christian Endeavor and its Results for Good." It is a congenial task and I willingly accept the commission.

I. The aims of the society can easily be understood, for they are the very same to-day that they were fifteen years ago, when the first society was established. As an organization increases in numbers, its original purpose is sometimes obscured or changed, or its interests become so complex that it is difficult to perceive what its leading purpose and design really is. But in the Christian Endeavor movement, no such obscurity of thought as to aim and purpose is possible, for the very same reason which actuated the formation of the first society in Williston Church, in the city of Portland, and the 2d of February, 1881, actuated the formation of the latest society, the forty-sixth thousandth, or whatever the exact number may have been, on this day of grace when these words are read.

The object of that first society was to be a direct aid and feeder to Williston Church. It was formed by a pastor to help him in his work. Its purpose, directly and simply expressed in the constitution, was to band the young people together for their mutual acquaintance, and "to make them more useful in the service of God."

Its religious design was explicitly stated. The pill was not sugar-coated so deeply that its tonic properties were entirely lost. If I may venture to say so, the reason why many a young people's society had failed in the past, was that its real purpose had been disguised. The underlying aim, doubtless, of every young people's organization connected with our evangelical churches has been a religious one, but it had been thought necessary to so dilute the religion, as to make the draught palatable to young lips. The result was, that it became insipid rather than palatable, and the young people refused to drink. Literary features and musical features were made prominent. The trap was baited with ice cream and oysters, and it was thought that by these means the young men and women would be won to the church.

The Christian Endeavor society put faith in the young people. It recognized their deep seriousness of purpose. It took the young man, when converted, at his word, and believed that he desired to do nothing so much as to serve his Master. It put stress of emphasis upon the prayer-meeting rather than upon the social gathering; upon a consecration service, rather than upon a debating society; upon actual work to be done in winning others, rather than upon a "Pink Tea," or a "Russian Tea," with a piece of lemon peel in the saucer.

There was, to be sure, in this first society, as in every one founded since, a Social Committee; but its purpose, too, was a distinctly religious one. It was to be "social to save." As for the Lookout Committee and the Prayer-Meeting Committee, the Visiting Committee, and the Relief Committee, the Missionary Committee, and the rest of the list, they were unmistakably religious in their purpose and design.

But this distinctive aim of the society was particularly emphasized by the prayer-meeting *pledge*, which has been the battle-ground of the society from that day to this, and the battle-ground on which all its victories have been won. No form of magic is claimed for the pledge. It is not an obligation that will keep itself or that insures necessarily a vigorous young people's society, but it has this supreme value, that it puts the emphasis in a young people's organization where it belongs. It teaches the members every week to "covet earnestly the best gifts." It demands of them that they should disregard their moods and their whims and set apart a definite and particular proportion of their time, for the definite and particular service of God. In other words, it sets the seal of religious duty upon the Christian Endeavor movement, and anchors it fast, so that it may not drift with every passing current of fashion or whim. Many and many have been the practical illustrations

which have come to me during these fifteen years of the value of this Magna Charta of Christian Endeavor.

It has developed the heroism of the young people connected with this society as nothing else has done. It has made the timid brave. It has conquered an unworthy timidity, and if it has made no martyrs, it has certainly developed a multitude of confessors, a multitude that is now numbered by millions rather than by thousands.

Singularly enough, too, singularly, that is, when we look at matters from the earthly rather than the divine standpoint, this strenuous quality of obligation has given the society its popularity with the young people themselves. Its appeal to the heroic has met with an immediate response, and I am very confident that this idea has given a staying power to the organization which it never could have had otherwise.

The consecration-meeting is but an expansion of the prayer-meeting idea. It provides for an hour every month, when every name is called and the allegiance of each young disciple is once more sealed. It also provides a way of distinguishing between the faithful and the unfaithful, and a way of weeding the society from its unworthy members, who are dropped after three consecutive and unexcused absences from this monthly service.

That this strenuous insistence on the religious idea has not turned the young people away from the society is illustrated by a remark which I remember hearing at one of our early conventions, and which in idea if not in form, I have heard repeated a thousand times since. "In former days," said this young rustic, who was reporting for his home society, in homely phrase, "you could not get a corporal out-guard to our young people's society, unless you gave them a great feed! But now, since the Christian Endeavor was started, when we have only a pie-and-cake affair," and his lip curled scornfully as he spoke of the pie and cake, "we hardly get out a hundred of our young folks. But when we have a good, rousing prayer-meeting, as we do every week, the vestry is filled with two or three hundred of us."

It need not be reaffirmed, that the fundamental aim of the society, also, was not only to develop the religious nature of the young disciple, but to make each one supremely loyal to his own church. Emphasis has always been laid upon this point, and supreme importance is given to this thought to-day, as it was in the first year of the society. The first society, as was said before, was formed to help one pastor and one church. So was the second and so was the third, and every one since has had this strain of utter and absolute loyalty running through it. A society which is not thus truly faithful to the interests of its own church has no claim to call itself a Christian Endeavor society. Its very constitution declares that it is "part of the church," provides for the approval or veto of its elections and all its actions by the church authorities, and, according to the polity of the church with which it is

connected, puts itself in absolute subjection to the wishes of the pastor and the church.

II. As to the results for good, concerning which I am asked to write, it is not an easy task to condense them within the limits assigned me. I hope I shall not be considered a partial and biased advocate, or be thought to speak in a boastful strain, if I attempt to enumerate some of the more noteworthy. One of the happy results is the *discovery* of a vast number of earnest young Christians. The society has discovered them to themselves and to the church. It has made use of their powers, and developed their capacity for Christian service.

Twenty years ago it was an uncommon thing to hear a young voice in our church prayer-meetings, or to find many young people engaged in the various activities of church life. Now there is scarcely a church between the two oceans which has not a corps of young workers, who can be relied on for any service which may be needed.

In other ways, too, have a multitude of Christian young men and women taken their places among the moral and religious forces of the day. As officers of local, state, and county unions; as promoters of Junior Endeavor work; as members of the various committees that advance the cause of temperance and good citizenship and missions and evangelism, under the direction of the pastors and churches, and in many other ways are they making themselves felt.

In a somewhat wide acquaintance among these young men and women, in England and Australia and Canada, as well as in the United States, I could name thousands who have been brought out by means of the society and who to-day are doing a special and most useful work in the kingdom of our Lord.

Another beneficent result which all will acknowledge is the rejuvenation of the young people's prayer-meeting. This somewhat decadent institution, as it was a dozen or fifteen years ago, has taken on surprising life and vitality. It is a real power now in almost every church, and as indispensable a feature as the Sunday-school or the mid-week service. The society of Christian Endeavor has sometimes been called with a sneer, "a prayer-meeting society." I know of no higher distinction which can be conferred upon it, than the one implied in this epithet. The prayer-meeting is its beating heart. Here its interests center, here its workers are trained. This it is which gives tone and character to the whole movement.

But it does not confine itself to the training of a generation of prayer-meeting goers, and prayer-meeting participants. It has proved itself to be an all-around training-school for the young people. Its Lookout Committee teaches them how to care for the spiritual interests of their companions. Its Prayer-Meeting Committee puts care and thought upon this most important service, and gives to it a new dignity. The Social Committee trains in tact and winsomeness, while it is merely necessary to read over the long list of other committees which have



been adopted by many societies, whose names describe their work, to show the various classes into which this training-school of the church has been divided.

But this work which the young people do is not simply preparation and training for future service. It involves present service and present results. Over a million of the associate members have been drawn into the different evangelical churches of America, many influenced to a greater or less degree certainly by the efforts and prayers and kindly persistence of their companions, the active members. And now every year a great host, a quarter of a million strong, of these associate members, avow before men their love for Christ and their purpose to serve Him.

It would be pleasant to dwell for many pages upon the results of the special efforts of the last few years; efforts to purify the political atmosphere; efforts to close the rum-shop and plant the mission in its place; efforts to make this country Immanuel's land, for everywhere the thought of Christian Citizenship has caused the pulses of the young people to beat fast and their hearts to bound with the hope of a regenerated America.

It would be pleasant, also, to dwell on the wonderful missionary advance of the last few years. "Missionary extension" has been one of the watchwords of the day, and with the enthusiasm born of youth the Christian Endeavorers are seeking for the subjugation of the whole world to the King of kings. I find that their mottoes in their state conventions, are not only "Our State for Christ," but "The whole wide world for Christ."

Evangelism has been considered preeminently the "new Endeavor" of the past twelve months, and nothing has gratified me so much as to note the deepening and broadening of the spiritual lives of the Christian Endeavorers, the intense spirituality of recent State conventions, and the vigorous efforts to turn them to account in the salvation of men. This spirit of devotion, I believe, will more and more characterize the societies in all their meetings in future days. The keynote of the great meeting to be held at Washington, in July next, will be the deepening of the spiritual life, if I am not mistaken.

This spirit of evangelism is working itself out in many directions. It is sending the young Christians out into the highways and hedges. It is forming young people's Christian Endeavor societies in the prisons of various States, whose formation has almost always been followed by a revival and the conversion of many prisoners. The life-saving stations have been visited and evangelized, and hundreds of conversions from them reported. Societies are being established in many of our great factories, and the work of Floating Endeavor societies among the seamen of the navy and of the merchant marine is beyond all praise.

I can not stop to speak of the results accomplished by the ten thou-

sand Junior societies and their faithful superintendents, the new and growing movement called the Mothers' Society of Christian Endeavor, or various other lines of effort which are taken up, but I must say a few words in closing concerning the new *fellowship* which has been engendered in the good providence of God by this movement.

This was the first organization to demonstrate, on a large scale, that denominational fidelity could coexist with interdenominational fellowship; that there was no danger to creeds or polity from the mingling of Christian hearts and hands; that while denominational fences perhaps ever will remain, it is a good thing to "take the barbs off the wires," and to shake hands across the barrier. More and more, I believe, the leaders of all denominations are coming to see that there is no menace to denominational integrity in this sweet and brotherly spirit which is growing up among the young people of the different sects.

"Blest be the tie that binds"—

has a much broader as well as intenser meaning than it had when the hymn was written. It is now translated into every language, and in sung in every clime. It is the most popular hymn in every hymn-book the world around, because it tells of the deep longing of the disciples to fulfil their Master's last petition.

Well may we rejoice that the Society of Christian Endeavor has forged so many links in this chain which binds our hearts in Christian love and recognizes its mission of promoting not fidelity at the expense of fellowship, or fellowship at the expense of fidelity, but *fidelity and fellowship* now and forever, one and inseparable.

#### IV.—THE REFLECTIVE POETRY OF POPE.

BY PROFESSOR T. W. HUNT, PH.D., LITT.D., PRINCETON, N. J.

THE year of Alexander Pope's birth in London, May 21, 1688, was the memorable year of revolution in English literature and politics. Brought up by a Romish ancestry and parentage, he was himself a Romanist. Early in life, he was instructed by Bannister, a Romish priest, and afterward went to a Romish seminary at Twyford.

In no respect, however, did his innate vigor of character more clearly evince itself than in that of his decided individuality of view and conduct both as an author and a man. He speaks of himself as "unplaced, unpensioned, no man's heir or slave." A notable example of this independence is seen when we notice the efforts of his friends to divert him from Romanism. Even Bishop Atterbury made such an effort, and he answered the bishop by saying that he meant to take his own ground in church and state, midway between the two extremes that he saw so prevalent in his time. He thought it bigotry to adopt

either. "I will tell you," he said, "my sentiments, in a few words. In my politics, I think no further than how to preserve the peace of my life in any government under which I live: nor in my religion, than how to preserve the peace of my conscience in any church with which I communicate." He thus, in a sense, prided himself on being independent enough to be indifferent.

Turning to the poetry of Pope, much of it is found to be characteristically reflective, either touching upon meditative and moral themes in a cursory way, or dwelling upon them at length on behalf of what he conceived to be the interests of truth; even his "Satires" and "Epistles," his "Translations and Imitations," and "Miscellanies" exhibiting this dominant feature. The title, "Moral Essays," given specifically to a portion of his poems, could thus, with justice, be given to the great body of his verse.

His very earliest poems, "The Pastorals," are not devoid of this pensive element, as he discourses on shepherd and rural life and the changing seasons, anticipating the poet Thomson's "Seasons," of a later date. His "Messiah" is distinctively a sacred eclogue. Imitating Virgil's "Pollio," it is sufficient to say that, by a stricter adherence to Scripture, the English poet has given a better paraphrase than the Latin poet has done. His "Ode on Solitude" is one of the simplest and most beautiful of our English pastoral lyrics, beginning:

"Happy the man whose wish and care  
A few paternal acres bound,  
Content to breathe his native air,  
In his own ground."

The closing stanza is equally suggestive:

"Thus let me live, unseen, unknown,  
Thus unlamented let me die,  
Steal from the world, and not a stone  
Tell where I lie."

His lines on "The Dying Christian to his Soul" constitute a strictly religious ode. Pope wrote to Steele, that they came "warm from the brain," and, we might add, from the heart. Among his "Epitaphs," so called, the most notable is the one on Newton:

"Nature and Nature's laws lay hid in night  
God said, Let Newton be! and all was Light."

We pass now to his specifically "Moral Essays" in verse. These are made up of four epistles, addressed to different persons, and discussing the topics: The Knowledge and Character of Men, The Characters of Women, and The Use of Riches. By far the most important of these ethical treatises in verse is the justly celebrated "Essay on Man." It is, in fact, the most suggestive product of his pen. It is, in reality, an unfinished poem, and, in so far, defective, being a portion of a spacious plan that he had outlined as to man and his relations

to both worlds. The poem treats of God and the world in their relation to man, rather than of man in his relations to God, its object being:

"To vindicate the ways of God to man."

The author dwells upon the nature of virtue: its relation to human happiness, the various perplexities of divine Providence, the best method of solving the problem of life, and the wisest course to be followed in reference to the hereafter. In stating to Lord Bolingbroke the special design of the essay, he says—"that he proposes to write some pieces on human life and manners." "If I could," he adds, "flatter myself that it has any merit, it is in steering between the extremes of doctrines seemingly opposite, in passing over terms utterly unintelligible, and in penning a temperate, yet not inconsistent, and a short, yet not an imperfect system of ethics." The essay is presented in four Epistles. The first is entitled "The Nature and State of Man with Respect to the Universe." The main object seems to be to check human pride and the presumptions of reason and to inculcate implicit trust in the present order of things as the best.

"And spite of pride, in erring reason's spite,  
One truth is clear—Whatever is is right."

The second epistle is called "The Nature and State of Man with Respect to Himself as an Individual." Here the same truth is further developed. The study of man in his human surroundings is enforced; the conflict between reason and self-love depicted; the passions portrayed, and man declared to be fallible.

"See, and confess one comfort still must rise  
'Tis this—Tho man's a fool yet God is wise."

The third epistle treats of "The Nature and State of Man with Respect to Society." The poet dwells on the origin of society; on reason, instinct, and social law; gives expression to those views on government and religion which have so provoked adverse criticism, and avows that the highest happiness of the individual must be found in a wise conformity to social order.

"Thus God and Nature linked the general frame,  
And bade Self-Love and Social be the same."

The fourth epistle assumes broader ground and treats of "The Nature and State of Man with Respect to Happiness" as interpreted through the universe, society, and self. He shows the false views of happiness and the true view; explains the inequities among men; shows the want of connection between mere outward good and genuine happiness; asserts that virtue consists in conformity to the order of Providence, and that happiness is found in virtue only.

"'Tis virtue only makes our bliss below  
And all our knowledge is ourselves to know."

As to the literary quality of the poem, it is undoubtedly high. The author is at his best in it as a poetic artist. It, as asserted, the theme is unfortunate, the argument obscure, and many of the ethical positions untenable, the poem itself is unique and able, rounded out from crude beginnings to full poetic beauty. What rare poetic climax, what delicate shaping and shading of sentence; what nice adjustment of thought to measure, what melody and harmony! More adapted in its theme to prose, it was thereby better fitted to Pope's didactic mind and method. Such a theme, moreover, was in keeping with the age. Discussion was alive as to the foundations of natural religion; as to the Providence of God, the relation of good and evil, the nature of virtue and the duty of man.

In this current controversy, Pope was deeply interested, and it was happily in the line of his strongest poetic instincts as a reflective writer. Thus far, the plan of the poem was a good one. The further questions Pope did not stop to answer—whether he was prepared for abstract, religious argument in verse; and, if so, whether he could adjust so high an argument to the mental level of the time. Just here was the difficulty, and here the explanation of his partial failure. So involved does he become at times, in the maze of metaphysics, ethics, and social economy, that we fail to follow him. We raise the query as to his personal religious beliefs, and the answer is perplexing, nor could he himself always give a clear account of them. As we have seen, he was by ancestry, parentage, early education, and by choice a Romanist, and yet he was quite indifferent to special creeds and orders. "I am not a Papist," he said, "but a Catholic. The things I have always wished to see are not a Roman Catholic or a French Catholic or a Spanish Catholic, but a true Catholic." As to his attitude toward sin, it is made clear in his correspondence with Arbuthnot, who, near to death, wrote to Pope: "I make it my last request that you will continue that noble disdain of vice with which you seem naturally endued." Pope replied: "Disdain and indignation against vice is, I thank God, the only disdain I have. It is sincere and it will be lasting." There are thus parts of the "Essay on Man" which must satisfy the most exacting moralist, while its general tenor is elevating and healthful. It is thus that Dugald Stewart writes of it: "As the noblest specimen of philosophical poetry which our language affords, and which, with the exception of a very few passages, contains a valuable summary of all that human reason has been able hitherto to advance in justification of the moral government of God." Pope was, indeed, too much under the influence of Leibnitz and Bolingbroke, nor had he a very clear conception of the great moral truths with which he was dealing. His motive, however, was high and pure. It is thus that most of those passages condemned as deistic and dangerous may be seen to accord with the central idea of the poem as it lay before the poet's mind. The notable line, "Whatever is is right," is a natural

conclusion of all that precedes it. He has shown that man is ignorant, that this system under which we live is but a part of a universal system, that pride of opinion prevails, that God is beyond our finite criticism and has His own sovereign plans, that our duty is obedience, and that could we but stand where God does, viewing the universe in its totality and inter-relations—"All chance would be direction; all discord, harmony; all diversity, unity; all partial evil, universal good, and whatever is would be right." The fact of its existence under the government of God argues its rightness. As the expression admits of two constructions, we should give the benefit of the doubt to its theistic and not to its fatalistic interpretation. So, as to the line—

"And showed a Newton as we show an ape."

Critics have told us "that it could not have been written by any person impressed with a due veneration for the glory of his species." Such a criticism evinces an utter ignorance of Pope's reasoning. He is aiming to show the exaltation of the infinite above the finite, and is urging the importance of a more modest study of self. Conscious, however, that men in their conceit aim to comprehend God, he assumes the attitude of a satirist of man, as—

"A being darkly wise and rudely great,  
Sole judge of truth, in endless error hurled,  
The glory, jest, and riddle of the world."

This leads him to note the progress of natural science. He argues that because men have "measured the earth, weighed the air, and stated the tides" the finite is inclined to think that it is equal to the infinite. Such pride he would rebuke, and says:

"Superior beings when of late they saw  
A mortal man unfold all nature's law,  
Admired such wisdom in an earthly shape  
And showed a Newton as we show an ape—"

as if, indeed, these were results at which heaven and earth must stand amazed. It was not man whom he would ignore, but God whom he would exalt. So, as to the couplets:

"For forms of government let fools contest,  
Whate'er is best administered is best.  
For modes of faith let graceless zealots fight  
He can't be wrong whose life is in the right."

The best solution of such debatable passages is, that they are not declarative expressions of Pope's opinion, but relative and conditional. He is speaking of the relations of man to government and religion and emphasizing the importance of the thing itself over any form it may assume. Under the law of charity, all codes and creeds are one. Let fools and zealots who insist on forms fight out their battles in their own way. If, moreover, we turn to the life of Pope, we see that he

took sides on important questions. He was a Tory and a Romanist, but more than this, was a loyal citizen and churchman, and would, if need be, surrender the form to the substance.

Turning to the positive statements of the Essay we note the sharp rebuke of reason and pride; the deferring of judgment till more light is received: a biblical interpretation of the world's disorders, and a disclosure of man to himself. As to the ethical type of the Essay, two adverse criticisms are in order. First, that his moral teachings are too dependent on his age, too prudential and cautious. Secondly, that there is an absence of reference to the Christian system of the Bible, a decidedly deistic, if not rationalistic tone.

Perhaps, we should accept the words of Pope himself to Racine—"that his sentiments in the 'Essay on Man' are not those of Leibnitz and Spinoza, but perfectly conformed to the higher sentiments of Pascal and Fenelon."

The best tribute to Pope's good intent is the fact that he wrote his poem "The Universal Prayer," based on the Lord's Prayer, to disabuse the minds of his readers of any unworthy moral aim in his "Essay on Man," and to justify himself and his verse before the Christian public.

What lowlier attitude could any one assume in the presence of God and man than Pope does in this prayer-poem, as it reads—

"If I am right, thy grace impart,  
Still in the right to stay;  
If I am wrong, oh, teach my heart  
To find that better way."

If this, as we are told, is nothing but the expression "of general religiousness," then "general religiousness" is what the world is needing.

Alexander Pope was not, indeed, a Christian man and author in the same sense as John Bunyan was or John Milton was, but can safely be called what Mr. Emerson, of our own country, was wont to call himself—a Christian theist.

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#### V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT SCIENCE AND HISTORY.

BY PROFESSOR J. F. McCURDY, PH.D., LL.D., UNIVERSITY COLLEGE,  
TORONTO, AUTHOR OF "HISTORY, PROPHECY, AND THE MONUMENTS."

PSALM CV. 11.—THE LAND OF CANAAN, THE LOT OF YOUR INHERITANCE.

In our last brief paper we took a glance at the condition of the Hebrews in Egypt, the character of their settlement in the country, their surroundings and their occupations. It was not a particularly attractive social picture. Nor was the outlook for the future very promising. Yet we must once more lay emphasis on the outstanding fact that, depressed and discouraged as they were, they yet kept themselves as a community separate from their Egyptian masters, not acknowledging their gods nor coveting their greatness. The choice of Moses which so impressed the imagination of the Christian apostle (Heb. xi. 24 ff.)

was, unconsciously but yet in a very essential way, the choice of the Hebrew people. Otherwise they would have disappeared, long before the date of the Exodus, among the multitudes of desert immigrants who were being continually drawn into the insatiable maw of the empire of the Nile. After all there was but little left to the Hebrews to guarantee the future except this adherence to Jehovah as their national God.

Now what did that future include as its very essentials? At least two very improbable achievements. One was a successful exodus from the land of their bondage, and the other, the possession of that country to which, having no more a home of their own, they were taught to look forward as the "Promised Land." The Bible, which is in so large a measure the national chronicle of the Chosen People, tells us of the immediate occasions and actual incidents of the departure from Egypt, the intervening desert vicissitudes, and the entrance into Canaan. But it still leaves a wide region of providential action untouched. We instantly inquire, with a certain degree of wonder, how it was that in the play of international forces such an insignificant and unpromising people as Israel in Egypt came at length so far to the front. We think, on the one hand, of the Hebrews in their servitude, cringing before the taskmaster or slave-driver, living in workmen's huts on alien soil; and on the other hand, of the cities they came to inhabit in Canaan and their freehold estates, "every man under his own vine and his own fig-tree," the farms of Gibeah or Bethlehem, and the vineyard of Naboth not to be surrendered at the behest of a king! Then we remember how necessary a home-land was to these children of destiny, for the working out of those civil institutions, and those moral and religious principles which were to become the guide and the example of Jew and Gentile to the end of time. So we ask again, How could these things be? Oriental archeology, having to do with those matters which are complementary to the primary record, will go far to furnish an answer to the question. We may now learn how it was that Canaan was prepared as a home for the Hebrews; how, after being in the hands of powerful foreign nationalities for hundreds of years, it was left open to Israel just at the time when that nursing of Providence was ready to enter in and take possession.

We naturally think of Palestine as the land and home of Israel, and of that people as having made the history of Palestine and to a large extent also the ancient history of the Bible lands. But from Oriental, and especially Assyriological, research we have learned to look at historical matters with a due sense of proportion. Politically Israel was always relatively unimportant among the nations. Moreover, as occupants of Palestine, the tenure of the soil by the Hebrews was relatively short. Taking the four thousand years or thereabout before the Christian era, during which we may more or less closely follow the course of the history of Western Asia, it seems that Palestine was held independently by the Hebrew race for only one eighth of the time, that it never held the whole of it, and for a large portion of its occupancy it was restricted to a small piece of territory west of the Jordan. And yet the possession of this insignificant area by Israel determines ultimately the destiny of the whole wide earth. There was positively no other local habitation possible for the people of Jehovah where they could work out the providential destiny which was to make them instrumentally the saviors of the world.

It is through the wonderful disclosures of the ruined mounds of the ancient Babylonian cities that we get our first view of the Mediterranean coast-land. The great Sargon I., King of Akkad (Gen. x. 10), made several visits to Palestine about 3800 B.C., and even crossed over thence to Cyprus. The country was in fact a sort of dependency of his empire. And so during the changes that took place in the government of Babylonia with the shifting of dynastic rule from one great city to another, an eye was always kept upon the West-land, until we



come to the period of Abraham and the invasions described in Gen. xiv., of which something was said in our April study. What was the source of this interest? Let me remind the reader that national enterprise in very ancient times was prompted by two leading motives—the interests of the national religion and the ambitions of the reigning dynasty. Moreover, these two motives as a rule cooperated, for the reason that the governmental and the sacerdotal functions were united in the era of the primitive priest-kings (Gen. xiv. 18), and were never wholly separated. Hence the powerful monarchs of Babylonia, and later those of Assyria, ransacked the known world for what would minister to the splendor of the royal and noble houses or to the pomp and completeness of the religious services. Now in the region of Palestine were the cedars of Lebanon with their fragrant and enduring wood, considered indispensable for temples and palaces. In Palestine were the balsam groves of Gilead. Over Palestine passed the route to the spice-bearing lands of Arabia, and the copper and turquoise mines of the Sinaitic peninsula. Moreover, Palestine was always an object of special concern to the great Eastern empires, for the reason that it was the frontier state nearest to their only possible competitor, the monarchy of the Nile. It was, in fact, the vantage-ground of Asia. Any Asiatic power which held Palestine could keep Egypt at bay. Hence the international strategic value of such fortresses as Jerusalem and Samaria, of the Philistine plains, and of the Valley of Jezreel. But it was not till after the time of Abraham, that the importance of Palestine from this point of view was fully realized. It was after the expulsion of the Shepherd Princes that Egypt began to play her great role in Asiatic affairs. And during the long period of her intermittent control of the western coast-land, which next preceded the era of the Exodus, the conflicts took place, the issue of which made it possible for Israel to secure a home in the Land of Promise.

