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# THE HOMILETIC REVIEW.

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## REVIEW SECTION.

### I.—THE ATTITUDE OF CHRISTIANITY TOWARD OTHER RELIGIONS.

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The subject proposed in my title is narrow and strictly bounded. I do not set out to discuss in general the relations between Christianity and the ethnic religions—relations of priority, of derivation, of reciprocal influence, of similarity, of intrinsic value, of present prevalence, of probable future spread. These topics have, all of them, their interest and their importance. But they are, all of them, aside from my present purpose. I discuss simply and solely the question of the attitude that Christianity assumes and maintains toward competing religions.

Will the reader kindly observe that it is not the attitude of Christians, but the attitude of Christianity, that I name? And it is not the attitude of Christianity toward the adherents of non-Christian religions, but the attitude of Christianity toward those religions themselves. In passing, I may say that, toward the adherents of non-Christian religions, the attitude of Christianity is an attitude of sympathy, of help, of desire and endeavor to save. Toward the non-Christian religions themselves the attitude of Christianity may be found to be very different.

But what is Christianity? As its name imports, it is the religion of Christ. Where shall we look to find the religion of Christ authoritatively described? If there is any authoritative description of Christianity existing, that description must be found in the collection of writings called the Bible. To the Bible, then, let us go with our question: What is the attitude of Christianity toward other religions?

I say, to the Bible; but, of course, I must mean, in the first instance, to that part of the Bible which is called the New Testament. The New Testament purports to give an account of what Christ and Christ's accredited representatives taught. This, evidently, is Christianity.

We shall not need to enter at all into the question whether the New

Testament report of teaching from Christ and from His apostles on the subject proposed is or is not a trustworthy report. Our subject is not a subject of the higher criticism. Again, we shall not need to consider whether the teaching so given, supposed to be trustworthily reported, is necessarily true teaching or not. But manifestly, if we possess anything really proper to be called Christianity, then that something is what Christ taught, or what He caused to be taught. And if there is obtainable any written report of such teaching worthy of credence, then such report is contained in the writings which go by the name of the New Testament. The simple and single object of the present discussion is an interpretative one ; it is to ascertain what the New Testament report of Christ's teaching and of His apostles' teaching may show to have been their personal attitude toward religions other than that particular religion which they taught.

Perhaps it will tend to clearness if we simply name the possible attitudes which might be held by a religious teacher toward faiths other than his own. First, toward such other faiths such a religious teacher might be frankly hostile ; second, he might be frankly favorable ; third, he might be partly the one and partly the other—that is, liberally, while critically, eclectic ; fourth, he might be neither the one nor the other, but neutral or indifferent ; fifth, he might be quite silent, as if either uninformed or purposely abstinent from expression. These various possibilities respect the conscious and express attitude of the religious teacher toward religions other than his own. Besides this more positive attitude openly declared on his part there would be—a thing not less important—the attitude necessarily implied, though not explicitly announced, in the tone and in the terms of his teaching.

It might at first blush almost appear that, as to Christ Himself, His own attitude was that of determined, absolute silence on the subject. It would not, if such were indeed quite the case, at all follow that, because He was silent, He was therefore indifferent. We should simply be remitted to examining the necessary implications bearing on the point of His doctrine, if such implications there were, before we could rightly settle the question of what His attitude was. But the fact is that Jesus once at least let His attitude toward a religion not His own remarkably appear.

No instance of closer parallel and approach between religion and religion ever, perhaps, occurred than occurred between the religion of the Jews and the religion of the Samaritans. The two religions had the same God, Jehovah ; the same supreme law-giver, Moses ; and, with certain variations of text, the same body of authoritative legislation, the Pentateuch. Yet Jesus, and that in the very act of setting forth what might be called the absolute religion (in other words, religion destitute of every adventitious feature), definitely and aggressively asserted the truth of particular Jewish religious claim in contrast to Samaritan claim, treated, on the contrary, as inadmissible and false, adding, " For salvation is of [from] the Jews." These added words are remarkable words. In the context sur-

rounding and commenting them they can, I submit, be fairly interpreted in no other way than as meaning that the Jews alone, of all peoples, had the true religion, the one only religion that could *save*.

Let it be remembered that there is no question here of the nature, the extent, or the application of the "salvation" of which Jesus speaks. It is not in the least a question to how many or to whom the salvation spoken of flows. It is simply and solely a question whence it issues, from what source. The destination of the salvation may be very wide—may be as wide as the world. It may even, so far as our own immediate purpose is concerned, include every individual soul of the whole human race. But the origin, the fountain-head of the salvation is narrow, it is single. It is, according to Jesus, from the Jews, from the Jews *alone*.

I may quote from M. Renan, writing in his "Life of Jesus," what he says of the universal, the absolute character of the religion set forth briefly in the language of Jesus to the Samaritan woman, speaking especially of this from Jesus, "God is a spirit, and they that worship Him must worship Him in spirit and in truth." "Jesus," M. Renan says, "when He pronounced that word was truly the Son of God. He spoke for the first time the word on which the edifice of the eternal religion shall rest forever. He founded that pure worship, without date, without country, which all exalted souls shall practise till the end of time. Not only on that day was His religion the good religion of humanity, it was the absolute religion; and if other planets have inhabitants endowed with reason and morality, their religion cannot be different from that which Jesus proclaimed at the well of Jacob."

Very noteworthy is it that, in connection with an utterance suited to elicit such praise from such a source, Jesus should have added the challenging clause of claim and exclusion which we are considering, "Salvation is from the Jews." No doubt, in using those words, Jesus had reference to Himself as born a Jew and as being Himself the exclusive personal bringer of the salvation spoken of. This consideration identifies Judaism with Christianity in the only sense of such identification important as bearing on the subject of present discussion. Judaism, as Christ-bringer, is substantially one and the same with Christianity as the express image of Christ.

Consider, it is the author Himself of Christianity that speaks. He speaks in such a manner as, on the one hand, virtually to identify Judaism with Christianity in the chief essential respect—that of constituting a religion able to save—while, on the other hand, in that same chief essential respect distinguishing Judaism from Samaritanism—still more, therefore, from every system of religious doctrine besides—by ascribing to Judaism, Judaism, of course, conceived as Christocentric, as being the chrysalis of Christianity—by ascribing to Judaism so conceived *exclusively* the power to afford salvation. The Author of Christianity, then, in those words of His, substantially adopts Judaism, not, perhaps, in all the incidental fea-

tures of the system, but at least in that feature of it which must be considered to be, theoretically as well as practically, more important than any other—namely, its claim to be quite alone in effective offer of salvation to mankind. If Judaism was narrow and exclusive in this respect, no less narrow and exclusive in the same respect was Christianity. Observe, it is of Judaism, the system, not of the Jews, the professors of that system, that, in thus attributing narrowness equally to Christianity and to it, I now speak. The system of Judaism is contained in the Old Testament Scriptures. To those documents, then, we may go with the same confidence as to the New Testament itself in order to learn what the attitude is of Christianity toward alien religions. Of all religions whatsoever, it may be said comprehensively that their ostensible object, their principal pretension, is one and the same—namely, to be a means of salvation to men. As to all religions except Judaism, Jesus teaches that the pretension is false, for He declares that human salvation is of (from) the Jews, and the force of the language is such as to carry the rigorous inference that He meant from the Jews *alone*. This attitude of His is, of course, an attitude of frank and uncompromising hostility to every religion other than His own—that is, other than Christianity.

But now, having, at least in part, settled this point, let us make a needed distinction. It does not follow that because, according to Christ, the non-Christian religions are false in their principal claim—the claim of trustworthily offering salvation to men—they are, therefore, according to Him, false also in every particular of their teaching. On the contrary, if, for example, we find Buddhism inculcating truthfulness as a universal obligation upon men, why, evidently the fact that Buddhism is, according to Christ, a fallacious offer of human salvation, does not make false its exhortations against lying. Such exhortations are, in the abstract, just as valid in Buddhism as they are in Christianity. Truth is truth wherever it is found. And undoubtedly the ethnic religions—most of them, if not all—would be found to contain recognitions of important ethical truth. It would be the purest bigotry to deny this.