Now who were the people or peoples that from time immemorial inhabited Palestine? Broadly speaking, there were two groups, known summarily as Amorites and Canaanites. Leaving out the Hittites for special mention, we may include all the others under these two divisions. The Amorites, a non-Semitic people, were the earlier, and occupied the territory both east and west of the Jordan; especially the highlands. There is as yet no proof of their residence anywhere along the lower coastland. Under them we are justified in placing such aboriginal tribes as Rephaim, Zamzummim, Anakim, Emim, whose high stature characterized the whole race. They appear to have left many of the burial-mounds and altars of stone that are found in the country, and to have had in general a more primitive civilization than that of their successors, the Canaanites. That they were the earliest historical inhabitants we know from the frequent references to them by the ancient Babylonians. Some, tho by no means the earliest of these allusions, are of the age of Abraham (*cf.* Gen. xiv. 7). The Amorites finally gave way almost everywhere to the Canaanites, who belonged to the Semitic family of nations, if we are to judge by their language and religion. These Canaanites came by the way of the Euphrates from the primitive home of the race, and divided into two quite distinct classes, with different pursuits, modes of life, and types of government. Those best known to history were the sea-coast branch, the Phœnicians. Those who had most to do with Israel were the Canaanites of the interior. It was these who founded the cities and fortresses known to us from the Bible. In the time of the patriarchs there were not very many of such towns, but Hebron, Jerusalem, Bethel (Luz), Shechem were among the old Canaanitish settlements. By the time of the Exodus these cities had greatly increased in number, each of them with its petty kingly and circle of nobles. The most important of them, as places of defense, gave a great deal of trouble to the Hebrews long after the occupation of Canaan had begun.

From our present point of view, then, we may divide the history of Canaan into three main periods: First, there was the time of general preparation; that is from the earliest antiquity up to and including the days of the Hebrew patriarchs. This period is dominated by Babylonian political influence. Next there comes a period of special preparation. That is to say, not only was the land of Canaan then prepared for Israel, but Israel was prepared for the land of Canaan. This era is marked by controlling Egyptian influence. Finally there came the time of the Hebrew occupation, marked by a gradual extension and absorption of the Canaanites and the conversion of the country into Jehovah's land for Jehovah's people. It is the second of these great stages that we are now mainly interested in.

The expulsion of the Hyksos from Egypt was followed by a determined effort on the part of the Pharaohs to secure for Egypt the territory that had been controlled and civilized by Babylonia. The task was at length thought to be possible, because Assyria was rising as a rival to Babylonia, and the two powers were watching and crippling one another. For a time, in the age of the great Thothmes III. there seemed to be a likelihood of Egypt's ambition being satisfied. But a most formidable foe now appeared, not Babylonia or Assyria, but the Hittites. This people had had settlements in Canaan in the time of Abraham, but their stronghold was northern and central Syria. They there preceded the Arameans who, under the conventional name of "Syrians," played such an important part in the history of the Hebrew monarchy. Many a severe struggle, with varying success, was fought between the Egyptians and the Hittites for the possession of Syrian Palestine. The result, on the whole, was a compromise, the Hittites retaining Syria and the Egyptians being allowed to occupy Palestine. But, humanly speaking, it seems certain that but for the opposition of the other either of these rivals would have gained such a position on the whole of the Asiatic coast-land during the long period of Assyrian and Babylonian quiescence that they would have made Palestine a permanent dependency, thus excluding the possibility of a Hebrew occupation. Other causes cooperated, but the struggle between these rivals was the chief. As we saw in our last paper, it was after the Egyptians had been finally compelled to withdraw from Canaan that the Hebrews, just at the critical time, had the opportunity to go in and take possession.

The publication of the famous El Amarna letters, written to the Egyptian court three hundred miles up the Nile by Egyptian officials, has given us a rare glimpse into the life of Palestine two hundred years before the Exodus. They are written in the Babylonian language and writing. This is the most remarkable literary fact of ancient history, showing that the Babylonian civilization and literature and education followed upon the long Babylonian occupation of the West-land and maintained its ground hundreds of years after the political influence of the empire of the Euphrates had entirely ceased. We are only beginning to learn why it is that Babylonia occupies such a place in Bible history from the beginning to the end. It conditioned the beginning of Israel and the ending of its political existence. In the interval between its occupations of Canaan, comes the Egyptian control, which itself, in the strange workings of Providence, was overruled so as to make a way for the people of Israel. Strange, that while Egypt within her own territory was preparing that people for their future career, she should also be preparing a home for them in another land. No wonder that it was said, many ages afterward, by the mouth of a Hebrew prophet, "When Israel was a child then I loved him, and called my son out of Egypt."

## SERMONIC SECTION.

### REPRESENTATIVE SERMONS.

#### THE VIRTUES OF CHRISTIAN LOVE.

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*Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, does not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil, rejoiceth not in unrighteousness, but rejoiceth with the truth.—1 Cor. xiii. 4-7.*

THE thirteenth chapter of the first epistle of Paul to the Corinthians, this poem on love, consists of three sections. The first part, including three verses, emphasizes the primary and absolute necessity of love. Without love all natural endowments, all spiritual gifts, all great deeds done in the service of humanity or of the church, are worthless. Next in order Paul portrays the attributes or distinctive virtues of love, some negatively, others positively. Finally, from the 8th verse to the end of the chapter, he extols the eternal nature of love. The gift of tongues, the gift of prophecy, and that other special spiritual gift, called the gift of knowledge, are all of transient character. Tho' precious, they attach to the Kingdom of God during its history in time. In contrast with these gifts for which the church at Corinth was distinguished, love is the unchangeable good. The same in its attributes through all ages, love survives all periods of time, survives the changes wrought by death and the grave, and lives on with renewed freshness and vitality in the world to come.

To-day the intermediate section will claim our attention. The apostle

sketches the peculiar attributes or characteristic marks of Christian love.

Looking at the strifes, divisions, and hatreds among men; seeing how readily the Christians at Corinth took offense, entered into disputes, formed parties, and drew partizan lines, he begins by affirming that love suffereth long. Evidently love is personified. He means love living and actualized in the soul of a Christian. Who is a Christian? He is a new man, begotten in the image of that heavenly love first beheld in the person of Jesus of Nazareth. In Him love spake and thought and performed deeds of goodness for the benefit of all men, friends and foes. He suffered ills and wrongs from day to day, from week to week. He was magnanimous, a great soul. He knew well how weak, how prone to error, how greatly tempted of evil, all men are; and, therefore, in His work of bestowing on them heavenly and eternal good He bore the painful wrongs incident to His mission patiently.

The members of Christ are in principle like Himself. Regenerate men are impersonations of divine love. The impersonation may be feeble and imperfect, nay, if judged by the ideal standard, may seem in some circumstances to be a caricature; yet it is real. Love is great-mindedness, willing to suffer and suffer long in order to build up a community of love, in which discord and mistakes are quietly borne for the purpose of overruling discord and wrongdoing for good.

Ill-will has a tendency to beget ill-will. Men who are factious; men who neglect many duties but insist on trifling rights; men who are disposed to magnify little injuries and foment strifes; such men put patience to the test; then alienation may ensue. In the face of such evil-doing and variance, love is kind. Love sympathizes with

the moral and spiritual needs of fault-finding and troublesome Christians. Love seeks to render them the best Christian services. Instead of returning evil for evil, love strives to overcome evil with good.

These first two virtues of love are positive. They set forth what love is and how it works in social circles where self-will and animosity are prevalent. On the basis of these positive qualities of love the apostle passes on to a circle of seven negative marks. Love does not envy, is not boastful, not self-conceited, abstains from unworthy behavior, is not selfish, is not quick to take offense, is neither suspicious nor revengeful, and never experiences pleasure in the midst of wickedness.

Doubtless the apostle brings this array of negatives prominently to view, because the sins which they presuppose were prevalent in the church of Corinth. Among the membership some were more prosperous in worldly affairs than others. Some spake with tongues; others did not. Some had the gift of miracles; others had not. Some held office and exerted commanding influence; others were simply members and exerted very little influence in the councils of the church. Hence there were envyings. Some of low rank or of no station disliked those who filled places of trust, criticized their administration, and picked flaws in their words and deeds. They were vehement and jealous. But their zeal was not inspired by good-will nor guided by sound Christian judgment. Hence, like men of the world, there were those who nursed envy and jealousy.

There was another class who had so lofty an opinion of their own excellence that they were conceited and boastful. One man proclaims his own merits. He is not duly noticed by his fellow-members. Others are less worthy than himself, but receive more honors. Therefore he does not extol others, but he vaunteth himself.

Another man may not be boastful,

but the sense of his superior excellence puffs him up. He is a great man, has much knowledge, deserves many honors, in his own opinion. But he is empty, like a bag of wind.

These two classes of church-members, the boastful and the conceited, those who vaunt themselves or are puffed up, are liable to unseemly behavior. Conceit is disposed to strut and speak swelling words. Conceit prompts a man to commit many little improprieties, expose himself to laughter, and thus bring dishonor on church-membership.

Hence the apostle puts these three things in close connection: boastfulness, vanity or conceit, and unseemly behavior; and then of love denies all these weaknesses. Love vaunteth not itself; it does not make a parade and show of itself, of its own knowledge or gifts. Love is not puffed up; it is not a man swollen with a great opinion of his extraordinary self. Love does not behave itself unseemly; it does not commit improprieties of time, of position, or of trust. Instead love is modest and humble. It is conscious of defects. If love has knowledge, more than some others; if love has position and trust, more honorable than some others,—it recognizes position and knowledge as a stewardship for the use of which love is held accountable to the Master.

Envyings and jealousies, boastfulness and vanity and unbecoming demeanor have a common root in false self-hood. Perverse human nature centers in vain self. Self is good. Self is worthy. Self deserves honors. I must work for the interest of self. Others, too, ought to work for my interest. If others are not disposed to exert all their influence on my behalf, then I must avail myself of all opportunities to use them for my advantage. So selfishness thinks. So selfishness works. This evil root was growing in the church of Corinth. There were members who each looked on his own things, not on the things of others;

some members labored for their own supposed earthly advantage, while at heart they were indifferent to the welfare of others who were less favored. Beholding the ravages of this root-sin, Paul describes love to be a principle in its nature directly contrary to selfishness. Love seeketh not her own. Love does not make self-interest, nor the earthly welfare of self, nor the pleasures of self, the end for which love lives and works. Love takes interest in another; lives for another's blessedness; cares for another's earthly prosperity, and is willing to deny itself in order that great good, temporal and spiritual, may come to others, whether self-denying service be followed by earthly rewards or not.

The remaining three negatives may be regarded as special marks or qualities of selfishness.

If self takes special delight in self, especially if it be full of vanity, it can not bear the little mistakes or negligences of others. False self-hood is very sensitive. It may even be suspicious of a whisper, or of the silence of wisdom. Self may claim honors to which it is not entitled. If the honors do not come thick and fast, then it is indignant. Self utters bitter words about those who have not honored self as highly as the supposed claims of self justify.

In these circumstances self-hood may go even further. Those who do not fully satisfy the demands of selfishness may be supposed to be enemies. Selfishness ascribes sinister motives to those who seem to withhold dignities assumed to be due. Or if others do make a mistake, if they have spoken unwise words, or have been guilty of negligence, or have failed to come up to the full measure of the spirit of Christian love, then indignant self is censorious, holds a brother rigidly to account for his deficiencies in character, and denounces sometimes in unmeasured terms.

To such elements of character love, according to the apostle, is directly

contrary. Love contravenes the false principles of selfishness, and has no part in the manners of selfishness. Love is not easily provoked and does not think evil. Love is calm, magnanimous, self-possessed. Conscious of its heaven-born origin, of its purity and sincerity, love does not put a false construction on the manners and conduct of others; love is not quick to take offense, nor is love ready to impugn the motives of others, nor to suspect evil designs lurking under outward friendship. Love is devoted to the growth of love. Love is so intent on doing good to others, so intent on extending the dominion of love, and on lifting men up from the sphere of selfishness into the heavenly spirit of Jesus Christ, that she is willing to suffer wrongs in the prosecution of her glorious end; and is predisposed not to think evil, not to be suspicious, not to hold a brother strictly to account according to a narrow principle of law, but love is disposed to think good; she desires to think good so long as there is Christian reason for it, and to bring even the subjects of ill-will under her transforming influence.

All these negatives named by the apostle are gathered up in the last negative mark; rejoiceth not in iniquity. Envy and jealousy, boasting and vanity and indecorous behavior, self-seeking and retaliation, are so many different kinds of unrighteousness. The root, the trunk, and all the branches of this evil tree are the product of sin. A professed Christian who cherishes envyings and jealousies, rejoices in iniquity. One who is wedded to boasting and vanity and clings to the improprieties inseparable from conceit and boastfulness, rejoices in iniquity. One who is ever seeking for things that are his own while he indulges unkind and ungenerous judgments on the words and conduct of his brethren, rejoices in iniquity. At heart he assumes that self-seeking is good, that a morbid sensitiveness is good. He assumes that to dislike another whose honors he desires

to have, is good. He assumes that to be inflated with a high opinion of himself and proclaim his own excellence, is also good. In these false good things he rejoices. In other words, he takes delight in all the infirmities, all the moral deformities and the evil attributes of "the old man," cleaving to them blinded by delusion, as if they were becoming or even commendable. Hence Paul affirms: Love rejoiceth not in iniquity; love can not pronounce good any grade or kind of unrighteousness. Love can not adhere to any qualities of character that come short of the perfect ideal of the righteous love fulfilled by Jesus Christ.

Passing from this negative review the apostle turns to the positive attribute of love. Love rejoiceth in the truth. Omitting the negative clauses, we may connect this positive characteristic with the first one in the series. We might say: Love suffereth long and is kind; love rejoiceth in the truth.

The word "truth" is here to be taken in the absolute sense. It is not some particular truth or duty in contradistinction from other important truths or other duties. It is the new creation in Christ Jesus. The truth is the Kingdom of God founded in the incarnate Son, the kingdom in which the life of love reigns, by whose mighty grace the law of sin is annulled, all hatreds, divisions, ill-will, denunciation, suspiciousness, self-praise, vanity, and pride are done away. In this sense the word "truth" is used in other places. John says: "Grace and truth came by Jesus Christ." Says Paul to the Galatians: "Who has bewitched you, that you should not obey the truth?" Truth thus apprehended, denotes the entire realm of divine human life, a realm pure and holy and wise and good and gracious, of which Jesus Christ is the sum and substance. This truth, this new realm of the life of divine love, is good, the "absolute good," the noblest good for all men everywhere. Therefore love rejoiceth. Possessing the truth, possessed by the truth, cleaving to the

truth, and living for no other end, love rejoices with truth. Love takes most intense delight in serving the truth, in the extension of its dominion, and in offering self a sacrifice on its altar.

Paul seems to stray away from the logical antithesis. After he has said love rejoices not in iniquity, we might expect him to pass on and assert directly the opposite: Love rejoices with righteousness. Righteousness and holiness are antithetic to iniquity. But the apostle does not use that word. Why not? I may answer: The word truth affirms the antithesis not only to iniquity, but to all the faults in the Corinthian Church which he has been proscribing. When a believer holds the truth to be the chief good, the only good worthy the name, and rejoices with truth from the heart, then he occupies a position that sets him against all the evils enumerated by the apostle.

Rejoicing with the truth, he rejoices with long-suffering and kindness, with helpfulness and sympathy, with humility and decorum; he rejoices with self-denial, meekness, confidence, and all grades of purity and holiness. The truth rejoices; the Kingdom of God founded in Jesus Christ rejoices when faith, joy, peace, long-suffering, temperance, gentleness, goodness are vigorous and thriving. Love is in living sympathy with the joy of the kingdom of truth; with the truth love rejoices with a joy that is unspeakable.

Hence love must set itself against whatever the truth condemns. Envy, self-glorying, conceit, unseemly behavior, selfishness, ill-humor, and bitterness of spirit, suspiciousness, and retaliation are all against truth. They belong to the kingdom of falsehood. They are all permeated with the poison of the author of lies. With this brood of hell truth carries on war, a deadly war. Love is heart and soul in sympathy with this war of extermination, supporting it and waging it without compromise. When this brood of sin is worsted or at any point discomfited,

truth rejoices, and love rejoices with the truth.

The issue between the kingdom of truth and the kingdom of the lie, between long-suffering and resentment, between envy and humility, between self glorying and penitence, between selfishness and self-consecration, between suspiciousness and confidence, between iniquity and righteousness, is throughout thorough and radical. Truth utterly condemns every evil spirit belonging to the company of diabolical lies; and love must condemn whatever the truth condemns. Truth rejoices in the existence and growth of one and all of the fruits of the Holy Ghost, and love rejoices with truth. As the eye delights to behold a garden of flowers, and may derive exquisite pleasure from the beauty of a single bud, so love beholds with purest delight the fruits of truth. The growth of even a single spiritual virtue rising to view in the garden of the Lord is an inspiration. Love rejoices with unutterable joy in the kingdom of truth. For the same reason love hates with unutterable hatred, condemns with an unconditional condemnation every one of the spirits of iniquity lurking in the recesses of the heart and showing themselves in the conduct of Christians.

Paul closes this survey of the virtues of love with a fourfold climax: love beareth all things, believeth all things, hopeth all things, endureth all things. These qualities emphasize the genius of love chiefly in its antithesis to the prevalence of ill-will. Church-members by unworthy conduct may injure love to a degree that, according to ordinary human judgment, may seem to be beyond measure; but all things are born by love. Love covers, hides from view, its injuries, and goes forward in the work of serving the kingdom of truth. Nothing crushes it.

Further, innumerable events, great disappointments, may seem to justify suspicion, or the surrender of sinful men as hopeless, or a despair of the

progress of truth; but love is always confiding and confident; love believes all things. Love confides in the wisdom and strength of truth, confides in her ultimate triumph. Nothing can cause love to despair.

Further, as love confides in the truth, love looks forward to the future in hope. Outward appearances may cast a cloud of darkness over the whole landscape lying before our vision; but love hopeth all things. Nothing can divert the eye of love from the goal of triumph toward which the kingdom of truth is pressing onward.

Finally, love endureth all things; she stands firm under all trials, against all odds. Difficulties may multiply, enemies may spring forth from their ambush; one disciple like Peter may deny the truth, another like Judas may betray the truth; the heavens may be black and the foundations of the earth may quake as on the day when Jesus was crucified; but love endureth all things. Nothing can deter love from moving forward in the path of self-sacrificing devotion to the kingdom of truth.

These virtues of love, considered under their negative and positive aspects, are illustrated and enforced by the personal history of our Lord. Jesus pressed on in His mission, foreseeing His suffering and crucifixion. The deadly enmity of the Jews He foretold; but He received no sympathy; His disciples could not understand Him; one of them even had the boldness to rebuke Him; yet He steadily moved forward with long-suffering and patience, with self-denial and firmness, with uplifting confidence and unshaken hope. That last journey of Jesus with His disciples from Galilee toward Jerusalem was the journey of divine love. That journey sets before us in its true type the unselfishness, the fortitude, the self-consecration to the kingdom of truth, of genuine Christian love. Love beareth all things, believeth all things, hopeth all things, endureth all things.

## THE X RAYS.

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*For whatever doth make manifest is light.*  
—Ephesians v. 13.

THE attention of the world has lately been called to the discovery of what is designated the X rays. I do not know why they are called X rays except from the fact they represent an unknown quantity. We know that they are, but we do not know what they are. It was only a few months ago that we were without even a knowledge of their existence. They were not dreamed of in our philosophy. But there is no intelligent person today but that believes in X rays. What enforces the conviction that there are such rays? It is the effects that they are able to produce. They can do what ordinary rays can not do. No one was prepared to believe a few months ago that there were rays streaming about that could pass through a book with a thousand pages, or through a block of wood several inches thick. It would have been considered the height of absurdity to maintain that the inside of a man's hand, or the inside of a man's leg could be photographed, or rather shadow-graphed.

To begin with, there would have been a general denial set up against the transparency of these substances. A ray of light can penetrate only through a substance that is transparent. Here is a book with a thousand pages. Do you mean to say that that book is transparent? That there is such a thing as a ray of light passing through the book and making its appearance in fluorescence? Here is my hand. Do you mean to say that that hand is transparent, and that through it a certain kind of rays can pass and reveal the outline of every bone and joint in it? Probably there is not a man in the world that would have believed any

such thing beforehand. Suppose it had been said there are rays of light in absolute darkness. It would have been answered, Thou fool, do you not understand that the very condition of darkness is the absence of light? And yet Dr. Emmens, of New York, a few days ago, found the X ray in absolute darkness and caught its effect on a sensitive plate. Indeed, he has come to the conclusion that the X rays are as universal as gravitation itself; that there is a correlation between them and all other forms of radiant energy, and that they may be changed under proper conditions into those other forms. And he is engaged now in turning the X rays of darkness into ordinary light. If he succeeds, what will be the practical result? It will become possible to light the darkest room by collecting the X rays that are in it, and resolving them into the light of common day.

There are some lessons suggested by the X rays.

I. In the first place, it is suggested that we live in a universe of wonders, and, perhaps we had better say, in a universe of increasing wonders. There never was a time when the universe seemed so wonderful as the present time.

Imagine yourself transported back to the time when the earth was regarded as the great center of all things created, before the science of astronomy had wrought its achievements. Think what the universe was to the men of that time in comparison with what it is to us in the nineteenth century. Then, this earth was everything in the minds of men, and the sun and stars mere attendants on our terrestrial sphere. Today the earth is wrested from its supreme position and relegated to a standing among the heavenly bodies that makes it comparatively insignificant. It is but a drop in the bucket, or the small dust of the balance.

Or, go back in imagination to the time when our fathers were traveling in stage-coaches or on foot, and had no thought of any other method of trans-



portation, and depended on the winds to waft them over the sea.

Suppose our grandsires had been told that the time was soon coming when a journey of three thousand miles could be made in five days, and when a speech in the House of Commons, delivered on any afternoon, could be found in an American newspaper the following morning; that the time was not far hence when we could ring up a man a hundred miles away, or twice that distance for that matter, and talk with him as if face to face, even recognizing the tones of his voice. Or suppose they had been told that there were X rays to be discovered which could penetrate a two-inch plank and show up on the other side and reveal the texture of the wood, or locate a bullet buried three inches deep in the flesh of a man's leg. I think that our grandfathers in knee-buckles and powdered wigs would have exhibited some signs of dissent in reference to the possibility of such amazing discoveries. They would have declared, "We are not firm believers in Arabian-Night stories!" And this would mean that the world is more wonderful than they dreamed of.

II. You will observe that the latter-day wonders in respect to discoveries arise in connection with invisible forces. It is not in the world that we can see, but in the world that we can not see where we find things to astonish us. We are about through being amazed at things that we can see. I do not mean that there is not enough in sight to make us wonder; but our great surprises result from some sudden revelation from the invisible world. The grandest possibilities seem to belong to energies that can neither be touched or handled. What is one of the most potent factors in the progress of the world to-day? It is electricity. There is no end to prophetic utterances in reference to the possibilities of electricity.

But what is electricity? I may be mistaken, but I do not believe that there is a man on the face of the earth

that can tell us what electricity is. We know something in regard to the methods of its movement. It does this, and it does that; it manifests itself so and so. But what a strange thing is electricity! It is intangible; you can not touch it and say, this is it. It is imponderable; it has no weight apparently. It occupies no space, and still it is everywhere. And yet this invisible, imponderable, intangible, ever-present something has been harnessed to service and propels our carriages and sweeps round the world with our messages. It has the strength of a giant, and the fleetness of light.

And now we have found the X rays which open up another chapter of wonders. We know not what they are, or whence they are, but they are already doing that which once would have savored of the miraculous.

III. Another suggestion: the X rays come in as a sort of collateral security for the truth that there is a world of spirit. The unseen forces with which modern science deals, reveal the awful barrenness and shallowness of materialistic infidelity.

An undevout astronomer once declared that he had turned his telescope to the heavens and swept them from horizon to horizon, and had not discovered God. According to his notion, if there were a God, the telescope would reveal Him. How utterly stale, flat, and unprofitable is such an argument to-day! Modern science teaches at this hour that it is no proof that a thing does not exist because we can not see it. The mightiest forces are the unseen forces. I can not see the X rays, but I know they exist. God is in this room where we are now worshiping. But some one says, I can not see Him. No, neither can you see the X rays that are in this room; and the room is full of them. Neither can you see the electricity in this room, and the room is full of it. But some one says, How can God be here, while He occupies no space? We are to believe that God is everywhere, and still fills no space.

Well, the X rays occupy no space, the room is permeated with them, and if the room was filled with material substances from floor to rafter, the X rays would not be crowded out; they would still be here.

A doubting surgeon once declared that he had dissected the human body in all its parts and anatomized the brain of man and had found no soul, not even the trace of one. But how much force in such an argument to-day? The assumption underlying the argument is, that if there is a soul, it must make some material display of itself, and if there is no material display, it is a mere phantom of the imagination; it does not exist. By this method of reasoning we should pronounce against the existence of the X rays and all those subtle forces which leave no trace behind them. Here is the trolley-wire. Some one says, there is a force circulating over it or through it, capable of pulling a hundred cars filled with passengers. A doubting Thomas engages to examine this statement. He proposes to dissect the wire, so to speak. We will see about this, he says. He weighs the wire before the electric energy is turned on, and after, and discovers that there is no alteration or deviation in its weight. It is exactly the same. He inspects the outside of the wire with a microscope, and finds no trace of a force capable of drawing cars. He then anatomizes the wire, so to speak; he examines its tissues and internal structure and can not discover even a vestige of an energy that can be used for transportation. He comes away and reports: "I have examined that wire through and through; I have dissected it, and there is not the least sign of any power associated with it that can do work. Please don't talk to me about a force resident in that wire that can pull a thousand tons."

But the motormen turn their handles, and away a hundred cars go flying through our streets! The power is there, tho we can not see it. Man thinks and reasons, feels and adores,

sings and prays, plans and executes. Bones and marrow, blood and tissues, do not these things. But the soul is there, tho we can not see it. But how can these things be? men ask. How can an invisible, immaterial soul cooperate with a visible, material body? No one can explain it. No one can tell how. But what of that. Tell me how X rays can exist in absolute darkness. Tell me how they can be gathered and transferred to a sensitive plate. Tell me how a hundred miles of wire can be charged in an instant and be made to do service for the transportation of a quarter of a million of people. The fact is patent. But the process, who can declare it? Great is the mystery of Godliness! But mystery ought not to disturb us. We are confronted with mysteries on every hand. We are always finding something that we can not explain.