But to admit it does not necessarily lead us so far as some seem to suppose; for while truth is, absolutely and in itself, indestructible and unalterable, by whomsoever uttered and wheresoever found, truth yet may be so uttered and so *placed* as to have the effect, not of truth, but of falsehood. “Thou shalt not lie” is a sound and excellent precept—that is to say, a valuable truth put into imperative form. This precept is common to Buddhism with Christianity; and, abstractly considered, it is as wholesome in the one system as in the other. Considered, however, not abstractly, but concretely and in relation to its context in the two systems respectively, the case is very different. Buddhism says, “Thou shalt not lie,” and it then proceeds to define a lie as follows (I quote now the exact words of the Buddhist document as given in the translation of R. Spence Hardy, universally confessed to be a competent, careful, conscientious scholar):

“ Four things are necessary to constitute a lie : 1. There must be the utterance of the thing that is not. 2. There must be the knowledge that it is not. 3. There must be some endeavor to prevent the person addressed from learning the truth. 4. *There must be the discovery by the person deceived that what has been told him is not true.*”

I venture to italicize this fourth and last particular. I ask every reader very carefully to consider it :

“ There must be the discovery by the person deceived that what has been told him is not true.”

I beg to have it distinctly observed that I do not ascribe the words foregoing to Buddha. Just what Buddha taught no one now knows. Hundreds of years elapsed after his death before any attempt was made to put his teaching into written form. To Buddhism, not to Buddha, I credit the instruction on the subject of lying to which I invite your attention ; to Buddhism as the system now actually exists where it is considered to have maintained itself purest—namely, in the island of Ceylon. Will my readers attend to this Buddhist ethical instruction once more ? In order that there be a lie—

“ There must be the discovery by the person deceived that what has been told him is not true.”

Let me repeat that I thus transfer the exact words of Mr. R. Spence Hardy, given by him, without note or comment, in his “ Manual of Buddhism,” page 486, substantially a body of mere strict translation from the purest text obtainable of the accepted books of Buddhism. Mr. Hardy, I may add, is an authority on his subject, always quoted from with unquestioning confidence by those whose names stand highest for character and scholarship among specialists in Oriental literature.

I have sincerely exercised my utmost ingenuity *in vain* to find some other than the obvious way of understanding the Buddhist statement submitted—some way that would relieve it of its apparent ethical monstrosity. I say it under correction, but apparently we find in the ethics of Buddhism the wholesome prohibition of lying, accompanied with the explanation that if, however, one lies successfully enough not to get found out by the person lied to, one does not lie at all.

I thus offer an illustration of the manner in which it is quite possible so to teach the truth as to make the truth itself minister to falsehood. The ethical truth implied in the precept against lying—namely, the truth that lying is wrong, is in Buddhism related to the falsehood that successful lying is not lying in such a way that the precept with its accompaniment becomes rather a challenger to skill in the liar's art than a deterrent from the liar's sin.

If space were allowed me for the purpose I could easily show that the further capital precept in Buddhist ethics which forbids the taking of life is similarly made void, nay, absolutely, vitally, vicious and mischievous,

by casuistic explanations and conditions accompanying the sacred text where it occurs.\*