There is a threefoldness in the nature of God. There is one God and only one God; but there are three distinctions in the Godhead, which are revealed to us under the names of Father, Son, and Holy Spirit. These are not three Gods, but three distinctions of the one God. Great is the mystery of it! But the mystery does not concern the fact, but the how of the fact. If we were under the necessity of understanding the internal constitution of things, before belief could find any foothold for itself, we should be well-nigh destitute of belief altogether; we never should believe in X rays till we understood about them. We never should believe in the atomic theory till we understood all about the atoms. Science has helped religion wonderfully in that it has not hesitated to testify to the truth of things, which in themselves are apparently mysterious and inexplicable. In the very designation X rays there is an implication, that while we know the fact of their existence, we do not know their internal nature and constitution. Religion has its wonderful facts, but we can not always tell the how of their existence. It often has its facts

wrapped in mystery, and this but harmonizes with the condition of science. Chemistry brings out its facts from a world of mystery.

It is one of the great and fundamental truths of Christianity that the Holy Spirit finds His way to human hearts. The Spirit of God is spoken of as dwelling in us. When our Lord was on the eve of His departure from this world He promised His disciples that He would send the Comforter, who was to take the things of Christ and declare them unto us. When He came He was to convict the world in respect of sin, of righteousness, and of judgment. He would lead men into the truth. When you stop to consider, you discover that strange and wonderful things are ascribed to the Spirit of God. Where there is a sense of sin, it is due to the Spirit of God; or in other words, as Theodore Parker maintained, conscience is the voice of God. When a man has done wrong and feels condemned for doing it, he is giving expression to that which has been wrought in him by the Spirit of God. And then when a man finds himself reaching out and longing for a better life, having a hunger and thirst for righteousness, it is certain that such aspirations have their source and spring in the Spirit of God. He quickens and stimulates all those desires that point to what is good and true and beautiful. And when there is a readiness to understand and appreciate spiritual truth, and a willingness to appropriate it, there is evidence in this fact that there has been contact of our spirit with the infinite Spirit of God. And thus He is said to be in us, and dwell with us. Now, when we come to reflect upon these facts, they seem surprising; they seem wonderful. The truth is, we have been compassed about and permeated with God all our lives. He besets us behind and before. He has touched us in our very souls. The voice of God to man is not a mere echo from the Judean hills; it is a living voice speaking directly to the heart

through the Spirit. There is not a man, woman, or child in this audience whose heart has not been addressed by the voice of the Spirit. But we exclaim, "Oh, the mystery of it!" God coming to the human heart and touching its springs, and creating new impulses for better things! How can it be? How can God get into the inmost depths of a human soul? There would seem to be less difficulty even in this, than for X rays to permeate a book with a thousand pages and give distinct expression of themselves on the other side. It turns out that the book was transparent. We had no idea of it before. We thought it was absolutely opaque and impervious to light. We were mistaken. Light filters through in spite of our previous philosophy.

Human nature is transparent, not to our eyes, but to the eyes of Him who is called Light. God is Light. And His light shines through. As it is said: "And there is no creature that is not manifest in His sight; but all things are naked and laid open before the eyes of Him with whom we have to do." There are X rays in the world of Spirit. We had not thought of this, perhaps. And like the X rays of modern discovery, they shine in the darkness, tho the darkness apprehend them not. Christ knew what was in man. He used the X rays to discern the thoughts and intents of the heart. He sees through us, for we are transparent. It may be we entertained the delusion that our thoughts were known only to ourselves. But the X rays of His vision disclose them. Whatever doth make manifest is light. And so we live in the very light of Christ's vision. Nothing is hid; nothing is beyond the range of His sight. He knows us altogether. Now if there is anything wrong in our hearts, anything mean and selfish, anything that colors and disfigures our conduct, let us understand that all this is open and clear to the vision of Christ.

And who is Christ? He is our Master and Lord, who has the ordering of our lives. Would you shrink from His

vision? Where is there an eye so kind, so gentle, so loving as His? If there is any person in this universe who is to be let into the secret of human hearts, would you not say, let that person be Christ? Oh, the hard, exacting, critical, severe judgments of men! They wound but do not heal, they discourage but do not inspire!

"And Jesus lifted up himself, and said unto her, Woman, where are they, thy accusers? did no man condemn thee? And she said, No man, Lord. And Jesus said, Neither do I condemn thee; go thy way; from henceforth sin no more." Here is a woman that the Jews would have stoned to death. But Jesus would utter no word of condemnation when there was a desire in the heart to sin no more. My friends, as Jesus looks down into our hearts this morning, does He find in them a wish, a desire, a purpose to sin no more?

Then, how kind that look! May that tender, loving look melt our hearts into ready and cheerful obedience.

#### THE JEWS AS WITNESSES OF GOD.

BY PASTOR LIC. HEINRICH KESSLER  
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*Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not in unbelief, shall be grafted in: for God is able to graft them in again.*—Romans xi. 22, 23.

BELOVED in the Lord: The Gospel lesson for the present tenth Sunday after Trinity invites us to Jerusalem. Jerusalem! the Christian's heart beats more rapidly at the very sound of that name. The city of our God, established on the holy mountains, beloved of God, the subject of the songs of the men of God, is, for the Christian, filled with countless memories of never-to-be-forgotten glories, since our Lord died and arose again in that city. At

the same time, also, the highest city of our hope, to the golden streets of which our hearts longingly look forward, bears the name of Jerusalem. How could a man be a Christian and not join from his heart of hearts in the words of holy longing as expressed in Ps. cxxxvii. 5, 6: "If I forget thee, O Jerusalem, let my right hand forget her cunning. Let my tongue cleave to the roof of my mouth; if I remember thee not; if I prefer not Jerusalem above my chief joy."

But it is not this Jerusalem to which our devotions this day are directed. On the Mount of Olives, opposite the city, Jesus sat down for a short rest. In golden glitter the temple is reflected in the sun; the white columns are resplendent in their purity. House is joined to house in magnificent array. On the level roofs hordes of children are enjoying themselves in play. From the great altar in the sanctuary, a visible representation of prayer, the smoke of the evening sacrifice is ascending on high. For the human eye the entire scene is the picture of life and of peace. But the divine eye of the Redeemer looks beneath the surface. He sees a fateful cloud hanging threateningly over the blinded people and city. Soon the lightning flashes of God's righteous judgments will descend, and Jerusalem will become smoking ruins, a place of woe, an accursed city. This is the Jerusalem spoken of in to-day's Gospel lesson.

But what have we to do with the ruins of Jerusalem? Let no one say that Jerusalem's destruction is of no deeper concern to us than is the destroyed Sodom, the deserted Babylon, the ruined Rome. The destroyed Jerusalem is not the grave of a nation as are those other cities. In other cases graves are desolate places that never return what has been consigned to them. But from the ruins of Jerusalem a people has arisen, whose living power and continuance have been unique in history. Jerusalem's destruction is the death-knell of the old Israel, but it is at the

same time the birthday of the Jewish nation of to-day. We know this people. It is living around us and yet does not belong to us. It wants to be as we are and yet ever remains what it was. It is striving after earthly possessions, and yet can not forget the heavenly treasures it has lost. A thousand times has it been trodden down by the hate of nations, yet it has always arisen again. To the highest realms of power and influence it has managed to climb, and was then again hurled into the lowest servitude. And while other nations have come and gone, the Jews have remained.

And what shall we say to this? We Christians believe and know that the Almighty God, our Father, in Christ Jesus, rules the world. In the destinies of nations we see His providence. And because the Jews have been the object of the prophecies of the Old Testament and the Apostolic teachings of the New, because not only Moses, the servant of God, but also Christ, the Son of God, has directed them on their way, they are for us this day yet what they have been to so many, a problem without a solution, a question without an answer. The Jews are for us a living sermon; they are witnesses, through whom the God of our salvation, the Father of our Lord Jesus Christ, speaks to us. Paul, too, listened to this testimony of God, and has explained it in the three chapters of the Epistle to the Romans, from which our text has been taken. The congregation to whom he has written was to know how the Jews in their community are to be regarded. In accordance then with the apostle's words we speak of the Jews as witnesses of God. They testify to us three things, viz.:

I. That it is a fearful thing to fall into the hands of the living God.

II. Hold fast what thou hast, lest any man take thy crown.

III. Where sin has abounded the grace of God did abound more exceedingly.

I. At the close of a review of Israel's

history of guilt and suffering, the Apostle Paul turns to his Gentile readers with the earnest words of admonition: "Behold then the severity of God toward them that fell." Israel's fall is a falling away from God. Before that Israel had a warm place in God's heart. It was there the roots and sources of its strength were. Now this people in incredible blindness has crucified its Messiah and has hardened its heart to the risen Lord. It has accordingly fallen from the heart of God into the hands of God, and it is a fearful thing to fall into the hands of the living God.

But how? Are not the hands of God the medium for His works of blessing, for His deeds of mercy? Does not King David, when he is about to atone for a great guilt, ask to fall into the hands of God, as His mercy is great, and desire not to fall into the hands of man? True, God's hands are His faithful Father hands, and Israel has experienced in abundance the rich mercies that were bestowed by these hands. They are the hands that were stretched out in the depth of divine love to bless Israel with the rich treasures of the house of God. They are the hands which, like protecting wings, were spread out over Israel, so that the people could in safety live under their own vine and fig-tree. They were the hands that bore Israel in safety through the sea and the desert, and yet it is a fearful thing to fall into the hands of the living God.

And such it is. For the Lord has not withdrawn His hands from the people who deserted Him and rejected His Son. He is not a human being that He should repent; His love toward Israel was the same as before. But because Israel had withdrawn its heart from Him, that which formerly was for the people a source of blessedness, the fire of His love now became a consuming flame of wrath. God's hands became the instruments for the satisfaction of His justice.

Even yet God's hands are stretched

out over Israel, but they are not drawing the people to Him; but they are keeping them from Him. How can one deny to a large part of our Jews the conscientious desire to please their God and to serve Him faithfully? As were their fathers, the Pharisees, they are zealous after God. Only watch them, dear hearer, and see how they observe their Sabbath; how carefully they observe their hours of prayer and try to keep their traditional law in reference to food and drink. There is something pathetic in their tireless observation of the shadow of the Old Covenant. Their never-ending fidelity would seem to be able to move God's heart, and yet is vain. There is no way to God save by Him who has said: "I am the way!" And this Israel rejects to-day, but accordingly it continues to be as it was, and no prophetic voice is any longer heard among our Jews; no harp resounds in psalter and song; God's answer to their zeal for the law is silence. In truth, it is fearful to fall into the hands of the living God.

And what will you now do, beloved congregation? Will you continue to despise the Jews; or will you not rather fear that God of whom they are the living witnesses?

Again, God's hands are still held out over Israel. But they no longer cast a cheering shade; but it is rather in the uncanny shadow of a long night without the light of stars or dawn of day that the Jews of our day live. In spite of all their outward fidelity to the law, how poor in genuine life in and with God are they! Their prayers are often dead-lip productions; their venerable customs are often forms, the contents of which are no longer understood. "I each day repeat my morning-prayer, because I promised my mother to do so," were the words spoken recently by a Jew to a Christian inquirer, who was astounded at the unintelligible repetition of Hebrew prayers not understood by those who used them. From this standpoint there is often but a single step to absolute unbelief. Alas,

how often the Jews of our day actually take this step! How many of them have learned to deny their God! This is the shadow of the righteous hand of God's justice that is cast over them. See, beloved, how fearful it is to fall into the hands of the living God! Look at Him, and say what you will choose, to hate the Jews on account of their unbelief, or rather fear God who has punished sin with sin?

And, finally, God's hands are still carrying Israel through the ages and through history. But our Jews take no pleasure in the protection they enjoy; they derive no blessing from it. A tendency to restlessness is characteristic of their features; there has been a rupture in the souls. Their education, their wealth, their influence does not make them happy. Among Christian peoples the story of Ahasuerus, the Wandering Jew, has found general currency, who, tired and decrepit from old age, is yet not allowed to rest from his ceaseless wanderings and can not find the desired rest in the grave, because he at one time denied to the Savior a short rest when He was carrying His cross up Mount Calvary. Indeed, my beloved, the Wandering Jew is typical of the Jews, who are continually living among us, restlessly at work but never content; longing for happiness, but torn by an inner disharmony. See, again, dear Christians, how fearful it is to fall into the hands of the living God!

II. Our text continues: "But toward thee, God's goodness; otherwise thou also shalt be cut off." If the omnipotent God has selected the Jews as witnesses of His judgment, who art thou, my dear Christian, that this same God bestows His mercy upon thee? Who art thou that He has prepared His salvation for thee? Who art thou that He has given thee the knowledge of eternal life? Thou hast been born from Christian parents, and in childhood hast been brought in baptism to Christ, hast constantly felt the nearness of His grace in spite of

thy sins, and in countless ways hast been the recipient of His undeserved mercies. Why is it that just thou hast deserved this rather than those Jews who with seeing eyes do not see and with hearing ears do not hear?

Oh that we could recognize the fact, dearly beloved, that we have not merited this great and good gift from our Heavenly Father; we, who in our ancestors, were far removed from the Testaments of His promise! Oh, that we could learn to appreciate the richest of His graces, which His hands have showered upon us! He does not ask us to repay Him, but He does ask that we should show our gratitude for what He has done for us. So then, we have a Savior who has redeemed us with His blood. Do we love Him? Do we follow Him? We are permitted to pray in His name. Do we do so? His trust and Sacrament give us comfort and renewed spiritual strength. Do we seek them and employ them? A sure hope of eternal life is ours. Do we appreciate it? What answer, beloved, does your heart and experience give to these questions? We are entirely too indifferent toward the claims of our Christian profession. We forget that in the end we owe all things to our God's mercy. As a result it happens that secular service is accounted higher among us than Christian faith, worldly wisdom regarded as more than the fear of God. How little do we often estimate our Bible! We indeed praise it; but do we read and study it? What poor use do we make of the Lord's Day! Our Lord did, indeed, say to us, that we should seek first the Kingdom of God and then all these things should be added unto us. The wisdom of today, however, says that we should first strive after earthly goods, and afterward, perhaps, after the heavenly joys; we are told that we must strive for the former, that the latter would come of themselves!

Beloved, it is not infrequent that the Jews are the representatives of this

modern spirit and tendency, the protagonists of the Gospel of heaven on this earth, and seek to entrap Christians in the same snare. And are they not the witnesses of God in this regard? Certainly, in this respect also. It is just the unbelieving Jew, who by pen and mouth, defiles all that is holy and venerable and drags it in the dust. In him we can see where men come to whose chief glory is their boast of earthly possessions and goods. Israel had, indeed, at one time, the right to claim a high preeminence. It rested in the bosom of God and also at the table of its God (Ps. xxxvi.). But just the enjoyment of these blessings became the fateful cause of Israel's fall. They forgot the goodness of God and became carnally proud of their preeminence as a nation. "We have Abraham as a father," they said, when the herald voice resounded calling them to Abraham's faith. Then were fulfilled the words spoken by Hosea, the prophet (iii., 4): "For the children of Israel shall abide many days without king, and without princes, and without sacrifices, and without pillar, and without ephod or teraphim." Oh, congregation of the Lord Jesus Christ! art thou yet in the enjoyment of God's grace? Will you not hear the sermon preached to thee by every Jew that dwells near you, urging you to "hold fast that thou hast, lest any man take thy crown?"

By the grace of God I am that I am. If this was the principle of Paul through which he remained in Christ and grew in Christ, it can not be otherwise in your case. It is purely a grace of God that we are Christians, and we can continue to be Christians only so long as we are in the possession of this grace. Only he who shall receive, that he may have the fulness. God's goodness remains in thee, so far as thou remainest in this goodness. It is indeed given thee as a gift of mercy, but to hold it requires constant effort on our part. It is not

an inalienable privilege of Christian birth. The state of grace can never become the bed of spiritual pride or idleness. If you do not understand and appreciate this state, the Lord will find others more deserving of it. If He has hewn down Israel, the noble fig, will He spare you who were a wild fig-tree that He first had to make noble? He has a right to expect fruit from you. If he does not find it, you, like Israel, will be condemned to be hewn down and cast aside.

Therefore, choose for yourself. Will you follow Israel's unbelief or will you, through the lesson of Israel's fall, arouse yourself to your danger?

III. The Lord sought fruit on the fig-tree of Israel; He seeks fruit from you. What kind of fruit? Certainly, first of all, that we give up our body as a living sacrifice, as a temple of His holiness; that we bring forth the fruits of the Spirit in love, peace, charity, gentleness, and the like. He who has the Savior must follow Him. He is a wicked servant who stands idle. Every Christian has the calling to become fathers of men. It is his mission in life to work in the vineyard of the Lord and to do His will. The Israelite, too, has a claim on us in this direction. From Israel, too, comes the cry: Come over and help us. And certainly doing Gospel work in Israel is also the will of God. "And they also, if they continue not in their unbelief, shall be grafted in; for God is able to graft them in again." This plainly shows that God has not cast Israel aside for all time. It is His will that they too shall have to cry out, "Blessed is He that cometh in the name of the Lord!" Why is it then that we are so lax in seeking the eternal salvation of the Jews? We, in the possession of their spiritual inheritance, of the spiritual blessings which they and their fathers discarded in their blindness, should show double zeal in winning them again for the Kingdom of God. Indeed, the spiritual condition of Israel is a terrible indictment against Chris-

tianity. For centuries they have lived amid Christian surroundings and influences; yet they have remained what they were, namely, enemies of Christ. True, one cause of this is their stubbornness; but yet Christians have not been zealous to seek their eternal welfare, and the lives and conduct of Christians have not always been such as to urge the claims of our faith upon them. Much, much can and should be done in this direction.

Beloved, it is God's will that in the grace which abounds in us, the Jews should also participate. God wants us to help the chosen people too, and guide them into all trust. Watch, work, pray, and teach that Israel, too, may learn to know its Savior and its God. Amen!

#### CHRIST'S LOVE OF THE CHURCH.

BY REV. JOHN HALL, D.D., LL.D.  
[PRESBYTERIAN], NEW YORK CITY.

*Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.—Ephesians v. 25-27.*

In his famous painting, "The Last Supper," Leonardo Da Vinci set forth the scene in all the simplicity of the Gospel narrative. The work was done before the great Protestant Reformation, yet we behold in it nothing of the surroundings, symbols, and ceremonial of the Romish ritual. The painter drew directly from the evangelists and from the usages of common life. So in our text we come immediately to the New Testament to find the relation of Christ to the church, and we find it represented by the familiar relationship of the husband to the wife.

What is the church? The word is used in various applications, and these



are not at all inconsistent with each other. There is the invisible church—the whole family on earth and in heaven. There are particular communions, as when we say the Presbyterian or other church in the United States. There is the more particular or local church, worshiping together and made up of individuals associated.

The relation of Christ to the church, in all its senses, is that of the head to the body, as we read in the 23d verse of this chapter: "For the husband is the head of the wife, even as Christ is the head of the church." We acknowledge Him only as our head. We do not acknowledge any man as such, tho he may claim to be the sovereign pontiff in the place, and with the authority, of Christ. We do not bow to a queen, however noble and lovely, who by the constitution of a kingdom is made supreme in a national church. We do not look to an individual who, like the head of the Salvation Army, holds all authority and exercises it by his arbitrary position. We bow to Christ alone.

And this relation of Christ to His church is represented by the loving one of a husband to his wife. What is the love of a husband? It involves three among other elements. It is selective, choosing one from all others; and thus are the redeemed chosen, even from the foundation of the world, that they should be holy and without blame before Him in love. And, in the next place, it is a constant love, not capricious and fluctuating; and so Christ having loved His own He loves them to the end. Further, it is unselfish; it is a giving of self to the object of affection, as, in the text, it is said of the church He gave Himself for it.

The end of this love, this self-surrender, is that He may sanctify and cleanse His church, make us holy, by the regeneration and sanctification here spoken of as symbolized by the washing of water. It is also by the word. We grow in grace as we grow in the knowledge of the Son of God.

The further end is that He may present to Himself a glorious church, spotless, without blemish, prepared as a bride adorned for her husband, as in the vision of the apostle John. It is to be glorious in holiness, glorious in its heavenly home, glorious in association with angels and the glorified Lord. To be such, every individual member of the body must be purified. The subject comes to us as individuals. Are we growing in grace? And upon those who are outside of the fold, it urges its glorious promise and prospect.

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#### THE LIGHT THAT FAILED.

BY REV. WILLIAM M. LAWRENCE,  
D.D. [BAPTIST], CHICAGO, ILL.

*I am the light of the world.*—John  
viii. 12.

ONE of the most impressive books that I have read is "The Light that Failed," by Rudyard Kipling. It is the story of a man who managed to preserve his eyesight until he had accomplished the dream of his life in art, and who managed to keep his life until he had accomplished another heart purpose. I think I have never lost the impression that it made upon me, and since its reading every scripture that seemed illustrated by it has had wonderful power over me. It is the story of human life. As every man is in danger of losing his physical sight, so every one is in peril of loss of that of which the physical is only a metaphor. Let us look at some of the lights that fail.

1. There is the light of uninspired knowledge. The late Mr. Romanes thought once that he could fathom all knowledge and get at the solution of all questions by the light of scientific information, but in the volume published lately he has confessed the impossibility and has died in the fellowship of the Church.

2. There is the light of the unaided reason, or skepticism. The simplest

things are beyond our power to solve by aid of reason. One can disprove by logic what experience tells him exists, and these great questions of eternity lie altogether without his ability.

3. There is the light of unassisted imagination, that faculty which rouses holy ambition and puts hope into a man. When young this faculty is very strong, and the young man can not accept the fact that there may come a time when the experiences of life shall have so overclouded all his visions that he may feel no confidence in the future at all, and certainly none in humanity.

4. There is the light of the unstrengthened will. We all know the power of habit, and the awful slavery that comes when one has to say, "I can not," especially when the conscience urges to new endeavor.

5. But saddest of all the lights that fail is the one of sympathy with spiritual things; the dead heart toward that which is right and holy and true; when the man listens to appeals to duty without ever wishing to respond. The retina of the eye is wonderfully sensitive and paralysis of the optic nerve is awful, but more awful the paralysis of the heart.

Christ said, "I am the light of the world." How shall we prevent failure? Let us place ourselves, like Bartimeus, where He is and make our needs known to Him.

Then the lights that fail will be lights that burn and shine, illuminating our own lives and those of other men.

#### THE TEN COMMANDMENTS IN MODERN LIFE.

BY REV. W. R. TAYLOR, D.D.  
[PRESBYTERIAN], ROCHESTER, N. Y.

*And God spake all these words, saying, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.—Exodus xx. 1, 2.*

1. NOTICE that it comes as the proclamation of the eternal, sovereign God. "I am Jehovah, thy God."

2. But, altho the ten commandments are thus the utterance of God's sovereign will, they are grounded in the natural constitution of things.

3. These ten commandments reveal the indivisible unity of religion and morality. The commandments present God as the one supreme center and object of life. They are not only to be kept, but kept with distinct reference to Him.

4. Observe that to these commandments, as to all moral laws, there is a penalty attached. Without some power to enforce it a law ceases to be a law. And so for the infraction of each one of these ten commandments there is a penalty partly and temporarily physical, but chiefly and eternally moral, from which there is no escape but in the forgiveness of God, followed by a new life.

And this leads to one or two remarks in conclusion.

First, these ten commandments, while an expression of God's nature, are not an exhaustive expression. For a race of sinners they need to be supplemented, as they are in the gospel, by a revelation of God's grace and love.

Second, notice that God first made Israel and then gave them the law. As men they had always had some knowledge of moral law, but when God set about the work of their higher education in morals and religion, He removed them from Egypt with its degrading bondage, its paralyzing fear, its contaminating associations. He made them free, and took them off where they would be alone with Him, and then gave them His law. So we, my brethren, must be delivered from the bondage of sin and fear through the blood-bought forgiveness.

Third, obedience to law is the greatest lesson to learn. Law alone can give us life. Law alone can give us liberty. There is no more alarming symptom that any community can show than disregard for law. There are no worse enemies to mankind than magistrates

and others having official power and influence, who, by precept, by example, or by official act encourage men in lawlessness. State and church are, thank God, in this country, separate. Again, thank God, they are likely to stay so. But they would find it greatly to their mutual advantage to work together in educating the people in reverence for law. A better obedience to the law of God would make better obedience to the law of man. A better obedience to the law of man would lead to better obedience to the law of God.

Let us never forget that, as Brown- ing says, "All's love, yet all's law." Lord, have mercy upon us and write all these Thy laws in our hearts, we beseech Thee.

#### THE DRUNKARD—A REMARKABLE PEN-PORTRAIT OF SCRIPTURE.

BY REV. WILLIAM J. FRAZER, BRAZIL,  
IND.

*Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, etc.—Proverbs xxiii. 29-35.*

THE heart of Bible doctrine on wine- drinking.

I. A disease or a sin?

1. Present symptoms:

(1) Eye flashing, red or dark.

(2) Tongue, perverse volubility. "*In vinum veritas.*" "Heart utters perverse things." At first it enlivens conversation, quickens oratory. The perverseness comes out.

(3) Temper made irascible, "contentious."

(4) Imagination wrought upon, "see strange (adjective in feminine gender) things, women." If abstract, the conditions are met in the hallucinations of the delirium; if women are meant, then we perceive the passions inflamed, and our eyes are opened to the fact that a saloon does not exist

alone; other vices associated with it, "*Est Venus in vinis.*"

(5) Insensibility: "beaten and knew it not." Stupefied and besotted; frozen in the pool on a winter's night.

(6) Vertigo and nausea, sleeping in heart of sea, or on top of mast; seasick.

2. After effects:

(1) Wounds without cause,—not honorable scars of war, or mother's hand burnt in rescue of her child.

(2) Complaining, wo, sorrow—self, —others. "If we let the saloon alone it will let us alone." False.

3. Its tragic end, "at last." Would that it might be at first.

(1) Temporal—physical—moral.

(2) Eternal serpents, sting, where the worm dieth not, and the fire is not quenched. No drunkard shall inherit the kingdom. Bodily insensate, spiritually unresponsive. Even a little whisky renders impervious to the Gospel. Think how many of our daily associates must drink to support all these saloons. Perhaps some of you here present.

II. How induced—by a vice, self- induced, a sin.

(1) "Tarry." How our boys are tempted to tarry, flaunted advertisements, etc.

(2) "Try" (Hebrew); "sample- rooms."

(3) Intensify the effects, "mixed," drugged.

(4) Awful infatuation: "When shall I awake? I will seek it yet again." Morning thirst, early hours of saloons. Why are business-houses open at four in the morning? What business? Is it insatiable desire for dry-goods? Final destruction of the will.