I have digressed into the foregoing particular illustration of what seems to be the real quality of Buddhist ethics for the reason that Buddhism is, by general consent, high, perhaps even highest, in ethical reach, among all the religions that might be supposed to compete with Christianity. There is a current disposition in the Christian world to give this religious faith quite its full due of appreciation and respect. From such a measure of regard it would be contrary to the spirit of Christianity to detract anything or to begrudge anything. But truth is a more sacred interest still than is mere complaisance. Let us hold by truth, and then let us hold by the truth in a spirit of love and good-will—of love and good-will not toward error, but toward the erring. The question is not now, let us remember, of attitude toward persons, but of attitude toward a thing—that is, a system of religion; and it is not of *our* attitude toward even a thing, it is of the attitude of Christianity toward that thing. I simply ask of those who know Christianity, What *must* be the attitude of Christianity toward a religious system which teaches what it seems to be clear that Buddhism teaches on the subject of lying? *Can* that attitude be other than one of uncompromising hostility to truth? For the system, is it not ever such as may be found to be one or two of the essential, the characteristic features of the system? And the question is not of the attitude of Christianity toward this particular thing or that particular thing which may be good and true in a given religious system, but of the attitude of Christianity toward the *system as a whole*. And that religious system is by Christianity condemned *as a whole* which, on a point fundamental, pivotal, like that of truth-telling, teaches—by inevitably suggested inference teaches—that you may lie if only you will take successful care not to get found out by the person you lie to.

I was shut up to the present line of argument as to Buddhism for the obvious reason that Christianity, whether in its Old Testament or in its New Testament form, never came into any historic contact with that ancient Indian faith, and therefore never found occasion to say anything expressly in the way of revealing its own attitude toward an Eastern religious system which of late has occupied to such a degree the attention of the West. The line of argument, however, to which I have thus felt myself driven in speaking of Buddhism, is so completely conclusive for every other religion as well, that recourse to any different demonstration might safely be dispensed with. If the best of the ethnic religions thus fails at a crucial ethical point to meet the commendation of Christianity, much more might be expected to fail religions confessedly inferior.

But Christianity, in its Old Testament form, came into close contact with a considerable number of the various dominant religions of the an-

\* Readers may find this point, with others, set forth with illustrations in the writer's little volume, "Edwin Arnold as Poetizer and as Paganizer."—EDS. HOMILETIC REVIEW.



cient world. To say that its attitude toward all these was hostile, implacably hostile, is to understate the fact. The fact is, that the one unifying principle that reduces to order and evolution the history recorded in the Old Testament is the principle that it was a history divinely directed to the effacement in the Jewish mind of every vestige of faith in any religion save the Jewish—that is, substantially, essentially, the Christian religion. This is the one brand, the one legend that no reader of the Old Testament can fail to see, for it is water-lined conspicuously, inextricably into the texture of the volume through all its books, from the beginning to the end. The religion of the Egyptians, the religions of the Phœnicians, the Syrians, the Assyrians, the Chaldeans, the Persians, they were one and all, and all equally and all inexorably faced by Judaism—that is, by Christianity in its ancient form ; faced and condemned—no hesitation, no reservation, no qualification, no exception, no complaisance, no quarter shown of any kind. I am speaking now, let it be remembered, of the religions mentioned, not of the persons who professed those religions.

Again, it would be easy, if space allowed, to show, by calm, colorless portrayal of what these various religions essentially were in their ethical teaching and in their ethical tendency—in their accomplished ethical *effect*, no less—that Christianity must necessarily—that religion being ethically what, as exhibited in its canonical documents it confessedly is—must necessarily, I say, being such, take an attitude of utterly implacable, of remorselessly mortal, hostility to those religions, the living religions and the dead, one and all alike. But, as I have said, that hostility is not left to be an inference, however inevitable ; it is openly, continuously, multitudinously, with every conceivable energy of eloquence in speech, with every impressive demonstration of historical act, declared, displayed, enforced.

This, however, which no one, I suppose, will deny or doubt, relates to the Old Testament form of Christianity. Did not the New Testament form introduce a different spirit, or, at least, adopt a different method—a method of more toleration, of more liberal willingness to discriminate and to recognize the good and the true that was to be found diffused in the midst of the false and the bad ? Such seems to be the view of some Christians. Is it a true view ?

The question thus raised is not a question of what ought to have been the attitude of Christianity toward the ethnic religions, but of what, in point of fact, that attitude actually was. It is not a question of what the new spirit of our time, the spirit of this closing nineteenth Christian century, demands ; it is strictly a question of what is demanded by a just interpretation of certain unchangeable documents descended to us from near about the beginning of the era called Christian. What does the New Testament, fairly understood, teach us as to the attitude of Christ and His apostles toward the non-Christian faiths ? That now is our narrowest question.

We have already sought to draw out the necessary implication bearing

on our subject contained in those famous words of Christ to the woman of Samaria. We have found that implication to be an exclusive claim for Christianity (Christianity then still subsisting in the form of Judaism, therefore much more for Christianity in its later, its fulfilled, its final form)—an exclusive claim, I say, for Christianity to be the trustworthy offerer of salvation to mankind. With his pregnant choice of word, Jesus, that weary Syrian noon, touched, in His easy, simple, infallible way upon a thing that is fundamental, central in religion, any religion, all religion—namely, its undertaking to *save*. Whatever religion fallaciously offers to save is, unless I have misunderstood Him, according to Jesus, a false religion. However much truth a given religion may incidentally involve, if its essential offer is a fallacious offer, then, by this rule, though it may not be wholly false, it is yet false *as a whole*, since its whole value is fairly measured by its value in that, its essential part. The only religion that can be accounted true is the religion that can trustworthily offer to save. That religion is, according to Jesus, the religion that springs out from among the Jews, which religion, whether or not it be also Judaism, is of course, at any rate, Christianity.

It seemed desirable to pay what may have seemed to some disproportionate attention to the words of Jesus, spoken at Jacob's Well, for the twofold reason that, first, here was a case, perhaps unique, of express contrast drawn by Him between His own and a particular competing religion; and, secondly, those words of His assumed the true, the essential Judaism, Judaism independent of form, of ritual, to be identical with Christianity. But we are far, very far, from being limited to that one instance of the teaching of Jesus when we seek to know His mind on the important subject which we are considering. The hostile attitude of Jesus toward any and every offer other than His own to save is to be recognized in many supremely self-asserting, universally exclusive sayings of His—sayings so many, indeed, that it would half absorb my allotment of space merely to quote them all.

“No man cometh unto the father” (that is, no man is saved) “but by Me.” “I am the bread of life.” “If any man thirst, let him come unto Me and drink.” “I am the light of the world.” “I am the door of the sheep; all that came before Me are thieves and robbers.” “I am the door; by Me, if any man enter in, he shall be saved.”

Such are a few specimens of the expressions from Jesus' own lips, of sole, of exclusive claim to be Himself alone the Saviour of men.

It may be answered, “But Jesus also said, ‘I, if I be lifted up, will draw all men unto Me;’ and we are thence warranted in believing, of many souls involved in alien religions, that, drawn, consciously or unconsciously, to Jesus, they are saved, notwithstanding the misfortune of their religious environment.”

To this, of course, I agree. I am grateful that such seems, indeed, to be the teaching of Christianity. I simply ask to have it borne steadily in

mind that it is not at all the *extension* of the benefits flowing from the exclusive power of Jesus to save that we are at present discussing ; but strictly this question, Does Christianity recognize any share of saving efficacy as inhering in the non-Christian religions ? In other words, Is it anywhere in Scripture represented that Jesus chooses to exert His saving power in some degree, greater or less, *through* religions not His own ? If there is any hint, any shadow of hint, in the Bible, Old Testament or New, looking in the direction of the answer "yes" to that question, why, I confess I never have found it. Hints, however, far from shadowy I have found, and in abundance, to the contrary.

I feel the need of begging to have it observed that what I say in this paper is not to be misunderstood as undertaking, on behalf of Christianity, to derogate anything whatever from the merit of individual men among the nations who have risen to great ethical heights without aid from historic Christianity in either its New Testament or its Old Testament form. I should like to name among these the sweet and gentle tradition of that Indian prince whom we Westerns best know by his title of Buddha ; the comparatively pure, aspiring spirit of Persian Zoroaster ; the strict, practical moralist, Confucius, of the Chinese ; the classic Athenian Socrates ; the Roman Marcus Aurelius, far less justly renowned as emperor of the world than as author of his noble reflections or maxims. I offer only a suggestive, not an exhaustive list. But it is not at all of persons, either the mass or the exceptions, that I task myself here to speak. I am considering only the attitude assumed by Christianity toward the non-Christian religions.