"Forever round the mercy-seat

The guiding lights of love do burn,

But what, if habit-bound, thy feet

Shall lack the will to turn?"

Whittier.

Oh, the hopelessness of the drink habit! Not simply a disease, but a sin.

III. Treatment.

(1) Prevention; avoid very begin-

nings, look not upon the wine when it gives its eye in the cup, and walks with smoothness over the lips. If you never take the first glass you will never be a drunkard.

(2) Cure, same method. John B. Gough would not permit the presence of flask on mantel of home where he was entertained; Major P. would not have bay rum put on his face by the barber. How cruel in the saloon-keeper to throw liquor on the sawdust in front to arouse the dormant appetite! Total and uncompromising abstinence is the course here prescribed.

If this is a sin and not simply a disease, who are the sinners?

1. The drinker; "if any man defile the temple of the Holy Ghost him will God destroy."

2. Whoever puts the bottle to his lips: (1) Society ladies. (2) The manufacturer and seller. If they would only advertise the whole of their business on the front (describe it

at length)! (3) The United States Government; its share of the profits. Phryne's proposition to rebuild the walls of Thebes after Alexander had destroyed them, if they would only permit the inscription, "Alexander destroyed them, Phryne, the courtesan, rebuilt them." Rejected with disdain. The car of Juggernaut over the prostrate forms of the people, crushing to death; and yet the commonwealth or the municipality proposes to pave our streets with the prostrate forms, yea, the bodies and souls of our citizens! (4) The voter. Mucius Scaevola, rather than betray his country, held his good right hand in the flame until consumed to the elbow. If ever I take the suffrage of an American citizen, and put it in the ballot-box on the side of the saloon, directly or indirectly, immediately or constructively, and do it intentionally, may my tongue cleave to the roof of my mouth, and my right hand lose its cunning!

### HINTS AT THE MEANING OF TEXTS.

[The "Hints" entered below with a pseudonym and \* are entered in competition for the prizes offered in the November number of THE HOMILETIC REVIEW (see page 476). Our readers are asked to examine them critically from month to month in order to be able to vote intelligently on their comparative merits.]

#### HINTS FOR CHILDREN'S SERMONS.

##### Small Yet Harmful.

*Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes.*—Sol. Song ii. 15.

No necessity of being great and powerful to do much that is hurtful and sinful. The sin for which the world was doomed, without the Atonement, disobedience. A very small child can disobey parent, teacher, God. Little foxes which spoil are:

1. Tongue. Speaking evil, unkindly, sinful, untruthful, thoughtless.

2. Evil habits. How soon they grow. How soon they open the way for more that is wrong.

3. Evil deeds. The picture spoiled, book torn, etc., followed by denial, secrecy, deceit.

Often the parent is shocked to know what progress the child has made in many evil ways.

The vine has tender grapes. Easily spoiled. Only a little effort, to spoil the young heart. The mark you made on the bark of young, thrifty tree scarcely seen now. Laugh at "cute sayings." In our cities many children trained in crime. Give examples of early sin and early piety. ZAY.\*

##### How the Child Samuel Became a Great Man.

*And the child Samuel ministered unto the Lord before Eli.*—1 Samuel iii. 1.

As John Wesley or President Garfield became great by service, so did Samuel. Service given with a reverent spirit to

God opens the treasures of heaven to the obedient.

1. Samuel was lent for life to the Lord.

How greatly Hannah was blessed for her costly gift! That happy sunlight came to her! She bound the Lord to her even as did Susanna Wesley and the widow of Zarephath; she delivered the nation.

2. Samuel ministered unto the Lord.

Realize the tabernacle, the aged Eli, the little child, the obedient child, administrations of lighting lamps, opening doors, caring for his beloved guardian, but all for the Lord. Children serve the Lord in obeying their parents.

3. Samuel was called to be a prophet.

Picture the scene—the voice calling—the child running to Eli—waiting for God—the presence of Jehovah at the side of the little bed—the listening child—the trust committed—the love for Eli and deep sorrow too.

4. Samuel became prophet and ruler of the nation.

Follow him preaching repentance—praying for Israel—anointing kings—founding national schools—warning and guiding the nation. God elevates the truly obedient. ALEPH-BETH.\*

#### HINTS FOR COMMUNION SERMONS.

##### The Divine Shepherd.

*I am the good shepherd and know my sheep and am known of mine. As the Father knoweth me even so know I the Father; and I lay down my life for my sheep.*—John x. 14, 15.

I. HERE is a perfect Shepherd

a. He leadeth his sheep.

b. He has pastures for them.

c. He gives them protection.

II. Here is a perfect knowledge.

a. He knows His sheep, as to number.

b. As to name. Personal acquaintances.

c. As to disposition.

d. As to every need.

III. Here is a perfect sacrifice.

a. Voluntary,—“giveth,” verse 11.

b. Precious,—“his life.”

c. Vicarious,—“for his sheep.”

SENIOR.\*

#### Christian Character and Christian Opportunity.

*And the very God of peace sanctify you wholly.*—1 Thes. v. 23.

1. CHRISTIANS have various names in the Bible.

That man is sanctified wholly whose life agrees with all these names.

2. Christians have various promises in the Bible.

Holiness claims all that God has promised the Christian.

3. Christians have various qualities and characteristics in the Bible.

The pure heart never rests short of having all these.

4. Christians have abundant opportunity for Work.

If Peter, James, and John were here and the result of their labors thirty-fold, and the result of the labors of their converts thirty-fold (and let this state continue for all succeeding converts), then if each one lived on an average thirty years after conversion, our world would be totally Christian in less than 185 years, even with a much greater population than now. Taking sixty-fold it would be less than 160 years. Taking one hundred fold, less than 150 years. SEPTUAGINT.\*

#### HINTS FOR FUNERAL SERMONS.

##### No Tears in Heaven.

*God shall wipe away all tears from their eyes.*—Rev. xxi. 4.

IN the book of Revelation we are told much that helps to drive away sorrow, gloom, and disappointment.

1. The Promise: Tears shall be wiped away.

Can we comprehend what this will mean? It must mean the absence of all that occasions them. Tears are indicative of grief, sorrow, bereavement, sin. It may be defective friendship,

loss of friends, undutiful children, loss of property, etc.

The Christian may here shed tears of penitence, tears on account of moral imperfections, desolation of Zion, etc.

2. When and where will this promise be fulfilled?

The Revelator is writing of those who have passed out from this life and its experiences. Then and there God with His own hand, with the same love that rescued us from death, will dry our tears.

The last battle has been fought, last enemy subdued, the last victory won, and home has been reached.

Oh! then in the hour of bereavement let us look to those of our friends who die in Christ, as having obtained the prize, rest and happiness.

Let us not try to make the wound deeper, but, seeing the bliss to which they have attained, associate with the thought of death, comfort, hope, and joy.

ZAY.\*

#### The Blessedness of Heaven.

*And I saw a new heaven.*—Rev. xxi. 1.

THE experiences of heaven.

1. RELIEF from sorrow, sickness, pain, tears. These have done their work in preparing the soul for heaven.

2. No sin "White robes" six times in Revelation. Sin, not suffering, our greatest affliction.

3. Perfect happiness. Great questions answered. Great feelings satisfied.

4. Rest from work, and rest in work. They rest from their labors. They serve Him day and night.

5. Happy reunions. Holy companionships. "That they may be one."

6. The vision and fellowship of Christ. Shall see His triumph, contemplate His glory, and abide in His love.

When the Christian dies, the funeral note should be triumphant. We dishonor God, and deny our faith, by sorrowing as those who have no hope.

If we are ready for Heaven then

Heaven is going home. Present Christian experiences are the beginning of Heaven. It will not be a strange place.

Begin the heavenly life here.

EHUD.\*

#### HINTS FOR REVIVAL SERMONS.

##### A Call to Drowsy Christians.

*And he said unto them, Why sleep ye? Rise and pray, lest ye enter into temptation.*—Luke xxii. 46.

##### 1. THE Question—"Why sleep ye?"

Listlessness and inactivity of a majority of Christians. What causes this? Spiritual drowsiness or lukewarmness is a dangerous state, and one to be avoided by Christians. Rev. iii. 16.

To all such in thunder-tones the Master gives:

##### 2. The Command—"Rise and pray."

Neither prayer without work, nor work without prayer will do. Illustrate by example of Christ, as: (a) an active worker, (b) a man of prayer. If this, the only safe course, is not followed, remember:

3. The Alternative—"Lest ye enter into temptation."

The dreamer does not lead a real life; is subject to many illusions; is in a partially insensible state; is defenseless while surrounded by enemies, (1) Judges iv. 21; (2) 1 Sam. xxiv. 3. In Christian warfare the only safety is in vigilance and aggression. This does not mean guerilla warfare, however, but loyal support of our Royal Leader. Therefore, as you "rise" for action "pray" for Divine guidance in all that you think and say, and do, and are.

SHEM.\*

##### Unloosed from Spiritual Grave-Clothes.

*Loose him and let him go.*—John xi. 44.

THE miracles of Christ are often types of spiritual things. The raising of Lazarus is a type of conversion. Lazarus was alive but had not freedom

of action until the grave-clothes were removed.

The Christian life is a resurrection from spiritual death. Often the young Christian is bound with spiritual grave-clothes—no freedom—no activity. Christ calls upon His people and church to help unloose them. He does for us what we can not do for ourselves, and helps us do what we can do with His help.

I. Some of the spiritual grave-clothes:

1. Prejudice—against Christians, the church.
2. Misconceptions—of doctrines, of the Christian life.
3. Ignorance—of the Word.
4. Timidity—shrinking from witnessing.
5. Formality, customs of society.
6. Sensitiveness, pride.
7. Memory of past life.

II. How can we unloose these bands?

1. The church can live right before God—often the church has bound on the grave-clothes—such as prejudice and misconception.

2. By obedience; exercise of spiritual faculties. "Exercise thyself into godliness."

3. By losing thought of self in Christ. Ho.\*

#### HINTS FOR MISCELLANEOUS SERMONS.

##### Character Building.

*And besides this, giving all diligence, add to your faith virtue, etc.—2 Peter i. 5-7.*

I. THE FOUNDATION. Necessary. Laid deep. Three courses.

1. "His divine power hath granted unto us all things that pertain to life and godliness," v. 3.

2. "He hath granted unto us His precious and exceeding great promises," v. 4.

3. "We may become partakers of the divine nature," v. 4.

II. THE PROCESS OF BUILDING.

God has laid the foundation, let man

build: "Yea, and for this very cause adding on your part," (R. V.), v. 5. Eight steps.

1. Faith. Sees the invisible. "In your faith supply virtue" (R. V.). Let each trait grow out of preceding traits—a vital, not a mechanical process.

2. Virtue. Courage of your convictions.

3. Knowledge. Experimental, not notional.

4. Temperance—self-control. Resolutely break bad habits, form good habits.

These four steps private; next four social.

5. Patience. Don't pity yourself, but have mercy on others.

6. Godliness. Reverence, reliance upon God. Not self-centered.

7. Brotherly kindness. Genial love for own family, church, etc., Not cold.

8. Love. Unconditioned, universal. Not narrow.

##### III. THE COMPLETED STRUCTURE.

Characteristics:

1. Not idle nor unfruitful unto the knowledge of Christ," v. 8.

2. "Your calling and election sure," v. 10.

3. Richly supplied unto you the entrance into the eternal kingdom, v. 11.

KAUFFMAN.\*

##### Responsibilities of Belief.

*King Agrippa, believest thou the prophets? I know that thou believest.—Acts xxvi. 27.*

DESCRIBE the scene. Congregations assent to the truth. No merit in this, tho many take comfort in it. But belief of truth increases obligation to do the truth.

1. Because belief shows that God has graciously enlightened the mind. He has given light, and this gift entails obligation.

2. Because belief makes it comparatively easy to obey. Doubts and misgivings do not stand in the way.

3. Because belief is a recognition of the righteous claims of truth. To acknowledge that God's service is reasonable, and then to serve Satan, is the greatest of sins.

(a.) Agrippa is more reprehensible than Festus—an enlightened unbeliever than an ignorant heathen.

(b.) Belief of the truth, if not obeyed in the life, adds to one's condemnation. A man says, "If not a Christian I am not an infidel." But he sins against greater light than the infidel. He believes the truth and lives a lie.

EHUD.\*

## SUGGESTIVE THEMES AND TEXTS.

### Texts and Themes of Recent Sermons.

1. Seeing the Invisible; or, the Present Reality and the Future Visibility of the Unseen World, as Suggested by the X Rays. "Stephen said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."—Acts vii. 56. By Rev. Robert Pegrum, Watertown, Conn.
2. Woman's Opportunity: the Queen of Home. "She shall be called woman."—Genesis ii., 23. By T. De Witt Talmage, D.D., Washington, D. C.
3. My Pastoral Motto. "I determined not to know anything among you, save Jesus Christ and Him crucified."—1 Corinthians ii. 2. By Kerr B. Tupper, D. D., Philadelphia.
4. The Use made of Freedom a Test and Revelation of Character. "And being let go they went to their own company."—Acts iv. 23. By Rev. J. R. MacLeod, Three Rivers, Quebec, Can.
5. True Test of Manhood. "I believe, and, therefore, have I spoken."—2 Corinthians iv. 13. By W. G. Starr, D.D., Richmond, Va.
6. The Young People of the Twentieth Century. "Your sons and your daughters shall prophesy and your young men shall see visions."—Acts ii. 17. By John C. Caldwell, D.D., Indianapolis, Ind.
7. The Foundation of Faith. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."—1 Peter iii., 15. By B. F. Woodburn, D.D., Allegheny, Pa.
8. Christianity as a Social Religion. "But go thou and preach the kingdom of God."—Luke ix. 60. By Lyman Abbott, D.D., Brooklyn, N. Y.
9. Difficulties of Unbelief. "How can these things be?"—John iii. 9. By Lewis Burts, D.D., Chicago, Ill.
10. The Necessity of Sober-Mindedness in Youth. "Young men likewise exhort to be sober-minded."—Titus ii. 2. By H. D. Jenkins, D.D., Kansas City, Mo.
11. Human Love as Contrasted with Divine. "Now the end of the commandment is charity, out of a pure heart and of a good conscience and of faith unfeigned."—1 Tim. i. 5. By Bishop E. G. Andrews, D.D., LL.D., Evanston, Ill.
12. Cash versus Character. "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life."—John vi. 27. By Wm. M. Lawrence, D.D., Chicago, Ill.

### Themes for Pulpit Treatment.

1. The Insanity of Sin. ("He came to himself."—Luke xv. 17.)
2. The Liberality of the Holy Spirit. ("For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things."—Acts xv. 28.)
3. Ambuscades of the Enemy. ("Then the high priest and the chief of the Jews informed him against Paul, and besought him, and desired favor against him; that he would send for him to Jerusalem, laying wait in the way to kill him."—Acts xxv. 2, 3.)
4. The Horizon of God. ("For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren."—Rom. viii. 29.)
5. The Secret of Spiritual Vision. ("Nevertheless, when it shall turn to the Lord, the veil shall be taken away."—2 Cor. iii. 16.)
6. The Heart's Director and Direction. ("The Lord direct your hearts into the love of God and unto the patient waiting for [i. e., patience of] Christ."—2 Thes. iii. 5.)
7. Divine Calls and Divine Endowments. ("And he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship."—Exodus xxxv. 13.)
8. Gildings of Memory. ("Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?"—Num. xvi. 13.)
9. The Secret of National Peace. ("So the realm of Jehoshaphat was quiet; for his God gave him rest round about."—2 Chron. xx. 30.)
10. The Strength Possessor and Bestower. ("Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds. O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people."—Psalm lxxviii. 34, 35.)
11. A Glimpse of the Future. ("The righteous shall never be removed; but the wicked shall not inhabit the earth."—Prov. x. 30.)
12. National Security. ("The Lord is our judge, the Lord is our lawgiver, the Lord is our King: he will save us."—Isa. xxxiii. 22.)



## ILLUSTRATION SECTION.

## SIDE LIGHTS FROM SCIENCE AND HISTORY.

LIGHT ON SCRIPTURAL TRUTHS  
FROM RECENT SCIENCE AND  
HISTORY.

BY REV. GEO. V. REICHEL, A.M.,  
PH.D., BROCKPORT, N. Y.

"THE DAYS OF OUR YEARS ARE THREESCORE YEARS AND TEN; AND IF BY REASON OF STRENGTH THEY BE FOURSCORE YEARS, YET IS THEIR STRENGTH LABOR AND SORROW; FOR IT IS SOON CUT OFF AND WE FLY AWAY" (Ps. xc. 10.)—The physical laws preserving longevity of human life are better understood to-day than ever before. It is an assistance in the exegesis of the above passage, to read the following statements, published in a recent number of *Harper's Weekly*, by William Kinnear. He says:

"I quote the following from Mr. G. H. Lewes' book on 'Physiology of Common Life:' 'If the repair were always identical with the waste, life would then only be terminated by accident, never by old age.' This is a fact well known to all who have investigated the subject. In early years this balance of the human system is admirably preserved. As man advances in life, however, and gets up to fifty or sixty, he begins to get stiff in the joints, and begins to experience what he calls 'feeling his age.' Renovation of various organs of the body depends on the blood, and if this supply is not at all times furnished in sufficient quantity and quality, a gradual deterioration takes place. Heart and arteries become clogged, and the whole delicate machinery suffers from the lack of nourishment. Old age, then, is the result of a change in the blood, which becomes overloaded with earthy salts, leaves its refuse matter in the system, and the valves of the heart become cartilaginous. Becoming thus, the heart is not able to propel the blood to its destination. Arteries having also become ossified, a still further obstruction takes place, and the whole body languishes. Blood is life. If it is kept continually in good order, our years are prolonged. New bodies, as

in youth and early manhood, do not accumulate these fibrous and gelatinous deposits, which, as years go by, help the gradual process of ossification and cause the decrepitude of old age. Now if some means were discovered by which the blood could be kept in a condition like that of youth, it would throw off these earthy salts which obstruct the action of the heart and arteries. Our food and drink make our blood. It seems then, that it is to them we should look primarily for the quality of it."

Mr. Kinnear here enters into the discussion of various foods, choosing those richest in nutritious elements—such as apples, grapes, and bananas, and even nuts, while fish and poultry are recommended in place of so much beef and mutton. He then goes on to say:

"Flourens, in his well-known work on 'Human Longevity,' cites the case of the Italian centenarian, Cornano, whose recipe for health and long life was moderation in all things. Flourens himself insists that a century is the normal length of life, but that fifty years beyond, and even two hundred years, are human possibilities under advantageous conditions. Hufeland also believed in two hundred years as an extreme limit. Sir James Crichton Browne, M.D., concedes, in a late address, that Flourens was right. When Buffon, Hufeland, Flourens, and men of that class, who had studied the subject, believed in the possibility of a hundred and fifty or two hundred years of life, the subject is not to be laughed at."

## GOD'S WAYS INSCRUTABLE.

BY ARTHUR E. BOSTWICK, A.M.,  
PH.D., MONTCLAIR, N. J.

"HIS WAYS ARE PAST FINDING OUT" (Romans xi. 33).—Some materialistic philosophers are fond of telling us that they have found no place in nature for God. The Almighty is disclosed neither in the chemist's test-tube nor in the swing of the geodesist's pendulum, therefore we must banish Him at

least beyond this earth and locate heaven in the distant stars, where even too many believing Christians are quite willing to relegate it. But the spectro-scope shows that the material of the stars is even as that of the earth, while the universality of gravitation proves that the pendulum obeys the same laws in Alpha Centauri as it does in London. Where, then, shall God be? Truly, we know Him not—and hence the Agnostic attitude.

Imposing certainly. But without discussing the legitimacy of the attitude that fails to find the Almighty in the action of forces here on the earth, let us examine that of the assumption that everything must be the same everywhere as it is here. Because gravitation follows such and such laws here, because those laws seem to hold to the outermost planet, are they necessarily universal? This question, which now and then comes to the surface in scientific discussion, is made pertinent by a recent powerful series of papers by the English scientist, Mr. S. Tolver Preston, published in *The Philosophical Magazine*, the acknowledged chief medium of publication of the English physicists. It is a curious fact that gravitation, the most common of everyday phenomena, is so hard to explain that most scientists have given up the attempt, and some hold that it is an ultimate fact that we need never try to understand further than to know the conditions and manner of its action. Mr. Preston, after overhauling a good deal of the forgotten rubbish of philosophical discussion on the subject, makes an interesting attempt to rehabilitate the doctrine of the old Swiss philosopher, Le Sage, now regarded chiefly as a mathematical curiosity. According to Le Sage, gravitation is due to an incessant bombardment by swiftly flying particles, called by him "ultramundane corpuscles," which force toward each other the bodies on which they strike and produce all the effects of weight and other gravitational attraction.

The chief objection to this old theory was that it postulated great streams of particles coming from infinite space and going no one knew where—an incessant waste of matter and energy. Mr. Preston avoids this by getting rid of the "ultramundane" character of the corpuscles; according to him they are always with us, but they fly about in all directions, colliding with each other, and bounding to and fro as the particles of gases are supposed to do. Mr. Preston's theory may fairly be said to be the best attempt yet made to explain gravitation. Its interest for us now lies in the fact that it makes gravitation not only depend on the distance of the gravitating bodies, as it does, in fact, but makes it become altogether inappreciable after a certain distance is reached. For the gravitational effect appears only when the distance is small compared with the free path of a particle—the average distance it travels before colliding with another. That path may be long compared with the distance from the earth to the sun, and yet it may be short compared with the distance from the earth to a star on the confines of the visible universe. In other words, gravitation may be confined to the members of groups of stars and may not extend from group to group.

This is only one of the many facts and speculations that are beginning to teach us that nature is not so uniform as she was once supposed to be, and must give us pause in any attempt to dogmatize about her. "His ways are past finding out." All we can do is to learn a very little about the "here" and the "now:" while Newton's "great ocean of truth" stretches beyond us both in space and in time.

THERE is evil enough in man, God knows! But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible and fragrant with gentleness and charity.—*Dr. John Hall.*

## HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

**Secrets of Apostolic Church Life and Power.**

At least three times, in the book of the Acts, we find six things grouped in close connection as pertaining to the early church: The gospel message, consecration of substance, believing prayer, Holy Ghost fullness, association of believers in holy fellowship, and full play of individual gifts and graces. Compare Acts ii. 41-47; iv. 29-37; vi. 1-7.

It is no accident that these are thus inseparably linked, for they bear to each other a peculiar relation. For example, the Word of God is a weapon given from heaven to be used on earth; while money is an earthly instrument which may be consecrated to heavenly uses, in advancing the conquest of the Word.

Again, prayer is ordained of God to be the means of access to God whereby man lays hold of the divine power and wisdom; while the Holy Spirit is God's chosen medium for His access to men whereby He may lay hold of man for His uses.

Again, fellowship among disciples makes possible with the many what no one could accomplish alone; while individualism prevents any one disciple from being lost in the multitude, so that his own capacity or responsibility is forgotten or sacrificed.

Were these six features or factors equally prominent in the modern church, who can estimate the marvelous power it would exert?

For example, look at the possibilities of consecrated money. Mammon, the Aramaic name for money or wealth, suggests that riches have been made object of worship, and money certainly suggests forcibly certain divine attributes, such as omnipotence, omnipresence, and eternity. For consecrated

money can accomplish results absolutely impossible without it, and thus suggests almost limitless possibilities of power. Money represents the giver wherever it is wisely used and expended, and thus multiplies his personality in every place where he himself sends his gift before him, and so suggests a presence that is no longer confined to one locality. And again, as the good wrought by systematic benevolence long survives the individual donor, and endures often in increasing serviceableness while earth lasts, it suggests eternity.

A well-known merchant of New York, now some years dead, made it a rule of life not only to give largely of his means to all charitable and benevolent ends, but, so far as possible, to locate the sphere of his own gifts. When he died, there were not less than two hundred or three hundred places on this globe where institutions of some sort had been planted or in some way aided by his benefactions. In all parts of the globe his money had gone to be turned into plants of godliness—in Asia, Africa, Islands of the Sea, Papal Europe, medical missions, preaching stations, Christian colleges, Bible repositories, Christian schools, hospitals, dispensaries, and various other forms of missionary work represented his prayers and gifts; so that he lives in his money to benefit and bless mankind, and will survive practically so long as the world endures.

Look again at prayer as a motive power or practical force in church life and activity. How little is known in our day of prevailing supplication and intercession. Yet here is a weapon that they can wield who have no other means equally at disposal, being poor, unknown, untaught of man, and perhaps bedridden and physically crippled.

Rev. D. Nash, associated with Charles J. Finney's revival work in western New York, after his endowment from on high became not only mighty in the Gospel but still more mighty as an intercessor. He seemed to have prophetic gifts. On one occasion when a company of young men sought to break up the meetings by systematic trifling, after much forbearance, one night he solemnly spoke these awful words of warning: "Young men, God will make a break in your number by His grace within a week, or He will send some of you to hell." And sure enough, the week had not passed before, in answer to Mr. Nash's prayer, the leader of that band of blasphemers was brought to repentance and turned into a convert of his fellow-scoffers. Mr. Nash swayed whole audiences by his prayers as trees before a wind, and was found dead in his closet bowed on his knees before God. He was afflicted with eyes weak and inflamed, that made him at times so extremely sensitive to light that he had to take refuge in a dark chamber for days together. He was deeply interested in missions, and was wont to pray with a map of the world before him on which missionary stations were marked, and for a day or more he would make each station a special object of intercession. Sometimes he took fields at home, such as the cities of western New York; and again fields of labor far removed, beyond the sea. After death, such records as these were found in his private journal: "I think I have had this day a spirit of prayer for a special blessing on Rochester." Or again, "I am greatly drawn out to pray for Oodoo-ville, Ceylon," and comparing these successive entries, from date to date, with the marvelous outflowings of gracious blessing in the various fields at home and abroad, it was found that revivals had sprung up in every city or mission station for which he had been interceding, and in the identical order of the entries, and at the very date

when the spirit of prayer had been developed in him.

More and more are we persuaded that these two great means have only to be diligently and believingly used, consecrated money and importunate prayer, to make real results now undreamed of by us both for magnitude and rapidity of accomplishment.

Of the remaining elements of power in the apostolic church we do not tarry to speak—only if such results are possible with two means that are human, what shall be said when the sword of the Lord, His own word, wielded with the power of God's own Spirit, shall prick men to the heart and compel them as of old to cry out in thousands, "What shall we do?"

#### A Swiss Pastor's View.

A Swiss pastor who visited London not long ago has been giving some of his views of things as he saw them in the churches. At the City Temple he met with such a sermon as he certainly had never heard or seen before. It was the twentieth anniversary of the opening of the City Temple, and Dr. Parker took for his subject, "Dr. Parker, as Preacher, Pastor, and Student." "Never in all my life," said the Swiss pastor, "have I heard a man so frankly boast of himself, nor could I have believed it possible."