Let us advance from weighing the immediate utterances of Jesus to take some account of the utterances of those upon whom, as His representatives, Jesus, according to the New Testament, conferred the right to speak with an authority equal to His own.

Olympianism—if I may use such a word to describe a certain otherwise nondescript polytheistic idolatry—Olympianism, Greek and Roman and Græco-Roman, Olympianism subsisting unmixed, or variously mixed with elements imported from the religions of the East, presented the principal historic contact for Christianity with alien religious faiths. What attitude did Christianity assume toward Olympianism ?

On Mars' Hill, in Athens, the Apostle Paul delivered a discourse which is sometimes regarded as answering this question, and answering it in a sense more or less favorable to polytheism. This view of that memorable discourse seems to me not tenable. Indeed, the resort to that utterance of Paul's is one not, as I think, proper to be made in quest of his sentiments on the subject now under discussion. What he said on Mars' Hill should be studied as an illustration of his method in approach to men involved in error rather than as a revelation of his inmost thought and feeling in regard to that particular error in which he found his Athenian auditors involved. Paul disclosed himself truly as far as he went, but he did not disclose

himself fully that day. He sought a hearing, and he partly succeeded in finding it. It is probable that he would wholly have failed had he spoken out to the Areopagites in the manner in which he spoke out to Christian disciples. It is to his outspoken declarations of opinion and feeling that we should go to learn his true attitude toward Olympianism. We there find him saying, without reserve, without bated breath :

“Wherefore, my beloved, flee from idolatry. . . . The things which the Gentiles sacrifice they sacrifice to devils, and not to God ; and I would not that ye should have communion with devils. Ye cannot drink the cup of the Lord and the cup of devils ; ye cannot partake of the table of the Lord and of the table of devils. Or do we provoke the Lord to jealousy ? Are we stronger than He ?”

I have thus quoted from Paul’s first letter to the Corinthians. That word “jealousy” is a key word here. It is the self-same Old Testament word, and the word, as Paul resumes it, is full, almost to bursting, with the authentic Old Testament spirit. God is a jealous God—that is to say, the Hebrew God, the Christian God, is jealous of His sole prerogative ; He will *share* it with none.

An expression of this jealousy—jealousy accompanied, it must be confessed, in the particular case about to be referred to, with heavy, with damning inculpation of persons as well as things—occurs in the first chapter of Paul’s Epistle to the Romans. Speaking of the adherents generally of the Gentile religions, he uses this language :

“Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things.”

“Man,” “bird,” “beast,” “reptile”—these four specifications, in their ladder of descent, seem to indicate every different form of Gentile religion with which Christianity, ancient or modern, came into historic contact. The consequences penally visited by the offended, jealous God of Hebrew and of Christian for such degradation of the innate worshipping instinct, such profanation of the ideal once pure in human hearts, of God the incorruptible, are described by Paul in words whose mordant, flagrant, caustic, branding power has made them famous and familiar :

“Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves ; for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever. Amen.”

I arrest the quotation unfinished. The remainder of the passage descends into particulars of blame well known, and well known to be truly charged against the ancient pagan world. No hint of exception here in favor of points defectively good, or at least not so bad, in the religions condemned ; no qualification, no mitigation of sentences suggested. Everything heavy-shotted, point-blank denunciation. No idea admitted of there being in some cases true and acceptable worship hidden away, disguised and uncon-