#### Another Remarkable Discovery.

ANOTHER remarkable discovery has just been effected by Professor Davis, of Parkersburg, which, if verified, will assume a place on a par with the now famous discovery of Professor Röntgen. In a communication to the American Chemical Society, Professor Davis summarizes his discovery as follows: "I have found by a combination of four chemicals that I can make transparent any opaque object, one being on one side of the opaque object and the other three on the other side. I have further made a second and later dis-

covery, that the powers of the chemicals can be transmitted, by means of small wires, to a metal plate, which, if enclosed in a dark box, makes a sort of fluorescent screen, and by looking through it all opaque objects become transparent, the same as if looking through the one bottle of chemicals."

The days in which we are living are what Robert Mackenzie calls the "great outbreak of human inventiveness," and it is quite impossible to say where the limit is to be reached.

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#### Twice Born.

"WHERE were you born?" a clergyman asked Summerville the Evangelist. "At Liverpool and Dublin," was the answer. "Were you twice born?" "Yes, once according to the flesh, and once according to the spirit," was the calm reply.

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I have nowhere met a more suggestive book in its way than Professor J. M. Stifler's short and philosophical outline studies on the Acts of the Apostles. It is quite a unique book; brief, covering only about 280 pp., and modestly called "An introduction to the study of the book," it unlocks the whole of this record of apostolic history like a master key. From its first

paragraph on it interests and engrosses the intelligent reader; it impresses one as fair and candid, discriminating and spiritual, scholarly and yet simple. It is a book to put into the hands of every minister, and, in fact, of every church-member. Seldom have we seen a more satisfactory volume on any book of the Bible.

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There are certain ways of presenting missions, mathematically, and so of Christian giving—as when we compare the cost of our luxuries with what we give to evangelize the world. But these figures are not effectual to the raising of the standard: they convince everybody, but convert nobody.

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Stephen Grellet, the young Romanist and Frenchman, was converted from his Roman Catholic training and infidel habits of thought, by a strange voice, that in his soul seemed to thunder, "Eternity," as he walked the banks of the Hudson alone.

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It was Sir Matthew Hale who sent to jail John Bunyan, the immortal author of "Pilgrim's Progress."

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Thomas Powell Buxton calls waiting on God, "the Divine Silence."

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## EXEGETICAL AND EXPOSITORY SECTION.

### THE CONTENTS AND MESSAGES OF THE APOSTOLIC DISCOURSES.\*

By REV. ROBERT WESTLY PEACH,  
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#### I. Facts and Doctrines, Incidental and Inferential.

BESIDES the explanation, or defense, or witness-bearing, which constituted the principal matter of each discourse, and the ever-present, transcendent,

\* For article on "Origin and Themes" of the Apostolic Discourses, see April number, p. 346.

supreme theme, Jesus—which were presented in detail in the April number of this REVIEW—many incidental and inferential facts and doctrines are contained in the apostolic sermons.

1. *Concerning the Old Testament.*—Peter's testimony before the Sanhedrin was too brief for any allusion thereto, and his sermon to the Gentiles, as well as Paul's sermons to the Lystrans and Athenians, and Paul's defense before Felix, contain no reference to the Old Testament, for the obvious reason that it was an unfamiliar or unknown book

to their hearers. Paul's sermon to the Ephesian elder-bishops was an apostolic charge to Christian workers based upon his own experience, and his defenses before the mob in the temple court and before Agrippa were concerned exclusively with his own conversion and commission. These also, therefore, do not quote the Old Testament. Peter's Pentecostal sermon and that in Solomon's Porch, Stephen's defense, and Paul's sermon in the synagogue at Antioch, Pisidia, remain. In them the three preachers refer to Abraham (thrice), Isaac (twice), Jacob (twice), the twelve Patriarchs and Joseph in particular, Moses (four times), Aaron, Joshua, Samuel (twice), Kish, Saul, Jesse, David (thrice), Solomon, and Joel, as historic characters; and to Moses, Samuel, David, and Joel as prophets.

They quote from the books of Genesis (twice), Exodus (six times), Deuteronomy (twice), Psalms (twice), Isaiah (twice), Joel, Amos, and Habakkuk; and assign the Law to Moses (twice), as well as a particular quotation from Deuteronomy, and refer Psalms xvi. and cx. to David.

The historic facts in Stephen's discourse are found in Genesis, Exodus, Numbers, Deuteronomy, Joshua, the books of Samuel, Kings, and Chronicles, and Nehemiah; with allusions besides to Leviticus, Psalms, Ecclesiastes, Jeremiah, Ezekiel, and Daniel.

The historic facts in Paul's synagogue sermon are found in Exodus, Deuteronomy, Joshua, Judges, 1 and 2 Samuel, and Psalms.

There are also allusions to Isaiah in Peter's testimony before the Sanhedrin. The Old Testament teaches, in the passages quoted by the apostles:

The gift of the Holy Spirit (ii. 17, 18) and prophetic teaching by women as well as by men; salvation by faith (ii. 21); the middle state (ii. 27, 31); the resurrection (ii. 27), the ascension or exaltation of Christ (ii. 34); destruction through unbelief (iii. 23; xiii. 41); blessing through the promised

seed of Abraham (iii. 25); the authority of Christ (iii. 22); God's personal authority over men (vii. 3, 32); the hal- lowing power of God's presence (vii. 33); God's watchfulness over men (vii. 34, 42); and His punishment of wicked- ness in them (vii. 43); God's omni- presence (vii. 49) and His creative work (vii. 50); the Divinity of Christ (xiii. 33) and the resurrection of Christ (xiii. 34, 35).

The manner of use of these passages and their direct statements instruct us that the apostles believed in the authen- ticity (ii. 16, 31, 32, 34-36), the genu- ineness and inspiration (iii. 18; iv. 11; vii. 52; x. 43; xiii. 27-35; xxiv. 14; xxvi. 22, 23) of the prophecies; and they bore witness to the fulfilment (iii. 18; iv. 11; vii. 52; xiii. 23-35; xxvi. 22, 23) of ancient predictions, which proved their inspiration. Paul called these Scriptures "God's word of grace," and declared that through them God "builds us up"—edifies us (xx. 32).

2. *Concerning God the Father.*—Seek- ers after God shall find Him (xvii. 26, 27). God has plans of blessedness and blessing for the lives of men (xxii. 10; xxvi. 16); and when men go contrary thereto and do deeds of wickedness He often overrules the same to the good of the intended victims (vii. 9, 10).

God's covenants with men emphasize the family idea: "The promise is unto you, and to your children" (ii. 39; cf. vii. 5).

3. *Concerning Christ Jesus.*—Christ's mission was first to the Jews, afterward to the Gentiles (ii. 39; iii. 26; v. 31; xj. x. 36, 42; xiii. 26; xxii. 18, 21; xxvi. 17, 23).

It was through ignorance of their Scriptures that the Jews rejected and crucified the Christ—their Messiah (iii. 17; iv. 11; xiii. 27).

4. *Concerning the Holy Spirit.*—The Holy Spirit is given to believers (ii. 33, 38); the Holy Spirit witnesses to Jesus (v. 32; vii. 51); His pleadings may be resisted (vii. 51); He calls the elders of the church (xx. 28); He is the source of prophecy, and under Him

prophetic predictions were continued in the apostolic age (xx. 23).

5. *Concerning Preaching the Word.*—Severity in rebuking sinners is often accompanied by deepest compassion and Christian love (vii. 51, 52, 60). Gospel teaching should be both in public assemblies and in private houses (xx. 20). The preacher who declares the whole counsel of God delivers his soul from responsibility for his hearers (xx. 26, 27).

6. *Concerning Doctrines.*—The apostles taught foreordination (ii. 23, iii. 18; vii. 5-7; x. 41, 42; xvii. 26). . . . Divine wisdom shines in contrast with human error (ii. 15, 16-18, 36; xxii. 18-21). . . . The Bible in candor is unique among books (x. 40, 41). . . . Paul declared the brotherhood of man (xiv. 15; i. 26). . . . The heavenly inheritance is that of the sanctified (xx. 32). . . . God continued to work miracles to the glory of His Son in the apostolic age (xxii. 13). . . . Baptism is the symbol of cleansing (xxii. 16). . . . True conversion changes the life (xxii. 3-5, 19, 20; xxvi. 9-11, 20-23). . . . There is nothing essentially incredible in the doctrine of the resurrection of the dead (xxvi. 8); and Paul taught the resurrection of both just and unjust (xxiv. 15).

7. *Concerning Sins.*—Envy is fruitful of great crimes (vii. 9). . . . Ingratitude is sometimes shown toward predecessors in office who have done great and noble deeds (vii. 18). . . . Ignorance of God and of righteousness is a frightful sin, for God always manifests His goodness to men everywhere (xvii. 27, 30). . . . Bigotry is sometimes found in the learned, and persecution is committed in the name of zeal (xxii. 3-5, 19, 20; xxvi. 4, 5, 9-11). . . . Cowardice is shown in making charges which one can not or dare not substantiate (xxii. 13, 19). . . . All wrong-doing is rebuked by the goads of conscience, until the conscience becomes hardened through neglect (xxvi. 14).

8. *Concerning Duties.*—Reverent be-

havior becomes us in every consecrated place (vii. 33). . . . When we know God's will, we should instantly obey it (xx. 16). . . . They who judge should always understand the matter at issue (xxii. 10, 11; xxvi. 2, 3). . . . While generally "silence is golden," it is sometimes wise to deny false accusations (xxii. 11-13, 18-21; xxvi. 2), and a man's case is strong when he can fearlessly face his accusers. . . . The true Christian longs to lead other men to Christ as their Savior (xxvi. 29).

Of these incidental facts and doctrines we note that—

1. Of the Old Testament books those most often quoted are the Pentateuch, Psalms, and Isaiah; and the characters oftenest named are Abraham, Isaac, Jacob, Moses, Samuel, and David. In no less than eight of the sermons either the authenticity or the genuineness and inspiration of the prophecies is attested.

2. Christ's mission first to the Jews, afterward to the Gentiles, is set forth in seven sermons.

3. The doctrine most emphasized, being explicitly declared in one sermon (ii. 23), and contained inferentially in at least four others (iii. 18; vii. 5-7; x. 42; xvii. 26), is foreordination.

II. Christian virtues were displayed by each of the Apostles, in the manner, the wording, the contents, or the omissions of each several address. Among these were the following:

Faith (iii. 16; vii. 59; xx. 22, 23); Trust (xx. 32); Devoutness (xxii. 17; xxiv. 11, 14); Humility (iii. 12; xiv. 15); Candor in confessing sins (xxvi. 4-15); Holy living (xxiv. 16); Service in suffering (xx. 19, 26; xxii. 29); Faithful witnessing (xx. 18, 20, 27, 31; xxvi. 20, 23, 27, 29); Cheerfulness under trial (xxiv. 10); Self-effacement (v. 29-32; vii. 2-60; xx. 24); Obedience to God (iv. 19; v. 29; x. 42; xxii. 10, 11; xxiv. 16; xxvi. 19); Unselfishness (xx. 33); Industry (xx. 34); Benevolence (xx. 35; xxiv. 17); Peaceableness (xxiv. 12); Orderliness (xxiv. 18); Compassion (iii. 17, 19);

Forgiveness' (vii. 60) ; Fellowship (x. 34, 35 ; xiii. 16, 26) ; Tact (xxii. 2, 3-11, 12, 14, 15 ; xxvi. 29) ; Courtesy (ii. 29 ; vii. 2 ; xiii. 16, 26 ; xvii. 22 ; xxii. 1 ; xxvi. 2, 3, 25) ; Courage (ii. 23, 36 ; iii. 14, 15 ; v. 30, 31 ; vii. 52, 53, 56 ; xiv. 15 ; xvii. 24, 26, 29 ; xx. 24 ; xxii. 21 ; xxiv. 14).

III. Each sermon contains some exhortation or declaration which may appropriately be singled out as the Apostle's message to us.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation" (i. 38, 40).

"Repent ye therefore, and be converted, that your sins may be blotted out, in order that the times of refreshing shall come from the presence of the Lord. Unto you first, God having raised up his servant, sent him to bless you, in turning away every one of you from his iniquities" (iii. 19, 26).

"... By the name of Jesus Christ of Nazareth. . . . For there is none other name under heaven given among men whereby we must be saved" (iv. 10, 12).

"... We must obey God rather than men" (v. 29).

"Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (vii. 56).

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (x. 43).

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the remission of sins. And by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses" (xiii. 38, 39).

"... Turn from these vain things unto the living God" (xiv. 15).

"That they should seek God, if perhaps they might feel after him, and find him, that he be not far from every one of us: For in

him we live, and move, and have our being" (xvii. 27, 28).

"Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (xx. 21).

"And now why tarriest thou? arise, and cause thyself to be baptized, and wash away thy sins, calling on his name" (xxii. 16).

"And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men" (xxiv. 16).

"... Unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins, and an inheritance among them which are sanctified by faith in me. I shewed them that they should repent and turn to God, and do works worthy of repentance" (xxvii. 17, 18, 20).

Herein, six times is the call given to repent—turn, seek God. Once, the exhortation is, Be converted ; thrice, Believe in Christ ; twice, Be baptized in the name of Jesus Christ : an  $\bar{v}$  in each instance the promise of the remission of sins is given. Salvation by Jesus Christ, and justification through belief in Him, are proclaimed ; and the blessed assurance that He is at the right hand of God is given. The example of walking before God and man in holiness of life is set, and the command is left us, Do works worthy of repentance.

This may be all given in a single sentence :

Repent and be converted ; be baptized in the name of Jesus Christ, believing in Him, for the remission of sins, for justification, for salvation ; serve God faithfully.

That is the Apostles' message to us ; that is also the substance of their preaching ; that is the Gospel itself ; that is the way of life everlasting.

## SCHOOL OF BIBLE STUDY.

By D. S. GREGORY.

### Third Phase—The Prophetical.

THE Written Prophecies present the Third Phase in the Development of the Divine Religion of Salvation in the world, in the struggle to bring man

back to obedience to Jehovah. They record the struggle of Divine Grace, through the Prophets—in connection with chastisements and judgments of Jehovah, administered through the successive great World-Monarchies,



Assyria, Babylon, Greece, and Rome—to save a Remnant of the Chosen People through faith in a coming Messiah and His Spiritual Kingdom, and to prepare them for that coming and Kingdom.

Two things are requisite by way of preparation for the study of the Written Prophecies: (1) a knowledge of the position and function of the Prophet; (2) an understanding of the proper relation of the prophetic writings to the history of the Chosen People and the great World-Monarchies.

In the later period of Israel's downward career **Prophets with special prophetic gifts** were raised up to meet the peculiar exigencies in the history and experience, and a little more than eight hundred years before the Advent—in the time of Amaziah in Judah and Jeroboam II. in Israel—their messages began to be recorded in the **Written Prophecies** now in our possession.

The mission of these later prophets embraced:

(1) In general, the new and more comprehensive task of striving to save the Chosen People from utter annihilation by the great World-Empires by which they were surrounded, and to bring out of the wreck the elect remnant with which to begin a new and more spiritual development looking to the times of Messiah.

(2) In connection with this, the task of vindicating the character of Jehovah, especially His holiness, omnipotence, and omniscience, against all the heathen gods and monarchs, and of exhibiting His fidelity to His covenant even with an unfaithful Covenant People.

(3) Beyond these, the more permanent work of preparing the Written Prophecies to furnish light and guidance for the Chosen People in the later centuries of their experience.

2. A knowledge of the history of Judah, of Israel, and of the contemporary World-Monarchies, and of the setting of the prophetic writings in this

history, is also absolutely essential to the understanding of the Written Prophecies.

The history must be studied in the Bible itself and in the best available helps.

[It needs only a glance to show that the arrangement of the Prophets in the Bible is not such as to help to their clear understanding.

The *Hebrews* divided their *Prophetical Writings* in the wide sense, into—

I. *Prophetical Historical Books*, comprising:

Joshua, Judges, Samuel, Kings.

II. *Prophetical Predictive Books* comprising:

(1) *The Greater Prophets*:

Isaiah, Jeremiah, Ezekiel.

(2) *Minor Prophets* comprising:

Hosea, Joel, Amos, Obadiah.

Jonah, Micah, Nahum, Zephaniah.

Habakkuk, Haggai, Zechariah, Malachi.

Such arrangement of the Books of Scripture is not suited for intelligent study. It mixes history and prophecy. It omits the most remarkable of the prophecies, those of Daniel. It does not suggest—rather, it interferes with—the relations of the prophets to the history of the Chosen People. A proper arrangement of the Written Prophecies for study should avoid all these defective features.]

The Prophetic Books are to be arranged and studied in connection with the **Advancing Purpose of God in Redemption**. This gives:

1st. The Prophets of the Assyrian Period—from about B. C. 840 to 700, or almost a century and a half—whose aim was to save Israel and Judah from destruction by Assyria.

2d. The Prophets of the Babylonian Period—from about 640 to 606—whose aim was to save Judah from destruction by Babylon.

3d. The Prophets of the Exile—from B. C. 606 to 536—whose aim was to prepare a remnant for restoration and for the new and more spiritual development.

4th. The Prophets of the Restoration—from B. C. 536 to 433—whose mission was to cooperate with Ezra and Nehemiah in their work. These facts may be roughly presented in tabular form, as follows:

# THE 16 BOOKS OF WRITTEN PROPHECY.

I. ASSYRIAN PERIOD. [Struggle to save Israel and Judah.]	II. BABYLONIAN PERIOD. [Struggle to save Judah.]	III. PERIOD OF EXILE. [Struggle to save Remnant.]	IV. PERIOD OF THE RESTORATION. [Preparation for the Future till the Advent.]
<p style="text-align: center;">FOR ISRAEL. (B.C. 825—721).</p> <p style="text-align: center;">Hosea, Amos, Jonah, Micah.</p> <p style="text-align: center;">Jeroboam II. and Successors. } RULERS. [ISRAEL FALLS, B.C. 721.]</p> <p style="text-align: center;">FOR JUDAH (B.C. 823—700).</p> <p style="text-align: center;">Joel, Isaiah, Obadiah, Micah.</p> <p style="text-align: center;">Amaziah, Uzziah, Jotham, Ahaz, Hezekiah. } RULERS. [Last 20 years—to B.C. 700—deliverance from Sennacherib.]</p> <p style="text-align: center;">Syria, Egypt, ASSYRIA } FOREIGN POWERS. [Contending for Empire.]</p>	<p style="text-align: center;">PROPHETS FOR JUDAH (B.C. 640—606).</p> <p style="text-align: center;">Nahum, Habakkuk, Zephaniah, Jeremiah.</p> <p style="text-align: center;">Josiah, Jehoahaz, Jehoiachim, Jeconiah. } RULERS. [JERUSALEM FALLS, B.C. 606.]</p> <p style="text-align: center;">Egypt, BABYLON [Contending for World-Empire.]</p>	<p style="text-align: center;">PROPHETS OF THE CAPTIVITY. (B.C. 606—536).</p> <p style="text-align: center;">Ezekiel, Daniel.</p> <p style="text-align: center;">[DECREE OF CYRUS, B.C. 536.]</p> <p style="text-align: center;">Nebuchadnezzar, Evil-Merodach, } RULERS. Cyrus.</p> <p style="text-align: center;">BABYLON [The World-Empire.]</p>	<p style="text-align: center;">PROPHETS OF THE RESTORATION (B.C. 520—433).</p> <p style="text-align: center;">Zechariah, Haggai, (B.C. 520—460).</p> <p style="text-align: center;">Malachi, (B.C. 433—1). [Cooperating in Nehemiah's Second Mission.]</p> <p style="text-align: center;">[Temple Rebuilt, Civil Condition Restored, Prophecy Closed.]</p> <p style="text-align: center;">Cyrus, Xerxes, Artaxerxes. } RULERS.</p> <p style="text-align: center;">MEDO-PERSIA [The World Empire.]</p>

### Prophets of Assyrian Period.

The Prophets of this period strove to stem the tide of idolatry and corruption in the two Kingdoms, and to prevent the apostasy and destruction of the Covenant People by their enemies.

The first grand enemy of both Judah and Israel was **Assyria**—Syria and Egypt being of secondary importance—and from B.C. 820 (according to the Common Chronology) until the downfall of Israel, 721 B.C., the aim of the Prophets was to **save both Israel and Judah from Assyria**. For 21 years thereafter the same Prophets of Judah continued their work for Judah in Hezekiah's time, until after the deliverance of that kingdom from Sennacherib.

Some of the Prophets were sent mainly to the Ten Tribes, or Israel proper; others had messages mainly for Judah. Hence the **Two Groups** of Prophets in this period, that need to be considered successively.

#### The Prophets for Israel.

The Prophets whose work was chiefly for Israel, or the Ten Tribes, sought during the Assyrian period to **save Israel** from apostasy and destruction, and failed. The worship of the golden calves led to other forms of idolatry, and Israel was swept away by the divine judgment, B.C. 721.

Hosea, Amos, Jonah, and Micah present phases in the struggle with idolatry, and their prophecies record Jehovah's gracious work in behalf of a degenerate people. A chosen few rejected the idolatrous worship, adhered to the Covenant with Jehovah, and became identified with the Kingdom of Judah; but the masses perished.

#### First Prophet for Israel—Hosea.

At the time of Hosca's appearing Israel under Jeroboam II. had reached "the zenith of its power and greatness." See 2 Kings xiv. 23-29. Jeroboam was the last king by whom the Lord sent help to His people Israel (2 Kings xiv. 7). But in the midst of the outward glory were the religious

degeneration and moral corruption and disorder that were hastening the ruin of Israel, and against these Hosea's prophecies were directed. In all Israel God and His word were forgotten (Ch. iv. 1-6; viii. 12); the people had lapsed into the eager worldliness that had destroyed the Canaanites (Ch. iv. 12-14; xiii. 2); the rulers and leaders looked for help to heathen powers, sometimes to Assyria and sometimes to Egypt (2 Kings xv. 19; xvii. 4); the kings and princes were profligates and murderers (Ch. vii. 3-7); crime in all its forms and enormities was prevalent (Ch. iv. 2). For 65 years (from 795-730) through a long period of alternating misrule and anarchy, until the reign of Hoshea, **Hosea** sought to **Save Israel from Destruction**, by pleading with the people their Covenant obligations; by exhibiting and denouncing the ignorance, heinous wickedness, inconstancy and impiety of people, priests, and court; by announcing their coming punishment and **Predicting their Destruction** by the Assyrian; and by the promise of restoration to divine favor on condition of repentance and return to covenant obedience.

The Prophecies of Hosea naturally fall into **Two Parts**:

**Part First.** A symbolic delineation (in prose) under the image of a marriage, of the first period of the Prophet's active life, that in the **Time of Jeroboam II.**, when the people's sins were preparing the way for the judgments of Jehovah. Ch. i.-iii.

[The Prophet presents the infidelity of the people to their Covenant with Jehovah, and predicts their future condition under the divine displeasure, but invites to repentance and promises ultimate restoration.]

**Part Second.** A condensed delineation in a prophetic discourse (in poetry) of the prophet's labors **after the death of Jeroboam**, when the judgments were already coming upon the people. Ch. iv.-xiv.

[This part has no distinct logical di-

visions; but is separated as poetry into well-proportioned strophes, and exhibits an advance, according to a plan, from wrath and threatening to mercy and promises, as follows:]

(1) The **accusation** of the people in general and in their several classes. Ch. iv.-vi. 1 (a).

(2) Transition to the contemplation of the necessary **punishment**,—the severest and gloomiest point in the prophecies being here reached. Ch. vi. 1 (b)-ix. 9.

(3) The gradual rising to serene views and steady **hopes**, by looking back upon the older, and forward to the destiny of the Church and the everlasting love of Jehovah. Ch. ix. 10-xiv.

#### Second Prophet for Israel—Amos.

Amos, who was not of the Order of the Prophets, but a shepherd, was the contemporary of Hosea in his earlier ministry, and his prophecies were uttered in the days of Uzziah of Judah, and Jeroboam II. of Israel, when the judgments of Jehovah had already begun to descend upon the ten tribes. They were probably later than the earliest prophecies of Hosea.

After predicting judgment upon the surrounding heathen nations, and also upon Judah, and Israel, for their multiplied sins, Amos predicts greater judgments upon Israel because their covenant blessings have made their sins, especially in the idolatrous worship of the calves in Dan and Bethel, so much greater than those of the heathen. He foretells the destruction of Israel by the Assyrians, who are represented as conquerors from the North (beyond Damascus, Ch. v. 27), to be raised up against them by the Lord (Ch. iv. 14)—a destruction that came upon them about 60 years later, under Shalmaneser. Like Hosea Amos concludes with a wonderful prophetic picture of the coming Messianic glory reserved for the faithful remnant.

The Prophecies of Amos fall naturally into **Four Parts**:

**Part First.** The prediction of the **Divine Judgments** to come upon the **Group of Nations** associated with Judah and Israel because of their aggravated sins. In each case one sin of peculiarly heinous character is specified. Ch. i.-ii.

**Part Second.** The predictions of the **Greater Judgments**, especially destruction by the mightier Assyrian, to come upon **Israel** because their covenant privileges had enhanced their wickedness and their responsibility. Ch. iii.-vi.

**Part Third.** The prediction, in a series of symbolical visions, of **progressive Divine Judgments** to come upon **Israel**, ending in the destruction of the temple and votaries of their idols, by their omnipotent Judge, Jehovah of Hosts, whom none of the rebellious can escape and who will suffer none of the faithful to perish. Ch. vii.-ix. 10.

**Part Fourth.** The prediction of the **Restoration** of the Faithful Remnant and of the Messianic Blessedness, when "the tabernacle of David" shall be raised up and the people shall dwell in peace. Ch. ix. 11-15.

#### Third Prophet of Israel—Jonah.

Jonah doubtless began his work at an earlier date than Hosea, Joel, Amos, and Obadiah, and has therefore been considered by some as belonging to an earlier day than they. He was a native of Gathhepher in Galilee, and is mentioned in 2 Kings xiv. 25 as having predicted—perhaps in the days of Jehoahaz—the extension of the Kingdom of Israel to its former boundaries,—a prediction accomplished through the valor and prudence of Jeroboam II. He was probably a contemporary, and possibly a disciple, of Elisha, and thus the **Earliest of the Prophets** whose written prophecies have come down to us.

But Jonah's written prophecies were of much **later date**—belonging probably to the age of Jeroboam II., thus being later than those of the

other Prophets just mentioned. Hence the later place given him in the Hebrew Canon, in relation to those other Minor Prophets.