scious, under false forms. No possibility glanced at of there being a silent distinction made by some idolaters, if made only by a very few discerning among them, between the idol served and the one incorruptible, jealous God as meant by such exceptional idolaters to be merely symbolized in the idol ostensibly worshipped by them. Reserve none on behalf of certain initiated, illuminated souls seeking and finding purer religion in esoteric "mysteries" that were shut out from the profane vulgar. Nay, it was, as I suppose, with definite reference to just such pretentious sacred secrets, that elsewhere Paul writes, "Have no fellowship with the unfruitful works of darkness, but rather even reprove them; for the things which are done by them in secret it is a shame even to speak of." Christianity leaves open *no* loophole of escape for the judged and reprobate anti-Christian religions with which it comes into contact. It shows instead only indiscriminate damnation leaping out like forked lightning from the presence of the Lord and from the glory of His power upon those incorrigibly guilty of the sin referred to, the sin of worship paid to gods other than God. There is no pleasing alleviation anywhere introduced in the way of assurance, or even of possible hope, that a benign God—here spoken dreadfully of only under His complementary attribute of unappeasable jealousy—that a benign God will graciously receive into His ear the ascriptions formally given to another as virtually, though misconceivingly, intended for Himself. That idea, whether just or not, at least is not scriptural. It is, indeed, intensely anti-scriptural, therefore anti-Christian. Christianity does not deserve the praise of any such liberality. As concerns the sole, the exclusive, the incommunicable prerogatives of God, Christianity is, let it be frankly admitted, a narrow, a strict, a severe, a jealous religion. Socrates dying may have been forgiven his proposal of a cock to be offered in sacrifice to Æsculapius; but Christianity, the Christianity of the Bible, gives us no shadow of reason for supposing that such idolatrous act on his part was translated by God into worship acceptable to Himself.

It is much if a religion such as the Bible thus teaches Christianity to be leaves us any chance at all for entertaining hope concerning those remaining to the last involved in the prevalence of false religion surrounding them. But chance there seems indeed to be of hope justified by Christianity for some among these unfortunate children of men. Peter, the man who, "filled with the Holy Ghost," said, concerning Jesus, "In none other is there salvation; for neither is there any other name under heaven that is given among men wherein we must be saved"—the straitened Peter, the one apostle, perhaps, most inclined to be unalterably Jewish, he it was who, having been thereto specially instructed, also said:

"Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is acceptable to Him."

To fear God, first, and then also to work righteousness—these are the traits characterizing ever and everywhere the man acceptable to God. But

evidently to fear God is not, in the idea of Christianity, to worship another than He. It will accordingly be in degree as a man *escapes* the ethnic religion dominant about him and rises from it—not by means of it, but in spite of it—into the transcending element of the *true* divine worship, that that man will be acceptable to God—in other words, in degree as he ceases to misdirect, and begins to direct aright, the indestructible Godward instinct in him—that indestructible Godward instinct which it is, and not the depraved indulgence of it, that Paul on Mars' Hill recognized in the form of appeal that he adopted to the idolatrous Athenians.

Of any ethnic religion, therefore, can it be said that it is a true religion, only not perfect? Christianity nowhere either expresses or implies the answer "Yes." Christianity speaks words of undefined, unlimited hope concerning those—some of those—who shall never have heard of Christ. These words Christians, of course, will hold and cherish according to their inestimable value. But let us not mistake them as intended to bear any relation whatever to the erring *religions* of mankind. Those religions the Bible never represents as pathetic and partly successful gropings after God. They are one and all represented as gropings downward, not gropings upward. According to Christianity, they hinder, they do not help. Their adherents' hold on them is like the blind grasping of drowning men on roots or rocks that only tend to keep them to the bottom of the river. The *truth* that is in the false religion may help; but it will be the truth, not the false religion. According to Christianity, the false religion exerts all its force to choke and to kill the truth that is in it. Hence the historic degeneration represented in the first chapter of Romans as affecting false religions in general. If they were upward reachings they would grow better and better. If, as Paul teaches, they in fact grow worse and worse, it must be because they are downward reachings. The indestructible instinct to worship, *that* is in itself a saving power. Carefully guarded, carefully cultivated, it may even save. But the worshipping instinct misused or disused—that is, depraved to idolatry or extinguished in atheism, "held down," as Paul graphically expresses it, is in swift process of becoming an irresistible destroying power; the light that is in the soul turns swiftly into darkness. The instinct to worship lifts Godward. The misuse of that instinct, its abuse in idolatry, its disuse in atheism, is evil, only evil, and that continually. Men need to be saved *from* false religion; they are in no way of being saved *by* false religion. Such, at least, is the teaching of Christianity.