The Prophet presents an object-lesson to Israel, drawn from his own experience and history, and designed to exhibit the **long-suffering mercy of Jehovah** toward the heathen when penitent,—in striking contrast with the angry impatience of His servant by whom He had sent the message of mercy. God's mercy was shown to extend, in this typical case, even to Nineveh, the Capital of that Assyria that already began to loom up as the future destroyer of Israel.

The Book, doubtless written by the Prophet himself, contains:

**Part First.** The **First Mission** of Jonah to Nineveh by Jehovah, with a message of Judgment, and Jonah's disobedience and flight to Tarshish, his shipwreck, and his miraculous preservation by a great fish (probably a *carcharias* or sea-dog); followed by his prayer of thanksgiving, and his acknowledgment that "salvation is of Jehovah." Ch. i.-ii.

**Part Second.** The **Second Mission** of Jonah to Nineveh, with the prediction of its destruction in 40 days,—a destruction averted by the people's response to the King's call to repentance before Jehovah; followed by Jonah's anger and God's reproof and correction, and His lesson of mercy, conveyed by the history of the growth and destruction of a gourd. Ch. iii.-iv.

#### Fourth Prophet for Israel—Micah.

Micah was a native of Moresheth, near Gath, in Judah. He prophesied probably in Jerusalem, against both Israel and Judah, but especially against Judah, in the days of Jotham, Ahaz, and Hezekiah, Kings of Judah, and of Pekah and Hoshea, Kings of Israel, in the period approaching the overthrow of Israel. He appears to have been commissioned as a prophet shortly after

Hosea, Amos, and Isaiah, for the special purpose of **repeating and enforcing the utterances of those Prophets** in reproving, warning and pleading with the **two Kingdoms**. His prophecies can therefore best be understood by comparing them throughout with those of his contemporaries.

In opening he summons all nations in Jehovah's name, to witness the judgment upon Samaria and Jerusalem, the Capitals representing the Two Kingdoms.

The **Book of Micah** is not made up of individual discourses, uttered at different times, but of the essential contents of such discourses apparently drawn largely from the Prophecies of Hosea, Amos, and Isaiah, combined in collected form and presented in **Three Parts**, reciprocally related and interconnected, each of which in the Hebrew opens with the command or exhortation: "**Hear.**" They present the prophet's visions concerning Samaria and Jerusalem, as follows:

**Part First.** Micah in Jehovah's name summons all **Nations** to hearken to the judgment against Israel and Judah. Ch. i.-ii.

[He follows the summons with the threatening that "the deadly strokes which fall upon Samaria will reach to the very gate of Jerusalem," tracing these judgments especially to their idolatry, and to the rapacity and wickedness of the powerful which led them to hate the Prophets of the Lord; and concludes with the message of these Prophets, containing "a promise of the redemption of the Covenant People from their misery, and of their victorious exodus from their bondage."]

**Part Second.** Micah summons the **Princes and Leaders** to hearken to the judgment from Jehovah for their multiplied iniquities. Ch. ii.-v.

(1) He condemns them for their sins, especially for the prevalent idolatry, the covetousness of the powerful classes, the injustice of the judges, and the lying spirit of the false prophets,—presenting Assyria and Babylon

as the agents in the judgments that are to end in the destruction of Israel and the captivity of Judah.

(2) He portrays the **salvation** that Jehovah has in reserve for the faithful, and the spiritualizing and the glorifying of the Theocracy by the appearing and majesty of the Messiah.

**Part Third.** Micah in Jehovah's name summons the **Earth** in its mountains, hills, and strong foundations, to harken to what Jehovah has to say in His controversy and pleading with His Covenant People. Ch. vi.-vii.

(1) He portrays the controversy as arising out of the universal corruption of both Israel and Judah, and announces the "desolation" and the "visitation" to come upon them.

(3) He is driven by the corruption and impending judgment to "look unto Jehovah," the Covenant God, as the only refuge and salvation of this people; and concludes his Book with a prayer for deliverance and **restoration**, leading to a burst of praise to God for His long-suffering grace and His assured faithfulness to His covenant.

The Book of Micah will thus be seen to link together the two distinct groups of Prophets for Israel and for Judah.

These **Prophets for Israel**, so far as they wrought to save the Northern Kingdom of the Theocratic Monarchy from destruction, failed to **accomplish their task**. The people's cup of iniquity overflowed at last, and the Assyrians under Shalmaneser destroyed Samaria and scattered and practically annihilated the Ten Tribes, B.C. 721. The Prophets succeeded, however, in helping to sift out a remnant of faithful ones who adhered to Jehovah and the Covenant with Him; and by their Messianic utterances they cheered and encouraged the faithful and turned their thoughts and faiths and hopes toward the true and spiritual Theocracy to be established by the Messiah at His coming.

[In addition to the general works of reference heretofore named, the following and many others will be found helpful in studying these Prophets: Pusey on "The Minor Prophets;" Henderson on "The Minor Prophets;" Wolfendale on "The Minor Prophets," in "The Preacher's Homiletic Commentary." The various Histories of the Ancient Jewish Race will also be helpful. See also Angus' "Bible Hand-Book," in which will be found a detailed statement of the relations of these prophets to the history. A valuable graphic Table of "Prophets in Israel and Judah," taken from the "Hand-Book," will be found in HOMILETIC REVIEW, Vol. xxviii. (p. 232, Sept. 1894).]

## PASTORAL SECTION.

### THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JUNE 1-6.—THE MOST OF LIFE.

*But seek ye first the kingdom of God, and his righteousness.* Matt. vi. 33.

One says: "In our boyhood time walks, in middle life it ambles, in old age it pants in breathless haste to reach the goal and have done with us." This one, swift, passing life—surely no one can ask himself a more important, practical question than, How to make the most of it? There can be no more fundamental answer than our Scripture.

Think first—of the kingdom of God itself.

(a) It is one of the most pregnant and frequent phrases in the New Testament. In the brief record of the Gospels we find our Lord speaking of the kingdom of God or kingdom of heaven no less than one hundred and twelve separate and different times.

(b) The phrase, kingdom of heaven, is precisely interchangeable with the phrase, kingdom of God, in meaning.

Kingdom of God is the kingdom described by its King; kingdom of heaven is the same kingdom described by its capital—the place where the King chiefly manifests Himself. There is no difference in significance.

(c) The kingdom of God or kingdom of heaven is the place where, the heart where, God's will is done; is the reign of God in the reconciled heart.

(d) The whole kingdom is centralized in the person of our Lord and Savior Jesus Christ. He is the King of it. Man may pass within the kingdom through His forgiveness. Man is to find the law of the kingdom in His example and precept.

(e) The kingdom of God is spiritual. Says Jesus: "My kingdom is not of this world."

(f) The kingdom of God is righteousness, external and internal. "Seek ye first the kingdom of God and His righteousness."

(g) This kingdom of God is eternal. It must last as long as its King lasts.

(h) Mark, therefore, the difference in method between the kingdom of God and much of the modern idea of reform. The key-word of much of modern reform is environment; the key-word of the kingdom of God is regeneration. The gate into this kingdom is the new birth.

Think second—of the blessings attendant on this kingdom. Our Lord had been speaking of temporal blessing, and while the great blessing of the kingdom is spiritual—love, joy, peace—temporal blessings are necessarily its retinue. For this is God's world, not the devil's, and the best things of it are, speaking generally and in the long run, sure to come to the loyal subjects of His kingdom. On the whole the prosperous people are the Christian people. That is the complaint of the anarchic socialist—that the prosperous people are in the churches, of course. Where else could you expect to find them? Even measurably do the will of God, accept His Son and seek to serve Him, and the forces in God's

world work for you and not against you.

Think third—of our duty toward this kingdom of God, if we would make the most of life. Seek it first,

(a) In point of time.

(b) In point of preference.

(c) In point of anxiety.

Bind yourself to this eternal kingdom and necessarily there is for you the best in both worlds, and you make the most of life.

#### JUNE 7-13.—SOME EVERY-DAY TROUBLES.

*For we have not a high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*—Heb. iv. 15.

Look at our Lord's temptation that we may learn how, with Him, to meet and master some very common and every-day troubles.

First. Behold how our Lord met and mastered the common trouble of want of trust. Notice—

(a) It was in the wilderness—a lonely place, with but the wild beasts for companions. Such lonely, stony places appear, now and then at least, in every life.

(b) Our Lord was in the wilderness in the way of duty. "Then the Spirit taketh him," we are expressly told. We sometimes think the way of duty never leads into a wilderness, but it does.

(c) Our Lord was thoroughly exhausted by the duty in the wilderness. He had been laying out His Messianic plan.

(d) And now, in the wilderness, and in the way of duty, and utterly exhausted by duty, Satan comes with his suggestion, and it is a suggestion of want of trust. It is as though Satan had said: "If you are really the Son of God, do you suppose it possible that God could have brought you into this wilderness, and tasked you with this duty, and left you here foodless, and at the point of breaking through ex-

haustion? Well, any way, put God to the test about it; cease trusting and begin, if you can, to see. Supply your own want, tho it be by a method contrary to the meaning of your Messiahship. Command that these stones be made bread."

(e) But our Lord met and mastered this common, every-day trouble of want of trust by an unwavering determination to trust notwithstanding—"it is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It is as tho our Lord had said, "Nay, one thing I hold to with unrelaxing confidence—the divine promise; that can not fail."

And is not all this a frequent and accurate picture of a quite usual human experience?

Second. Behold how our Lord met and mastered the common, every-day trouble of over-trust. The pinnacle of the Temple; the crowds swarming the Temple-courts. Again Satan with his suggestion: "If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge over thee," etc. But our Lord's reply is: "It is written again," etc. Our Lord met and mastered this temptation of a presumptuous over-trust, by a rational and wise trust founded on the balanced promises.

I think this temptation to a presumptuous over-trust a very common trouble, *e.g.*, temptation to hazardous speculations and investments, to faith-cure, to a so-called religious life out of the common, despising second causes and all that, refusing salaries and depending on the chance gifts of people, etc., etc. Nay, even our Lord would not presumptuously and wildly over-trust. "It is written again."

Third. Behold how our Lord met and mastered the common, every-day trouble of tendency to an evil trust.

The high mountain; the kingdoms of the world; Satan's suggestion of partnership with himself. Our Lord's reply: "Nay, God, on Him only I rely."

And this solicitation to an evil trust is an every-day trouble.

(a) Take the tendency to trust in a bad stimulant.

(b) Take the tendency to trust in twist rather than in integrity.

Yes, it is a common trouble to trust in an allowed evil rather than in a pure and downright goodness. And we must master it as our Lord did—by the thought of God and by cleaving to Him.

It is related of Hugh Latimer, that when he was to preach one day before King Henry VIII., he stood up in the pulpit, and beholding the king, he addressed himself in a kind of soliloquy thus: "Latimer, Latimer, Latimer, take care what you say, for the great King Henry VIII. is here." Then he paused, with all eyes upon him, and with tones of still deeper awe exclaimed: "Latimer, Latimer, Latimer, take care what you say, for the great King of kings is here."

JUNE 14-20.—THE CHRIST WE NEED.

*And when Jesus was passed over again by ships unto the other side, much people gathered unto him; and he was nigh unto the sea.—Mark v. 21.*

Mingle with the much people there at the lake-strand at Capernaum and notice what deep and crying human needs appear among them; and there are similar needs among us to-day. Notice, also heedfully, what Jesus says and does in answer to these imploring needs, and so get vision of Him as complete and balancing supply for our great human cravings, and thus come to recognition of Him as the Christ we need.

(A) Well, we need a Christ who will hear and answer our prayer.

No living thing, in and of itself, is sufficient for itself; every living thing is reaching out for and hanging on somewhat beyond itself. And when you come to man this same fact sways inexorable scepter over him. As to his



body man is dependent on other than himself—he must have food. As to his mind man is dependent on other than himself—he must have truth; as to his affection man is dependent on other than himself—the worst thing you can do for him is to make him effectually dependent on himself. And this great fact of dependence on somewhat outside the self, striking all through nature, and specially evident in man, seems to me to point with unalterable finger to the great Some One upon whom the whole world hangs. What more natural then than prayer in man, the world's topmost creature? than intercourse between man and God? What more natural than that there should appear in man the instinct of prayer?

Now, does God give us any certainty that over against our need He stands with attention and supply? Mingle with the crowd on this lake-strand in Capernaum and behold. Jairus comes with a great burden on his heart and a great cry upon his lip about his little daughter, and Jesus turns no deaf ear to his entreaty. Jesus "went with him."

(B) We need a Christ sensitive to our approach even though we approach with a faith imperfect.

That poor woman, urging her way through the crowd to lay her finger but on the fringe of the Lord's mantle—

(a) Her trust is ignorant; she imagines there is some magic in the sacred fringe.

(b) Her trust is selfish; she thought only of herself, not of the Healer. She would steal her healing.

(c) Her trust is doubting; "If I may, etc."

But even to such touch of such imperfect faith the Lord is sensitive.

(C) We need a Christ strong and ready to help our despair. When the heart of Jairus fails at the news of his little daughter's death, Jesus girds the failing heart—"Be not afraid, only believe." Ah, that is what Jesus is saying to us still in our deep trouble. Thus He meets our need. Thus He

prevents despair. He is saying, Be not afraid, only believe, because—

(a) Of My incarnation.

(b) Of My sympathy.

(c) Of My sacrifice.

(d) Of My resurrection power.

(e) Of My promise.

Give me then Jesus—not agnosticism, or fatalism, or trust for some other revelation. Give me Jesus. He meets my need. He is the Christ for me.

"If Jesus Christ is man.

And only man—I say

That of all mankind I will cleave to Him,

And to Him will I cleave alway.

"If Jesus Christ is a God

And the only God, I swear

I will follow Him through Heaven and Hell,

The earth, the sea, the air."

JUNE 21-27.—OUR COMMON LIFE.

*And he went down with them, and came to Nazareth, and was subject unto them.*—Luke ii. 51.

Did you ever think, or, if you ever did, do you think enough that a part of the special mission of Jesus is to glorify for us the common life, to show us how to have high thought about it, and to put noble motive in it, and so to enable us to live, even the common usual life, in a high, strong, vanquishing way?

What could be more common than that our Scripture tells of—just a boy's usual subjection to his parents? And, have you ever noticed how the life of Jesus steadily places its feet in life's ordinary and even humdrum ways? Run over the incidents of it—this subjection, as boys should be lovingly subject in the home; the scene of His first miracle, a wedding; His mighty sermon about the new birth, preached to a congregation of one; the wonderful sermon about the new birth, and the living water preached to but the poor, stained woman, from an apparently chance meeting with her; His miracles taking hold of the common hunger of the people, their common sicknesses; His illustrations of vast spiritual truth, not much bor-

rowed from the things men usually call great and high and surprising, but from the sower, the leaven, the mustard seed, the birds of the air, the lily of the field, etc.

There is only one way to live the noble life, and that is to ennoble the common life.

(A) Our Lord glorified the common experience of delay in life. For thirty years He waited in seclusion until the time of His showing unto Israel struck, in accordance with the Father's will. We too must wait much. But waiting is sacramental when we are waiting, as Jesus did, on the will of God.

(B) Our Lord glorified the common toil of life. "Is not this the carpenter?" But you can not imagine our Lord doing shabby carpentering. Even this lowly work of His was done perfectly, and as toward His Father.

(C) Our Lord glorified the common experience of suffering. Patiently He accepted the cup of suffering when the Father's will pressed it to His lips.

(D) Our Lord glorified the common experience of death. "Father, into thy hands I commit my spirit."

One says: "However mean your life is, meet it and live it; do not shun it and call it bad names. Live your life, poor as it is." Yes, make the common uncommon, as Jesus did, by putting into the common the high motive of doing all and bearing all as toward and for the sake of God.

JUNE 28-30, JULY 1-4.—PATRIOTISM.

*Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.*—Matt. xxi. 43.

This is the doctrine our Scripture and its setting teaches—trusts betrayed become, at last, trusts forfeited to other and worthier hands.

Look at some of our immense national trusts.

(A) Our trust of religious freedom; not of toleration, but of freedom, the right of each man to render fealty to his God and conscience in his own way.

No state church. No blighting ecclesiasticism. No civil disability because of religious opinion. Guard it well. It is utmost boon. Keep alert eye on a creeping hierarchical pretension whose supreme allegiance is on the Tiber. This boon won for us by the prayers, toils, deaths of forefathers heroic, is not a matter to be careless about. Eternal vigilance is the price of our religious liberty.

(B) Trust of territory.

Think of your lower Southern and tropical border, of the semi-tropical climate of the upper range of the Southern States, of the temperate range of the Middle States, of the longer and harder winters and shorter summers of the upper North.

And now think of the immense diversity of production, necessitated by such an immense diversity of climate. What does this mean but our capture of the markets of the world? Surely Mr. Gladstone was right in saying that in the not distant future the United States is to be the richest country on the globe. And throw into the calculation also our immense mineral production.

(C) Our trust of population. De Tocqueville said North America would one day sustain a population of 150,000,000. And his prophecy is rapidly getting itself fulfilled.

And think how conglomerate our population is and must become.

And now the question comes, Are we to be faithless to our mighty trusts? Is the Jewish doom to be our own? Is such a grand kingdom to be taken from us, as a nation, and transferred to other and diverse and scattered bands of people? Macaulay said that was to be our destiny. Is it?

One who has thought much about such things declares: "Safe popular freedom consists of four things and can not be safely compounded out of any three of the four—the diffusion of liberty, the diffusion of intelligence, the diffusion of property, the diffusion of conscientiousness."

The diffusion of liberty. The black man's ballot must be counted as really as the white man's, or his liberty and yours is sham.

The diffusion of intelligence. Guard and mother your public schools. They are the necessary foundation of the republic. Let no hierarchical hand, getting movement from Rome, lay despoiling touch upon them.

Diffusion of property. There must be unimpeded chance for every man to gather, keep, enjoy the legitimate fruit

of his labor. And if capital organize it must acknowledge the equal right of labor to organize as well.

Diffusion of conscientiousness. And this must be done—

(a) By a recognition of the Sabbath. The most immoral and Sabbath-destroying thing going in these days is the lawless secular Sunday newspaper.

(b) By fighting the liquor-traffic.

(c) By a Christian citizenship.

(d) By an aggressive evangelism.

### PREACHERS EXCHANGING VIEWS.

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

#### "Joseph Parker."

IN the March number of THE HOMILETIC REVIEW the Rev. Dr. J. Balcom Shaw writes on the above topic. I read his article with very much pleasure, as I did his two former notices of great preachers. But Dr. Shaw is slightly incorrect in some of his remarks. He says, "It had evidently been committed word for word and was delivered as an actor would render a play," etc.

This, as a matter of fact, is not Dr. Parker's method. He himself says: "It is not my habit to write sermons; all the discourses [in the Peoples' Bible, a work comprising twenty-five volumes], with hardly an exception, were delivered from the briefest possible notes. The language is the language of the moment. Every man can best follow his own method. I have followed mine."

Nearly all the People's Bible was printed from the reporter's notes.

RHYMY, WALES. R. T. JENKINS.

#### A Censurable Course.

SOME churches have deserved severe censure for their withholding from pastors and supplies such compensation

for their services as they were justly entitled to; but it is well to consider the fact that some pastors are deserving of equal censure for a very similar offense. Several years ago there was a pastor who was unable for some reason to occupy his pulpit for several Sabbaths. He secured a minister in that vicinity, having no pastorate, to supply his pulpit three Sundays. The pastor was receiving at the rate of ten dollars per Sunday for his services, but up to the present time he has not paid a cent to the brother who supplied for him, altho the latter sent him a kind note asking him for his pay. That pastor received his full salary from that church and moved away. This man stood well in the estimation of both the church and community, all regarding him as a Christian man; but his course toward his brother minister is certainly very censurable. He was not too poor to pay that debt, but the mischief lay in the fact that he would recklessly use his money for some things which were luxuries and not necessities, regardless of his honest debts. This of course shows the existence of a moral defect and one from which every minister should be free.

C. H. WETHERBE.

HOLLAND PATENT, N. Y.

### "Defective Sunday-School Teaching."

In your April issue, page 360, "An Inquirer" asks: "Can we not have an exchange of views on this [Sunday-school] subject?" Many have expressed their "views." Some are worthy of consideration, others are not. Many have their ideas and "views," and some are satisfied that they have the right idea, and are surprised that others do not think as they do and adopt their ways of running a Sunday-school. It is much to be regretted that pastors and teachers have not come closer together in the consideration of the important subject, and adopted some scheme that could commend itself to the Sunday-schools in general. True, it is "one of the weak points in the Church to-day." It is largely the fault of the pastors that it is so, for they have been too indifferent to that very important, and not by any means insignificant, branch of their pastoral duties. They have come to believe that to teach, out of a little book, a simple lesson, is within the teaching capabilities of the average intelligent young man or woman. Therefore why not leave it to them? Give them some good work to do, if they are willing. But the truth is, tho they are willing, not a few are found incapable; whereas with others, tho they are, for some reasons, willing, for others their hearts are not in the good work, and so they prove to be miserable failures in bringing up the young "in the nurture and fear of the Lord."

Now, let the pastors feel and realize that Sunday-school work is their work, and that of no one else. It is a tremendous responsibility. Tho it means the teaching of children, yet it is no "child's play." Every pastor should more or less personally superintend his own Sunday-school. He should not delegate the work to another, however willing, efficient, and popular. He should not leave it in charge of his assistant, who often has had no experi-

ence in the matter. If possible, he should have only willing and efficient teachers, and should have a personal knowledge of their capabilities. They should submit to being taught by him at times, and to teach what he says and in the way he says. A teacher who fritters away his or her time in the school should be gotten rid of as soon as possible. Children are not to be pleased or interested any more than in public school. They are to be *taught*, and things of far more importance and consequence than grammar, history, and arithmetic.

Now, how are they to be taught? Much of the teaching should be by the pastor. Let him every Sunday catechise the school on the lesson, then he will know if they are learning and also if the teachers are doing their duty. For a pastor to know, in some way, whether teachers are doing what they are expected to be doing is not interference with their duty, but attending to his own. Better undertake the arduous labor of teaching the whole school alone than permit superficial teaching, or frittering away of time. The average "graduate" of Sunday-school is woefully ignorant on matters of religion. He has come out because he has outgrown it, and has nothing more than a smattering.

The "remedy" is with the pastors. Let them give more time and attention to the work. It should be one of love. It will be rewarded by an increase of knowledge on the part of the pupils, and better teachers in the future.

If the pupils will not study the lessons, let the pastor see that they have learned something from them before they leave. If leaflets are used, let the teachers do the best they can for twenty minutes, then let the pastor teach for one half hour, not using the pouring-in process, but by asking many questions in the catechetical way. Success then is bound to come, or the pastor is no teacher.

HUGUENOT.

BALTIMORE, MD.

## SOCIAL SECTION.

## THE SOCIAL PROBLEM.

BY J. H. W. STUCKENBERG, D.D.

**A Fruitful Field for Thought and Work.**

THERE is a strong and constantly growing demand for instruction in social affairs. The managing editor of *THE HOMILETIC REVIEW* was right when he said lately respecting sociology: "The inquiries that come to an editor from all quarters seem to indicate that it is regarded as the all-important subject before the world." So rapid is the development of social thought that those who ignore it are sure to be left behind. The growth of social conceptions lifts us out of our individualistic isolation. We continue to be individuals, we insist on the rights of our personalities, but at the same time we recognize the social body of which we are members, and we admit that its claims on us are imperative. We help to form this body and are its organs; we promote its health and disease, and partake of its prosperity and sufferings. Not long since the individual was treated as a kind of abstraction. Psychology, ethics, religion isolated him. The school treated him as if alone responsible for his actions and dependent for his achievements solely on his own efforts. Then the importance of his environment was discovered; and now so much stress is placed on the power of that environment as if it determined his career. From the neglect of circumstances the passage was easy to the opposite extreme which makes man the creature of circumstances. Exactly the same process has taken place respecting the individual and society. Society has been discovered, it has assumed an importance never before imagined, and there are strong tendencies to let society absorb the individual. This false ex-

treme does not, however, interfere with the real importance of society and of the individual's social environment. Social affairs have not only come to the front, but they really deserve their prominence on account of their importance.

A new world has been opened by this discovery of the incalculable value of the social relations. This world is to be conquered and possessed; it is to be cultivated, its resources are to be developed, its wealth must be appropriated. Here are gold-fields with nuggets compared with which the yield of California was insignificant. New problems have arisen, unheard-of demands are urged, inviting opportunities are created, and eager, ambitious minds are fascinated by the possibilities presented.

One demand made by this new social era deserves especial emphasis. The ignorance respecting social relations and duties is startling. Specialists everywhere recognize and deplore this ignorance. Men live in a new social atmosphere, but of its full meaning they have no conception. A marvelous awakening with respect to the study of society is, however, manifest. Among students, professional men, and in all classes social themes arouse unusual interest when intelligently discussed. A careful study of the subject in various places and in different grades of society has resulted in the conviction that among our deepest needs is instruction respecting social theories, social relations, and social duties. In every community men and women are required who have studied these subjects, are prepared to instruct others in them, and are ready to be intelligent social leaders. Among the living themes and burning questions requir-

ing investigation are the following: the social position, the culture, the income, the homes, the ethical character, and the economic condition of laborers; the great corporations and monopolies, and the concentration of wealth; the character and influence of the rich; the antagonism of the social classes; intemperance, pauperism, and crime; the relation of the foreign population to our labor questions; charity; municipal, State, and national government; the means for the solution of the social problem. These themes need but be mentioned in order to suggest to every one in the current of the age how urgent the demand that they be thoroughly considered and that the people be enlightened with respect to them.

It is to these social themes that our heading refers as a fruitful field for thought and work. For this field our "School for Social Study" is intended as a preparation. On the plea of greatness of influence and urgency of duty we call on preachers, teachers, men and women of culture, to fit themselves to become the instructors and leaders of communities in the investigation of the social questions of the day. Whoever becomes a specialist in this department will be in demand, and his pioneer work will tell on his own time and on future generations. Not less important will his work be if he has to awaken the people to an appreciation of the social relations and duties, and to create the demand for the knowledge he has to impart. Clubs, classes, and schools can be organized for systematic study and work in this extensive field. Those who begin now to prepare themselves for this task can be ready to undertake it in the autumn or at the beginning of winter.

Many economic subjects are involved in the dominant social questions of the day. As we deal chiefly with preachers and churches we do not here lay especial emphasis on economics. This is a subject which deserves far more attention than it receives; and every efficient worker for the solution of the social

problem ought to be acquainted with the great economic, political, and sociological principles involved in that problem. But there are also ethical and religious questions of supreme importance, and these are apt to be overlooked amid the dominance of secular interests. It is a hopeful sign that the ethical side of labor questions and of society is receiving more attention. Development in this respect is greatly needed, and we have a right to expect that preachers will take a leading part in infusing the social themes with ethical and religious factors. Much of the work to be done is needed most of all in our churches. Social questions which reach to the foundations of society and affect the basis of morality and spirituality are as freely discussed in labor organizations as they are absolutely ignored by many Christian congregations. Yet these questions must be mastered by the church if it is to meet the moral and spiritual needs of the day. Many a church offers an inviting field for such classes and schools as are mentioned above. But is not this moving outside of the Gospel into the realm of secularization? Our answer is that we want to overcome the extreme secularization of the day by means of the spiritual power of the Gospel. The greatest work to be done in the church is to learn and practise the social lessons taught by the word and life of Christ and the apostles. We have a superabundance of worldly social power; the great ethical and spiritual power, however, which Christ intended as the light and salt of the earth, and for which He established the kingdom of heaven, is not dominant but is the dominant need of the hour.

Besides the work required in the churches for an intelligent apprehension of the burning questions of the day much work is required among the masses. Is it too much to expect Christians, preachers in the front, to do a large part of this work? In spite of their alienation the masses are acces-

sible to hearty, sympathetic Christian efforts in their behalf. Those who care to investigate the matter find facts on the relation of our churches to the masses which are appalling. Let us boast of our practical Christianity, but let us not forget that we have large congregations which do their practical Christianity by proxy, whose money is given, but very little personal consecration and work accompany it; and let us confess with shame that the noblest workers in college settlements and in various missions are left to toil alone and meet disheartening discouragements because those who ought to help them personally and financially treat them with indifference and neglect.

The writer has just read an appeal to scholarship and wealth to meet their responsibilities to the laborers. Strange that such appeals are necessary; yet when made they are, with few exceptions, unheeded. Scholarship and wealth depend on labor; it is hard to comprehend how they can be content to live without, in turn, giving of their treasures to labor. As laborers are growing in solidarity and power, and are stretching forth to wrest the dominion from capital, it is especially important for society at large, as well as for themselves, that their movements be intelligent and wisely directed. Here is a great mission for such as have light and life. Instruction and help are needed respecting temperance, culture, ethics, religion, the relation of the different classes, thrift, economy, industry, skill, and all that makes the person worthy and the home attractive.

Things are dark enough; but we are making progress. Among the striking evidences is the development of the conviction of social responsibility. Take this fact: Formerly we pitied the poor, the suffering, and the ignorant, and we tried to relieve because we pitied them. But now we know and feel that poverty, misery, and ignorance, so far as removable, are a

disgrace to the community which tolerates them. Drunkards and criminals are often but a testimony of social neglect and social guilt. Many a lad, many a man, many a woman, suffers vicariously; on them the guilt of families, of churches, of communities are concentrated. We now know that frequently society is the Lady Macbeth whose bloody hand can not be washed.

Yes, we are making progress. Lately a preacher emphasized the golden rule in the social relations. He said that laborers would be more lenient in their judgment if they would put themselves in the place of the perplexed and hard-working employers. This was addressed to a congregation from which laborers are conspicuously absent. The laborers need the golden rule. But when still greater progress has been made those who have the most advantages will be asked to take the initiative in applying the golden rule, on the principle of Christ that much shall be required of him to whom much is given. If Jesus preached to capitalists and employers, would He emphasize the duty of laborers to them, without a word of the duty which they owe to laborers?

We close with a quotation from Lord Brassey which applies to the United States as much as to England. The words of this capitalist, employer, and nobleman are among the numerous and increasing testimonies in behalf of laborers from those in the higher walks of life. "The church can not accomplish her work of spiritual and social improvement unless she keeps in touch with all the great interests of the country, and all the best aspirations of the people. Ours is essentially an industrial nation, and our clergy should be acquainted with all which makes for the advancement or the decline of our industries. On their prosperity many millions of people depend. Moral progress and spiritual elevation can not be looked for in a population living in a state of physical degradation. . . . It would be unreasonable to claim for

every minister of the Gospel a competent knowledge of industrial questions. In every great profession there must be diversities of operations. While some will be deeply engaged in theological studies and others in their strictly parochial duties, men will doubtless be found who will have the opportunity and the ability to master industrial problems. It will be their duty to enlighten the whole body of the sacred profession to which they belong. Happily, the essentials of the subject are easily mastered by intelligent and unprejudiced minds."

#### Churches for the People.

JUSTICE to all parties is peculiarly difficult in this time of class warfare. Discussion must be full and fearless; particularly is it necessary to consider thoroughly the condition of our churches. That this receives so much attention is evidence of religious interest. An era of religious stagnation does not even think it worth while to criticize the church. The criticism ought to be just, and it may be the most severe when it comes from friends.

Worthy of note are the reasons which Rev. S. F. Herrick, D.D., of Mt. Vernon Congregational Church, Boston, recently gave for the removal of the church from its location down-town to its present site on Beacon Street, one of the most aristocratic centers of the city. He stated that in the old location they were surrounded by a population which was not attracted by their polity and worship. The people consisted chiefly of foreigners and colored persons, of Catholics and Jews. He also stated that there were actually three church sittings for every inhabitant in the ward, a condition which is surely exceptional in the most congested portions of our cities.

We refer to this particular case because there are no doubt other churches which move up-town because their old locations are too remote for the membership. Other good reasons may exist

for such changes. But while we have not a word of criticism for such a course, there are some facts which we can not but deplore. Large districts in our great cities are abandoned to foreigners, and with the exception of an occasional mission chapel and Sunday-school there is hardly a trace of an evangelical leaven. These are the regions in which saloons abound and reign, where paupers and criminals are made, where the most corrupt elements control the elections, and where our institutions are most endangered. Can it be a question that here are the conditions which require the best work of our ablest ministers, most devoted laymen, and strongest churches? We shall have to consider seriously whether something is not wrong in the ecclesiastical organization when a footing can be gained in China, India, and Africa, but not in American districts where university settlements do a noble reformatory work and the Salvation Army flourishes. How are these foreign regions to be Americanized in the best moral and religious sense? There are Protestant elements there which ought to be saved and developed, and experience teaches that many not Protestants can be won into the Evangelical Church who are in danger of drifting into infidelity. The problem herewith presented is of the first importance; it has received much attention but no solution has been found. Now that the social question is so much discussed the subject is being considered more than ever. It is a hopeful sign that the matter is no longer left to isolated churches, but that different churches or members of them are organizing for this work. Largely on the regeneration of these regions depends the purity of the ballot, the welfare of our cities, and the safety of the nation.

The conviction is growing that the Christian churches can not possibly be for a class but must be for all classes. Evidences of this growth come from quarters where it could least be ex-



pected. Public opinion is a mighty force, and that is all in the line of this conviction. Preachers who have unconsciously ministered to the class spirit in the churches are coming to themselves. The people rule; and these preachers are beginning to realize that they limit their power and hamper their influence unless they reach the people in churches of the people and for the people. By the people they mean all classes in distinction from an exclusive class. The more powerful a preacher the more will he insist on extending his influence beyond a class to the people. We can thus appreciate the statements of preachers in our wealthiest churches that they want to reach all classes, and the actual efforts of churches to get beyond their narrow circle to the masses. There is also a feeling that the new elements must be brought in for the sake of the churches themselves, to give new life, fresh impulse and inspiration, and to get more vigorous forces for the work of the church. Is not the time at hand when the aristocratic churches will be the very ones who will find the greatest difficulty in securing first-class talent? The largest salary they can pay may be but a poor compensation for the sacrifice required of their pastor with respect to conscience and consecration and intellect and the spirit of universal sympathy, particularly for the most needy, a spirit which is imparted by Christ himself.

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#### **For the Thinker and the Worker.**

The family, the state, the church, institutions, laws, language, literature, are social forms and creations, into which countless ages have deposited their wisdom and toil. Of all these we are the heirs. Infinitely more has society done for us than we can ever hope to do for society.

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That old heathen named Aristotle held the absurd notion that the qualifications for those who fill high political

stations include "abilities every way completely equal to the business of their office." How far we have progressed beyond that!

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The weight of past centuries pushes us forward. And it is claimed that as time advances the movements are accelerated. But the weight of past centuries is also so much traditionalism which holds men back. Shall the forward or the retarding movement gain the victory in society?

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What is soil without seed, what seed without soil? Certainly not productive. What is opportunity without ability? Yes, and what is ability without opportunity? Even gold glitters only in the light. Sismondi continually repeated "that all the efforts of charity are only palliatives. Of what use are schools to him who has no time? Instruction to him who sells the most painful bodily labor at the cheapest rate, without being able to get work? Savings banks to him who has only potatoes?"

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People are educated beyond their condition, a characteristic of our times. Our civilization will not let it be otherwise. Formerly a man's education, if he received any, was in keeping with his situation; now he gets all he can, no matter whether it fits in his position and occupation. There is a communism of thought, the same notions and tastes and longings, in all classes. The poor get the notion that men are somehow equal, have the same Father and the same earth, and, therefore, dream of a likeness of conditions. They cherish ideals similar to those of the rich and strive to realize them. They are after comfort and luxuries, after art, culture, place, power, and even aspire after the ability to help in pushing forward the progress of humanity. They share the dominant thoughts and passions of the age; and how could it be otherwise so long as they are of the age?

A student who specialized on the labor problem despaired of finding a way out of the difficulties. With the study itself the immensity of the problem grew and the solution seemed to become more impossible. It is so with all profound subjects—it requires much inquiry to learn their complexity. That labor problem which some treat so lightly has unfathomed depths and unprobed mysteries. No man has the solution. All our efforts in that direction are tentative. The specialist is apt to be modest in this respect in proportion to his profundity. But all the more is there need for study and for cooperative work, in the hope that eventually the way out may be found.

We have always known that it was the savages in a community who are in the way of reform and progress, and now we have its confirmation. Tylor says in his *Anthropology*: "The savage by no means goes through life with the intention of gathering more knowledge and framing better laws than his fathers. On the contrary, his tendency is to consider his ancestors as having handed down to him the perfection of wisdom, which it would be impiety to make the least alteration in. Hence

among the lower races there is obstinate resistance to the most desirable reforms, and progress can only force its way with a slowness and difficulty which we of this century can hardly imagine." We can hardly imagine it, because the savages are not as numerous as they were.

Oh for profound thinkers in the social problem! Let us gather all the facts, give us statistics, arrange and classify; but then let us find the reason in the facts, what is implicit but not yet explicit, what is involved but not yet evolved. Buckle said: "For one person who can think, there are at least a hundred persons who can observe. An accurate observer is, no doubt, rare; but an accurate thinker is far rarer." It has been said that our whole training aims at reproduction; but it has been laid down as a law in education "to teach men to think, not what has been thought." Kant used to repeat to his students, that it was not his aim to impart to them philosophy, but to teach them to think. We need in the social problem the rare union of the disciplined observer and of the profound, critical, and comprehensive thinker.

## SCHOOL FOR SOCIAL STUDY.

By J. H. W. STUCKENBERG, D.D.

### Causes of the Social Problem.

(Concluded.)

#### THE CONDITION OF LABORERS.

IN attempting to account for the social problem we have considered the rise of the factory system and the change which has taken place in laborers themselves. Through educational influences, through the press, and through the development of modern ideas of human rights the workingmen of to-day have different ideals, aspirations, and standards of life, and make

different demands from those of former ages.

As now we turn to the external condition of laborers as one of the factors in producing the social question it is necessary to consider this condition at the time the question began to agitate the toilers. While this question is the culmination of a long process of evolution, we find its more immediate causes in the first half of this century and in the development from that time till the present.

The general condition of laborers has

unquestionably improved in the various enlightened lands during the century. The advance has by no means been steady, there have even been periods of retrogression; nor has it been the same for all the operatives; yet, in the main, laborers are much better off than formerly. But has this improvement kept pace with their ideals of life and with their demands? Their agitations are in part due to the fact that the gulf between their ideal and the actual condition has been deepening and widening. With their present ideas of liberty, equality, and brotherhood they feel far more keenly a slight injury or degradation than much greater ones when these ideas had not yet entered their minds. But with all the improvement in their condition do they receive their full share of the benefits of modern production? Hon. Carroll D. Wright says: "If the question be asked, Has the wage-earner received his just and equitable share of the economic benefits derived from the introduction of machinery? the answer must be, No." This statement, quoted from his recent "Industrial Evolution of the United States," is found also in two other places in his official reports as Commissioner of Labor. The social problem is wholly misunderstood by those who emphasize the improvement but do not consider whether the condition of the laborers is what it ought to be.

In Europe, where the social problem first developed, the situation of laborers was lamentable at the very time that they felt the inspiration of the modern ideas. By the nobility and the aristocracy they were regarded and treated as an inferior order of beings whose value consisted in the service they rendered the other classes of society. Conditions existing before the French Revolution continued in most of the Continental countries in the beginning of this century and required new revolutions to produce a change. No violent revolution could suddenly relieve the French laborer of the con-

tumely heaped on him for centuries, and the same is true of laborers in the other countries. Rogers, in "Six Centuries," says: "I know nothing in history which is sadder than the story of the French peasant. The picture which Michelet gives of him in his better days implies and contains the tragedy of generations. From century to century the gulf between him and the privileged classes grew deeper and deeper. He bore all the burdens of Government, taxes in money, taxes in produce, taxes in blood, and was treated, as time went on, with increasing brutality and contempt. The France of the writer of memoirs and novels is the country of fine ladies and gentlemen, in which the mass of Frenchmen counts for absolutely nothing, except to be robbed and cudgelled." The ordinary laborer was of course treated even with less consideration than the peasant. Throughout the Continent in the first half of this century, and in many instances later, he was treated as practically without rights, virtually he was a slave tho nominally free; little attention was paid to his education, perhaps ignorance was regarded as his normal condition; his family was, like himself, subject to neglect if not contempt, his labors were severe and his hours of toil excessive, his food was coarse and often insufficient, his clothing, even on holidays, marked him as the member of an inferior class, and on ordinary occasions it was scanty and poor, and his home was in many instances wretched. In his work he was chiefly at the mercy of his employer, the laws and sanitary regulations of the present being unknown. The accounts of laborers declare that their condition was horrible in the extreme and really indescribable. Dogs and cattle were better fed and housed, and slaves have often been treated with more consideration.

From the horrors common on the Continent we turn to England with its constitutional advantages and with its

centuries of Protestant Christianity and of the evolution of human rights. Let the facts speak, they are most eloquent. The facts pertaining to English labor in the first half of this century can be read only with the deepest agitation. Again we turn to Rogers: "I do not myself doubt that the comforts of all but the most destitute dwellers in cities have been increased by the growth of society and the diffusion of knowledge, that the continuity of comfort is more secure, and that the workman has shared in the advantages of economical progress. But the landowner, the capitalist, and the trader have done infinitely better than he has, and for a longer period. I am convinced that at no period of English history for which authentic records exist, was the condition of manual labor worse than it was in the forty years from 1782 to 1821, the period in which manufacturers and merchants accumulated fortunes rapidly, and in which the rent of agricultural land was doubled." In another place he says: "I contend that from 1563 to 1824, a conspiracy, concocted by the law and carried out by parties interested in its success, was entered into, to cheat the English workman of his wages, to tie him to the soil, to deprive him of hope, and to degrade him into irremediable poverty. . . . For more than two centuries and a half, the English law, and those who administered the law, were engaged in grinding the English workman down to the lowest pittance, in stamping out every expression or act which indicated any organized discontent, and in multiplying penalties upon him when he thought of his natural rights." Frequently the wages were fixed by law and he was prosecuted if he asked more. Laborers were not allowed to combine in their own interest before the year 1824. Such was their condition that we can understand why the very term laborers was regarded as synonymous with the lower classes, hands, the poor, the proletariat. It is evident too that "the pres-

ent condition of English society, its violent contrasts of opulence and penury, of profligacy protected by law and misery neglected by law, is the outcome of causes which have a longer pedigree than the recorded generations of any family."

Rogers is quoted because he has made so thorough an investigation of the condition of English labor. He is an Englishman and was not friendly to the cause of labor when he began his inquiries. Lord Ashley, afterward Lord Shaftesbury, when advocating the enactment of laws for the protection of women and children in factories and mines, startled the nation by the revelations he made of the condition and treatment of the laborers. The brutality and misery described were thought to be impossible. But the official reports of the parliamentary commission brought out facts of a still more terrible nature. We can not stop to quote Engels on the "Condition of the English Working-Classes." As we read page after page, we pause and ask, Could ever human beings, particularly little children and helpless women, be thus treated by human beings? In "Social Peace" Schultze-Gaevernitz gives the answer that Engels and Lord Ashley did not exaggerate, that "even the most incredible details which they bring to light are confirmed by impartial witnesses." He holds "that we are brought to the conclusion that such a burden as was borne by the English working-classes during the first half of the century was never laid upon the lower ranks of a people even in a condition of slavery." But one more quotation. Coming nearer our own time from the days of Adam Smith, Mr. Tounbee says: "There were dark patches even in his age, but we now approach a darker period,—a period as disastrous and terrible as any through which a nation ever passed; disastrous and terrible, because side by side with a great increase of wealth was seen an enormous increase of pauperism, and production on a vast scale, the result of

free competition, led to a rapid alienation of classes and to the degradation of a large body of producers."

Let any man of mind and heart and will, with the modern ideas animating him, put himself in the place of the European laborer at the time the social problem began to prevail, and there can be no question as to his attitude. With all the riots and violence and threats and agitations, we can only wonder and rejoice that thus far history has but one French Revolution to record.

We have not space to refer a length to the condition of the American laborer. Nor is this necessary, since we have repeatedly referred to the subject. For our theme labor in Europe is more important, since there the social problem arose. It came later in America, owing to our peculiar conditions. In the present day the laborers best situated are those in the United States, the English colonies, and England. But American conditions have changed, and reasons for the social problem exist here as well as in Europe. The influx of foreigners, which increases the competition among laborers; the periodic crises caused by overproduction; the armies of the unemployed at certain seasons, are among the potent causes. In some respects the opportunities of laborers, in spite of all the improvements in their condition, have diminished. As the industries were being established and rapidly developed, laborers of energy and ability had numerous opportunities for rising, and many of the most prosperous men have come from the ranks of labor. But it is different when manufacturing and business are crowded or overcrowded. Besides, smaller firms have less chances than formerly, on account of the increasing process of monopolization. A much larger capital is now required for manufacturing than fifty years ago. This interferes seriously with the effort of the laborer to become an employer. Indeed, a very large proportion of

those who were once employers have been forced to become employees by the rapid concentration of the main lines of business, in our great cities, in the hands of a few heavy capitalists. Formerly land could be easily secured, but the best land is gone and many farmers can barely subsist. To this must be added the influence of the conviction that things are growing worse, especially through the rapid concentration of capital. Aside from the unemployed who face starvation there are multitudes who live from hand to mouth, and see no hope of improvement either for themselves or their children. We must also take into account that their ambition for culture and for furthering the great interests of humanity has been aroused. Large numbers too have ceased to cherish the hope of a life beyond as a compensation for the ills of this life. Eagerly they seize the schemes presented by socialists and others, inspiring them with the belief that improvement is not only possible but also inevitable. This increases their restlessness and impels them forward to introduce, by revolution or otherwise, a new social order.

The literature on this subject is very abundant. A kind of mania has seized the age to obtain a full consciousness of its evils. For a knowledge of the true condition we must consider both the advancement and the still existing disadvantages of laborers. We must, however, remember that it is the progress of the laborer which has made his burdens the more intolerable. Besides the books mentioned, see Marx, "Capital," first volume; Thornton "On Labor," and "The Fabian Tracts;" John A. Hobson, "Problems of Poverty, on Inquiry into the Industrial Condition of the Poor;" George Gunton, "Wealth and Progress."

Among the most valuable documents on labor in Continental Europe is vol. 39, part ii., of the "Reports of the English Royal Commission on Labor," issued 1898.

## LIVING ISSUES FOR PULPIT TREATMENT.

## A Public Pawnshop.

*They . . . take a pledge of the poor.—*  
Job xxiv. 9.

A PAWNSHOP conducted by millionaires is one of the features of New York city. In the fine new Church Missions Building on Twenty-Third Street is located the Provident Loan Society, an organization composed of wealthy men who have gone into the pawnbroking business, not as a money-making scheme, but to release the men and women in need of ready funds from the grasp of the "money-changers" by furnishing them with funds at a reasonable rate.

The leading difference between this institution and the traditional pawnshop is that money is loaned on articles at one per cent. a month, instead of the two to three per cent. charged by "Uncle Isaac," according to the size of the loan. The business is conducted upon a strictly commercial basis. No money ever goes out which is not fully secured beyond probable loss by articles left in pawn. If families are in need and have no articles to pawn, they are referred to charitable organizations which care for such as they. If articles are offered in the expectation of realizing more than they are worth, such schemes to defraud are unsuccessful. The society has the services of an experienced pawnbroker who sees to it that the article left is of sufficient value to cover all expenses of its sale and to pay the interest and loan, in case it is unredeemed.

Here is the one point upon which this society is often criticized. It does not always offer as much as the ordinary pawnbrokers. They will often take risks, knowing that the article will usually be redeemed. This the organization can not do. At the first sale, made on December 4, last, out of 305 unredeemed articles sold there were

only 14 which brought less than the amount loaned on them. The loss was less than \$50 all told, or less than one tenth of one per cent. on the total amount loaned.

The society began operations May 31, 1894, having been incorporated by special act of the State legislature. The capital at the beginning was \$100,000, but in a few months another \$100,000 was borrowed on 5 per cent. debenture bonds. Down to January 1, 1896, there had been loaned out \$607,000 on 35,038 pledges. Of this \$407,000 had been repaid on 23,789, leaving 11,249 pledges outstanding, aggregating \$200,000. The annual returns on the capital invested, after deducting all expenses, were 6½ per cent. per annum. The expenses now reach about \$800 a month.

Prominent among the shareholders are Seth Low, President of Columbia, J. Pierpont Morgan, Dr. David H. Greer, Rector of St. Bartholomew's, ex-Mayor Abram S. Hewitt, Cornelius Vanderbilt, and Charles S. Fairchild.

The society makes no charges for the care of articles upon which money is loaned, which is in marked contrast with the custom of the ordinary pawnshops. No article is received upon which a pledge of less than \$1 can not be made. The pledge is for one year, interest payable monthly, and can be renewed under certain conditions. As a matter of fact no sales have been made until after at least sixteen months from the time the forfeited articles have been received.

The character of articles received shows that all classes make use of this public pawnshop, from the poor to the well-to-do. It is a favorite place for women, who can go there without attracting attention. The general verdict of those concerned in this work is that the society meets a great need in the city life and that it tides over many a crisis in the family exchequer.

### The Age of Murder.

*The slain men are not slain with the sword, nor dead in battle.—Isaiah xxii. 2.*

WE have taken occasion elsewhere to call attention to the fact that this is the Age of Murder in all Christendom. Mr. Henry C. Lea, in *The Forum*, of August, 1894, furnished some startling statistics on the subject. He showed that the record of homicides had gone on swelling in numbers, until the annual tale in Europe had reached 15,000, and in America 10,000,—in the United States alone averaging from 3,000 to 5,000. The record of 20,000 to 25,000 murders annually, in the so-called Christian nations—surpassing the death-roll of most of the great decisive battles of the world, and rolling up a hundred Waterloos or Gettysburgs of death in a century—is assuredly frightful to contemplate, while horribly emphasizing the age as the Age of Anarchism.

Professor Grafalo has recently been lecturing in Rome on the subject, and that seems to be the "storm-center" of the tempest of blood. In the average annual number of murders Italy heads the list with nearly 3,000. Next comes Spain with 1,200; then France and Germany with 700 each. Austria, exclusive of Hungary, has 500, and Great Britain 250.

Professor Grafalo ascribes much of the tendency to homicide in Italy to the existence of the vendetta, which survives in full force in that country, altho practically extinct in other countries. Others explain the greater number of murders among the Italians as due to their greater disregard for human life, and their readiness to appeal to the stiletto on the slightest provocation.

It is very singular that the more nearly the nations come to being under the very shadow of the Papacy, or to being under the dominance of Roman Catholicism, the more complete seems to be the disregard of human life, and the larger the tale of murders.

### Increase of Crime in the United States.

*Make a chain: for the land is full of bloody crimes, and the city is full of violence.—Ezekiel vii. 23.*

DR. ANDREW D. WHITE, late President of Cornell University, in a recent address on the subject of "The Problem of High Crime in America," brought out some very striking conclusions. He held that in all the great cities of the country there is a well-defined criminal class, whose profession is crime. These men are "preserved" in crime "jungles" from which they sally forth to prey upon the community. Dr. White quoted from census statistics to show that in 1850 the number of offenders in prison was about 300 for each million of population, in 1860 over 600, ten years later nearly 900, and in 1880 nearly 1,200. The number of homicides for the past seven years aggregated 47,469, the number of legal executions 722, and the number of lynchings 1,115. The tenth census showed 4,608 persons in prison charged with homicide; the eleventh census 7,351.

In speaking of the remedies Dr. White entered a strong plea for righteous anger against the criminal class and condemned severely the abuse of the pardoning power by the governors of States. He held that there should be more attention given to simple, elementary instruction in morals in the schools, there should be more preaching of righteousness from the pulpit, and greater attention should be given to repressive laws. He declared that prompt punishment of crime would be a deterrent effective to the last degree.

But any one who knows what are the really effective moral forces in civilization will be led to see that the only hope of genuine reform is to be found in the preaching of the Gospel with its regenerating power. After all, as Bushnell phrased it, "The soul of reformation is the reformation of the soul."

## MISCELLANEOUS SECTION.

THE HYMNS OF MRS. ELIZABETH  
RUNDLE CHARLES.

By REV. JAMES H. ROSS, ROXBURY,  
MASS.

THE death of a popular writer of prose or poetry, or of both, is a preeminent occasion for the review of their work, however much it may require the lapse of time to form a just and final estimate. Productions that have become obsolete have had their day of prominence and power, and are not to be underestimated because they have had insufficient vitality to maintain their positions through successive years and generations. Otherwise, only the best productions, intrinsically and as tested by time, would obtain any consideration at the hands of those whose office is to appreciate the services of the men and women who have been the singers of the church and the leaders in the services of song.

Mrs. Elizabeth Rundle Charles, born in 1828, died March 30, 1896. She is best known as a prose writer, but she has made meritorious and useful contributions to hymnology, and was in part the historian of "The Christian Life in Song" (1858). Her historical volume did not contain her original, but her translated, hymns. It was an exposition of "Hymns and Hymn-Writers of Many Lands and Ages." The Rev. S. W. Duffield criticized it as "very interesting and not always accurate." Her own English hymns were first published one year later (1859), in "The Three Wakings and Other Poems," and in her "Poems," 1867. Her best-known hymn related to the Lord's Supper: "No Gospel Like This Feast." The sentiments of the hymn emphasized the preaching power of the communion: "Ye do show the Lord's death till He come."

"No gospel like this feast  
Spread for thy church by thee;  
Nor prophet nor evangelist  
Preach the glad news so free."

The hymn consisted of ten four-line stanzas. It has come into common use in British and American hymnals. A kindred hymn on the same subject emphasizes the fact that the Christ is not dead, but alive forevermore. "He Is Risen" is the heading given to it in a British hymnal. It was written in October, 1862. It opens as follows:

"Around a table, not a tomb,  
He willed our gathering-place to be;  
When going to prepare our home,  
Our Savior said, 'Remember Me.'"

"Age After Age has Called Her Blessed" was No. 1 of "The Women of the Gospels," published by Mrs. Charles in her "Three Wakings," 1859. It related to "Mary, the Mother of Jesus," and was based upon the words of the Annunciation: "All generations shall call thee blessed." The idea of the hymn is that the prophecy has been fulfilled historically, in the ascriptions of blessedness to Mary by Jewish and Christian women, by the Greek and Latin churches, by Romanists and Protestants.

"Age after age has called thee bless'd.  
Yet none have fathomed all thy bliss;  
Mothers, who read the secret best,  
Or angels—yet its depths must miss."

Mary, the mother of Jesus, was a favorite subject of Mrs. Charles, both in prose and poetry.

"Is the (thy) cruse of comfort failing  
(wasting)?"

was entitled "The Cruse of Oil." Its scriptural basis was 1 Kings xvii. 16, and context. The incident in the Old Testament is familiar. It combines the ideas of God's good providence and the value of human sympathy and helpfulness. The hymn consists of eight four-line stanzas, and in whole or in part has been adopted into British and American hymnals. It is used by the Rev. C. H. Richards, Congregational compiler, in his "Songs



of Christian Praise," 1880. It is an admirable hymn to be read, in private or in public, and the one thing that it has lacked thus far is a suitable popular tune. The following are the first lines of her hymns that have been adopted by a few British hymnals:

1. "Master, where abidest Thou?"
2. "Toss'd with rough winds and faint with fear."

The last was entitled "Consolation in Affliction."

The first lines of additional hymns in her "Three Wakings" that have not come into common use are:

1. "Come and rejoice with me."

The theme is "Joy in Christ."

2. "What makes the dawning of the year?"

Obviously the theme is "The New Year."

3. "Jesus, what once Thou wast."

The theme is "Jesus, the Unchangeable One." It is given in Mrs. Brock's "Children's Hymn-Book," 1881. Its sentiments are best expressed in the last stanza.

"Never further than the (Thy) Cross" relates to Passiontide. It was published in "The Family Treasury" in 1860. It has been adopted into several British hymnals. Its scriptural idea is in Gal. iv. 24, "They that are Christ's have crucified the flesh." Mrs. Charles was evangelical. The cross was one of her favorite themes, especially in the hymns that she translated. Her own sentiments are beautifully and powerfully expressed in her original hymn:

"Never further than Thy Cross;  
Never higher than Thy feet;  
Here earth's precious things are dross;  
Here earth's bitter things grow sweet.

"Gazing thus, our sin we see,  
Learn Thy love while gazing thus—  
Sin, which laid the Cross on Thee,  
Love, which bore the Cross for us.

"Here we learn to serve and give,  
And, rejoicing, self deny;  
Here we gather love to live,  
Here we gather faith to die.

"Symbols of our liberty

And our service here unite;  
Captives by Thy Cross set free,  
Soldiers of Thy Cross, we fight.

"Pressing onward as we can,  
Still to this our hearts must tend—  
Where our earliest hopes began,  
There our last aspirings end."

A curious hymn by Mrs. Charles is an ascription of praise to the Father, the Son, and the Spirit. It is a Trinitarian hymn, and, by devoting one stanza to each person in the Godhead, contains three stanzas. Rev. Charles S. Robinson, D.D., found it upon a slip of paper printed for an anniversary and copied it. He characterizes it as "full of tenderness and dignity" and says that "it would be excellent as an anthem for national thanksgiving." He gives it the heading, "Public Acknowledgment." It was adopted into the "Universalist Hymnal," 1895, entitled "Church Harmonies." It is as follows:

"Praise ye the Father for His loving kindness,  
Tenderly cares He for His loving children;  
Praise Him, ye angels, praise Him in the heavens,

Praise ye Jehovah!

"Praise ye the Savior! great is His compassion;  
Graciously cares He for His chosen people;  
Young men and maidens, ye old men and children,

Praise ye the Savior!

"Praise ye the Spirit! Comforter of Israel,  
Sent of the Father and the Son to bless us;  
Praise ye the Father, Son and Holy Spirit,  
Praise ye the Triune God!"

"The long descent is o'er" is the first line of her hymn entitled "St. Thomas," adapted from her poem, "The Winter Solstice" in her "Songs, New and Old," 1887 (p. 127). Bishop Bickersteth in 1890 said:

"Its thoughts on the shortest day of the year, interwoven with the Apostle St. Thomas struggling from downward steep of doubt into the calm sunlight of faith, will not be forgotten when once suggested by this most helpful hymn."

Translation is not original work, but it is none the less useful. The incor-

poration into English hymnology of translations of Latin hymns has made great progress during the last half century. It was one result of the Oxford Tractarian movement. Mrs. Charles translated from the ancient and modern, the dead and the living languages; from the Latin, the German, and the Swedish. Her translations from the Latin are most numerous. Six of the fourteen chapters in her "Christian Life in Song" are given to the Latin hymns. Taken in connection with their history in the Latin and in hymnology, her translations from the Latin are the most interesting.

A few of her translations have had sufficient history and interest in English to make them worthy of consideration. Her translation of the Easter hymn by Ambrose (340-397) was noteworthy.

"*Ad cœnam Agni providi*" (at the banquet of the Lamb as those prepared). The allusion was to those who on Easter-eve were baptized and clothed in white garments, and admitted to the communion the following day. The chrisom robes (or white robes) were worn from Easter-eve to Low Sunday, because on that day the newly baptized first appeared without the chrisoms, which they had worn every day since their baptism on Easter-eve. The translation by Mrs. Charles appeared in her "Christian Life in Song," 1858, in seven four-line stanzas, and in Schaff's "Christ in Song," 1870. Its first line is

"The supper of the Lamb to share."

The Rev. S. W. Duffield thought that the hymn was "older possibly than Ambrose or Hilary." It became the great sacramental hymn of the eighth or ninth century. Its great merit is "the vigorous and terse way in which the mystical correspondence of the Christian Sacrament to the Jewish Passover, and of our deliverance from the yoke of Satan to the Jewish deliverance from the Egyptian bondage, are worked out."

She also translated the hymn for Sabbath morning by Ambrose (*Æterne rerum conditor*) and the Ambrosian evening hymn: "*Christe, qui lux es et dies.*" The latter was adopted by the Rev. Newman Hall in his "Christ Church Hymnal," for the use of the congregation of Christ Church, Westminster Road, London, 1876, and in several other collections. The first lines of her translations of these two Ambrosian hymns are:

"Eternal Maker of the world."

"Christ, who art both our light and day."

"*Optatus votis omnium*" is the first line of an Ascension hymn, probably of the sixth or seventh century. The translation of it by Mrs. Charles consists of eight four-line stanzas beginning:

"At length the long'd-for joy is given."

The last two stanzas represent the exultation that ensues from an apprehension of the spiritual meaning of the Ascension:

"One common joy this day shall fill  
The hearts of angels and of men;  
To them that Thou art come again,  
To us that Thou art with us still.

"Now, following in the steps He trod,  
'Tis ours to look for Christ from heaven,  
And so to live that it be given  
To rise with Him at last to God."

This translation has been adopted into several hymnals, and is the most widely used of the seven translations of this hymn into English. In the "Hymns and Songs of Praise," New York, 1874,

"O mighty joy to all our race"—

begins with the fifth stanza of her translation.

Mrs. Charles translated four of the hymns of Venantius Fortunatus (530-609), chiefly because they "have been the channels of the devotions of centuries." Three of them honored the cross itself as the instrument of Christ's death, as a sacred symbol, reflecting the glory of the victory which was there won.

The hymn of the "Holy Cross" dates from the latter half of the sixth century and is found in an eleventh-century manuscript in the Bodleian Library. Its first line is:

*"Crux benedicta nitet, Dominus qua carne  
pendit."*

which as translated by Mrs. Charles is,

"The blessed cross shines now to us where  
once the Savior bled."

Her translation has been used in several British hymnals. Surely the cross itself is transfigured in the following stanzas:

"O rich and fruitful branches! O sweet and  
noble Tree!  
What new and precious fruit hangs for the  
world on Thee,

"Whose fragrance breathes the breath of life  
into the silent dead—  
Gives life to those from whom, long since,  
earth's pleasant light had fled!

"No summer heat has power to scorch who  
in thy shadow rest;  
No moonlight chill can harm at night, no  
burning noon molest.

"Planted beside the water-flood, unshaken is  
thy root;  
Thy branch shall never fade, and in all seasons  
be thy fruit.

"For round thine arms entwining is the true  
and living Vine,  
And from that blood-stain'd stem distills the  
new and heavenly wine!"

Mrs. Charles translated portions of the Passiontide hymn of St. Bernard of Clairvaux (1091-1153), which owed its origin to his contemplation of the wounds of Christ on the cross. It was divided into seven parts, relating to the feet, knees, hands, side, breast, heart, and face of the Crucified One. Its uses as a poem were chiefly in private. It suggested one of Paul Gerhardt's finest hymns, with which in the English translation we are familiar:

"O head so full of bruises."

Lauxmann, a German writer, says:

"Bernard's original is powerful and searching, but Gerhardt's hymn is still more powerful and more profound, as re-drawn from the deeper spring of Evangelical, Lutheran Scriptural knowledge and fervency of faith."

Mrs. Charles translated the portions relating to the head and feet of Jesus on the cross:

"Hail, thou head! so bruised and torn."

Her translation has been specially set to music by Sir John Stainer. In the last stanzas of the portion relating to the head, Bernard prayed for the presence of Jesus in his own last hours, and we are reminded by Mrs. Charles that he was present when Aletta had sunk back and died with a similar petition on her lips, and that he had witnessed the calm which the presence of Jesus had shed on the deathbed of Gerard, his brother.

"O Thou who, with veiled face,"

is the first line of her translation of a Passiontide Latin hymn given in a fourteenth-century manuscript, in which it bears the title, "Hours of the Passion of Our Lord Jesus Christ, Compiled from the Prophets and the New Testament by the blessed Pope Urban (1302-1370)." The hours are the first, the third, the sixth, the ninth, and evenside. It is therefore in five parts. An office with this hymn was in use at Halberstadt until the beginning of this century. Mrs. Charles translated the five parts, and her translation was adopted into "A Church of England Hymn-Book" by the Rev. Godfrey Thring (1870). It is No. 169. One stanza contains a petition for holiness and blessedness, which is beautifully expressed:

"Make us so full of love to Thee  
And let our lives so holy be,  
That we may win Thy tranquil rest,  
And in the heavenly land be blest."

The first line of the Latin hymn is:

*"Tu qui velatus facie."*

She translated the battle-song of Gustavus Adolphus of Sweden, who dictated the thoughts which were expressed in three verses of a poem which the Swedish hero adopted as his battle-song. By whom the poetic form of the thoughts was given is uncertain.

One theory is that the diction is that of the chaplain to Adolphus, Dr. Jacob Fabricius; the other, that it was the work of the Rev. Johann Michael Altenburg (1584-1640). The Rev. W. G. Horder, of Bradford, England, a specialist in hymnology, adopts the theory of dictation to the chaplain. The Rev. James Mearns, of Glasgow University, another specialist, and the Rev. Lyman Abbott, D.D., in his "Plymouth Hymnal," 1894, ascribe the authorship to Altenburg, who is said to have written it in Erfurt, on receiving the news of the victory of Leipsic, September 17, 1631. The translation of it from the Swedish by Mrs. Charles, which has been adopted into British and American hymnals, inclusive of some of the latest, is No. 340 in "The Plymouth Hymnal," by Lyman Abbott, D.D., 1894.

"Heu! Heu! mala mundi vita"—

is the first line of an Advent hymn ascribed to the Franciscan, Peter Gonella, of Tortona. It was published at Turin in 1789.

"So, the Day, the Day of life,"

is the first line of the translation of a portion of it, beginning with line 325, which was republished in Dr. Schaff's "Christ in Song" and other collections of sacred poetry. The Rev. W. G. Horder, author of "The Hymn Lover," 1889, says that, so far as he knows, none of the translations of Swedish hymns by Mrs. Charles have passed into English use. There is at least one exception. Her translation of "*Jesum haf i standigt minne*," by Franz Michal Franzen (1772-1847), a Swedish bishop, has been used by the Rev. Charles Robinson, D.D., in several of his compilations (No. 749 in his "New

Laudes Domini"). The first line of the translation, beginning with the second stanza, is:

"Look to Jesus, till, reviving."

Mrs. Charles, therefore, is to be classified and characterized as an author and lover of hymns, a singer and reader of them; as so fond of them that she drew upon the full treasury of the hymns of various languages for her own inspiration and devotion; and for the instruction and help of others. This is as it should be. She who can be, ought to be, one of the sweet singers of Israel; a member of the choir who praise God unceasingly, and a leader of those who must be assisted in their praises, if they are to be participants in the services of song, within the sanctuary. The last sentence of her volume on "The Christian Life in Song" may well be the last of this essay:

"The true and native speech of the church on earth and in heaven is song."

#### IN A HORN;

#### Or, Have Audience-Rooms Proper Acoustic Properties?

By JAMES CLEMENT AMBROSE, EVANSTON, ILL.

My caption is not slang, nor levity, but acoustic sense. That is, upon invitation to write briefly of audience-rooms, I respond that an architectural stone trumpet, tilted upward, the speaker standing within its narrow throat, and 1,000 or 10,000 seated about its widening cavity from his feet to its outer lips, is my ideal of the chamber of ease for speaking and hearing.

The wood-box form of hall is hardly better for the play of articulate thoughts than were the four-cornered bugle for the play of thoughts by note. And the form that is easiest for carriage of musical waves farthest, most kindly invites syllabled breathings to

do likewise—only put a man instead of wind within the cornual thorax. Nor is the quality of the horn injured by proportional enlargement. This of course means wasted space and added outlay. But all perfection flowers amid waste—a thousand weeds to one rose, and multitudes of men “wasted” on the march toward the ideal man. Outlay, too, for perfection in temples is contribution to heathen missions, your most excellent sermon doubling its effectiveness when heard with ease, and no man speaking effectively till he do speak with ease. Sandwiched between echoes, the Gospel feeds no reluctant hearts, nor coaxes them to come again.

But I suppose my ideal will seldom turn to wood and stone till my architect turns lecturer to learn that the front excellence in courts of audience is audience, not good looks. Now he plans to make your outer walls an exclamation point before the world: “What a handsome church! I wonder who’s the architect!” He knows little or nothing of acoustics, nor wants to, only wanting the inside hollow; and he’s helping to keep it so. He sets you up a cruciform tabernacle wherein to worship God and build men, and in it Master, servant, and parishioner are crucified. He points you upward with a wedge of masonry, Gothic apex amid the clouds, and the voice within wanders that way too. He seats the people on a “dead level,” their ears six feet below the lips of the pulpit, the ceiling sixty feet above, and you wonder why your pastor hasn’t voice enough to easily reach you.

Hot air, my friend, goes up; and a warm vocal sound will not creep down the aisle while architecture invites it to fly and perch among the rafters. So our pulpits are full of Gothic sore throat with trying to creep, and our pews in the “pit” are worn thin with trying to hear the voice that’s flown to the attic. Under the audience-room, many churches have social rooms which, thrown together, have almost

the upper square feet of floor; yet your most colloquial tones are fully heard below, above not heard; below you enjoy speaking, above it is a task; below you make converts— hearts meet; above, critics— heads meet. Why so? In the social rooms you stand on the same plane with your listeners, and the low ceiling retains the sound within pleasant reach of them.

But you say you can’t permit an auditorium of cornet curvature. Well, it would vary from “the good old way.” And if it seem too radical in the right direction, compromise and take your sermon and lecture egg-shaped. You may learn that some good thing can come out of Salt Lake City, whose oval Tabernacle has housed 15,000 through fifty years; and the weakest voice at the small end of the egg is audible in all parts. It is vast, but not an angle in it, lines all curved, galleries on all sides, and the ceiling lower than in many temples for a single thousand. Standing at one end, I have conversed in parlor tones with a friend at the opposite extreme. Yet it was then not carpeted or cushioned.

But if you must have a room “on the square,” the speaker, like pussy, “wants a corner,” that the flanking walls may partially trumpet his voice, and the vocal waves glide smoothly along the other walls of the diamond, not butt out their brains against a broad, bare wall at front face. The fan-shaped room, too, with speaker at the handle, if he stand low and the people sit high, is comfortable. It is the easiest housing for summer assembly, yet the rarest—audience all on a concave hillside and speaker at the foot slightly raised.

Indeed, the material elevation of the audience is the speaker’s friendliest aid in further “elevating” them. Curve the rows of sittings, and grade up at least six inches to a tier. In amphitheatrical presence, all who have eyes may hear, for they can see, and sight is servant to the ear. The ele-

vated audience, too, lifts the speaker's chin out of his neck, the natural pose in speaking. I know clergymen who address spots half up the opposite wall simply because speaking down cramps the throat. Song or prayer with face bent upon the pit you think stupid; and speech uttered thus is ditto, as when a manuscript is closely read from the desk. Inspiration is from above, and the speaker not likely to find it looking at his vest-buttons. Standing in the street, converse with a man at the second-story window, and learn that you are much better heard than is he. Try it up the stairway; recall how much easier you hear the same sounds in the room below you than in the chamber above you, and that the huntsman's horn in the valley you best hear on the hilltop. Speaking in assembly amphitheater of 6,000 sittings, I find both animated and conversational speech almost as easy as talking at the fireside. Build even the box-church with pews rising fifteen or twenty feet from altar to entrance, and it will go far toward "reaching the masses." To the indifferent a good chance to see is a pressing invitation; and they who see are most willing to hear. In the service that wearies both pulpit and pew, worship needs the camphor bottle. And the plain old edifice whose sermons have long failed to find ears, may cheaply mend its limping acoustics by running an arched ceiling from just above the speaker's stand to the farther part of its present ceiling.

Again: If you have money and faith in raised pews as helps to hearing, you may learn of the drama and becomingly dedicate to God, *sans* green-room and footlights, a theater that shall charm sinners to come within hearing. Tilting the first floor in this arena of truth, hanging the galleries with every ear in sight of the pulpit, persuading the organ to take second place in the service—chant its praise at your side, standing between the heel-calks of this horseshoe hall, and backed low against a solid wall, you

should be even better understood at the toe-calk than is the buskined actor on the tragic stage: yet his light "asides" commonly reach pit and dome. You may, too, with profit to souls and minds, bestow some scenery before the waiting congregation—sacred themes in art from Palestine and the like, with occasional changes. This were more devotional than to sit gazing at the latest hat or the baldest head. Roundabout add paintings that exalt the thought, tapestries that soften outlines and stop the mouth of echo. Not to worship these creations of genius, but as recognizing the Creator of the genius, and all clean culture—man-building—as within the province of religion. Every piece pendent from the wall, too, helps you to hear.

Of course all this is "innovation;" but innovation for good is one mission of the Gospel. If the "world" has an improvement that will improve religious methods, adopt it. Let Christian place of utterance as cunningly befit the tongues and ears of men as does the playhouse! Wood and stone are most becomingly dedicated to sacred use when they meet a sacred want.

These suggestions are from contact with more than one thousand halls and churches and more than fifty of the Chautauqua assemblies throughout the country. Leaking through upon some building committee, may they germinate the power of ease for some speaker, new pleasure in truth for some audience.

#### Preachers Handicaped.

The article "In an Hour" has in it a good deal of "light and leading." We have known the ministry of many an able preacher to be made a failure by defects in so-called audience-rooms, of which he was unconscious. Anything that comes between the eyes or the ears of preacher and audience, or that cuts the current of magnetism between soul and soul, makes the highest success in the pulpit just so far impossible.

## EDITORIAL SECTION.

## SERMONIC CRITICISM.

## The Knocking Savior.

A FAVORITE text, especially in seasons of revival work, is Revelation iii. 20 :

"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."

It is usual to dwell on the tender, beseeching attitude of the Savior in seeking entrance at the door of the sinner's soul. We have heard very affecting and powerful appeals to sinners, from this point of view. Christ was represented as—

1st. Knocking in many ways :

By the influence of His glorious and beautiful world of nature, commending the goodness of God ;

By the Divine Word with its revelations of life and death, as read in the Bible ;

By the preaching of the Word of Life by His messengers of salvation ;

By the earnest efforts and pleadings of His Church ;

By His special providences, in death and disaster, bringing near the eternal world.

2d. Knocking at manifold doors of the soul :

At the door of the senses, seeking entrance by them all ;

At the door of reason, appealing to the man by the Gospel as the highest and truest reason ;

At the door of imagination, tasking that power to its utmost reach in presenting the possibilities of two worlds ;

At the door of conscience, commanding the man to righteousness and duty, and haling him to judgment for his sins ;

At the door of the heart, appealing to the soul by the infinite love of God in Christ ;

At the door of the will, summoning the man, in his conscious freedom, to make instant choice of heaven and eternal life, as he is hanging over the brink of destruction.

It is doubtless allowable to use the text in this way, by the principle of accommodation ; but it is better to do it with a full understanding of its setting in Scripture and its stricter meaning. In brief—

(1) It should be remembered that the text was originally addressed to saints and not to sinners, and to the saints in the organized church of Laodicea ; and that the door of that church—and not the door of the soul or of a house—was the special door intended.

(2) It should also be noted that Christ's appeal was made first, to the Laodicean Church collectively, calling upon them all to give Him His rightful place ; and, secondly, to any individual in that Church, calling for personal reformation and enforcing individual responsibility,—"If any man hear my voice."

The text is thus a most powerful appeal to any lukewarm church, and also to any individual member who is ready to come out from it and return to his first fervent love.

## EDITORIAL NOTES.

## Professor Sayce as an " Authority."

WE have noticed of late persistent attempts to discredit the writings of Professor A. H. Sayce as an authority in Assyriology and Egyptology. The

attempts have manifestly been inspired by hostility to the Oxford professor's recent attitude toward the rationalistic higher criticism. Some of the latest have been called out by the publication of "The Egypt of the Hebrews," in-

tended as a hand-book for tourists and students. Concerning the attacks on this book, *The Saturday Review* pertinently says:

"We have observed that certain reviewers have handled this book somewhat scurvily on the ground that it contains practically nothing new, and, therefore, is unworthy of Professor Sayce's reputation as an investigator of untraveled paths. But there is little profit even to a hostile critic in finding fault with a book for not being what it expressly disclaims. Undoubtedly the present volume will not enhance Mr. Sayce's reputation for research; but it was not written with any such object. 'It is intended,' says the author, 'to supplement the books already in the hands of tourists and students, and to put before them just that information which either is not readily accessible or else forms part of larger and cumbersome works. The travels of Herodotus in Egypt are followed for the first time in the light of recent discoveries, and the history of the intercourse between the Egyptians and the Jews is brought down to the age of the Roman empire.'"

While not always agreeing with Professor Sayce's conclusions, the writer in *The Saturday Review* sensibly remarks and advises as follows:

"Mr. Sayce does not spend eight months of every year in Egypt to no purpose, nor does he pass his time wholly in his excellent library which forms one of the attractions of his hospitable *dahabiyeh*. . . . He has himself visited, not once, but repeatedly, every place described in his book, and some of the discoveries, especially in regard to Assyrian relations with Egypt and Coptic inscriptions, are associated with his own researches. . . .

"If any one would know the present state of archeological exploration in Egypt, let him pocket his feelings, and read Professor Sayce's extremely useful and interesting little work."

#### Errata.

On p. 148, column 2, in third line from the bottom, "60,000 tons" should doubtless read "6,000 tons," if not rather "660 tons." A correspondent calls attention to the fact that the figures, as they now stand, would require from the vine an annual crop of grapes of more than 600 tons!

On p. 446, column 2, (in article of Professor Jacobus), after line 19, add: "as far as possible from being able to iden-."

On p. 472, column 2, lines 29 and 30 (in Dr. Schaff's article), transpose "Rachel" and "Leah," so as to read: "Leah, representing active life, and Rachel contemplative life."

#### NOTICES OF BOOKS OF HOMILETIC VALUE.

**THE STANDARD HYMNAL FOR GENERAL USE.** Edited by C. C. Converse, LL.D. Funk & Wagnalls Co.: New York, London, and Toronto, 1896. Price 35 cents.

This compact little book of 112 broad pages is the result of an impulse in the right direction. In this handy volume Dr. Converse has attempted to meet the popular demand for a small book. His large knowledge of sacred music and Christian needs, has enabled him to gather up from the grand old hymns and the grand old music that which has stood the test of time, and to add from the popular and new that which promises to win permanent favor. The book brings the church music within the reach—pecuniarily and practically—of all the congregation, and ought to be sold by the hundred thousand copies.

**THE VERBALIST: A Manual Devoted to the Brief Discussion of the Right and the Wrong Use of Words, and to some other Matters of Interest to those who Would Speak and Write with Propriety.** By Alfred Ayres. New York: D. Appleton & Co., 1896. Price \$1.25.

This is a new and greatly enlarged and improved edition of an old and valuable work. We know of nothing else of the kind

at all comparable with it as a manual for the use of ministers and other speakers and writers. The book shows marks of the present tendency to become less dogmatic and more rational in the treatment of questions of style, diction, etc. We would suggest that in the next edition it would be especially helpful, if the author would prepare the way for his criticisms by an introduction stating the principles that should govern such criticisms—somewhat after the introductory statement to "faunt diction," in the "Standard Dictionary." That would enable the user of the manual not only to test the author's judgments, but also to reach his own conclusions independently whenever new questions arise.

**TENDENCIES IN GERMAN THOUGHT.** By J. H. W. Stuckenberg, D.D. Hartford: Student Publishing Company, 1896.

This book gives an admirable bird's-eye view of the tendencies of German thought, philosophical, theological, religious, and social. It would be hard to find another American with Dr. Stuckenberg's qualifications for making clear and graphic for clerical and other intelligent readers this important and fascinating field of investigation and thought.



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