The attitude, therefore, of Christianity toward religions other than itself is an attitude of universal absolute, eternal, unappeasable hostility; while toward all men everywhere, the adherents of false religions by no means excepted, its attitude is an attitude of grace, mercy, peace, for whosoever *will*. How many may be found that *will* is a problem which Christianity leaves unsolved. Most welcome hints and suggestions, however, it affords, encouraging Christians joyfully and gratefully to entertain on behalf of the

erring that relieved and sympathetic sentiment which the poet has taught us to call "the larger hope."

## II.—OUR TRINITARIAN PRAYERS.

BY ROBERT BALGARNIE, D.D., BISHOP-AUCKLAND, ENGLAND.

"As he" (the Trinitarian worshipper) "directs his prayers, now to one" (person of the Trinity), "now to another, they sit apart within his faith; and his awe, his aspiration, his affection, flow into no living unity."—*Dr. James Martineau*.\*

Thus justly and incisively Dr. Martineau puts his finger upon a weak point of our devotions. He acquits us of Tritheism, and fairly enough explains to his co-religionists our standpoint as Trinitarians, yet his charge against us of thought-confusion in our worship is unquestionably true. In our anxiety to be orthodox we have come to acquire a habit of thought and expression in public prayer that can hardly be described as either rational or scriptural. If we closely analyze our mental vision in addressing the Deity, we seem to have three divine beings before our spiritual eye instead of one. We conjure up a misty conception of three celestial thrones, one occupied by the Father, another by the Son, and the third by the Holy Ghost. We address the first in the name of the second, imploring, as we do so, the aid and influence of the third. In the venerable Litany of the English Church an appeal is made for mercy to "God the Father of heaven;" this is followed in similar terms by prayer to the Son as Redeemer of the world; then succeeds a like petition to the Holy Spirit; after which comes the adoration of the Trinity; the prayer concludes with earnest supplication to the Son as Lord.†

Who is the central object of worship in this prayer for mercy? If we scrutinize our inner consciousness while offering it we must frankly acknowledge that there is "no living unity." Our thought seems to wander in the presence chamber from Father to Son, and from Son to the Blessed Spirit; we localize their thrones by habit, we appeal to each consecutively, but with no unified conception in our minds of one divine image and likeness—one conceivable and approachable form, in whom the fullness of the Godhead is embodied; one whom we can worship with all reverence and affection in spirit face to face.

It does not help us out of our difficulty here to return to the dreary controversies of the early Church. Origen, Clement, Irenæus, Tertullian, and others were confronted in their times by theories of the Godhead and ten-

\* *The Christian Reformer*, February, 1886.

† In striking contrast with the English Litany stand the Public Prayers of the Church of Scotland, which are addressed exclusively to the Father (*v. Directory*). This is unity indeed, but the unity desiderated by the Unitarian.

dencies of religious thought utterly unlike those that beset us; and the conclusions they arrived at were only satisfactory when viewed in relation to the Gnostic and other heresies of their age. Like ancient ships of the Levant, they were built and shaped for other seas than ours.

Neither does the Unitarian sword cut the Gordian knot. As Dr. Martineau has shown in his second volume of "Addresses," his own co-worshippers are not altogether unbeset with difficulties. Putting names aside and concentrating our thoughts on realities, he frankly admits:

"The Father, in the sense which I have endeavored to explain, *is really absent from the Unitarian creed*. . . . Did Trinitarians perceive this, they would be less disposed to charge us with believing in only a cold, distant, and awful God. . . . Tell them that the object of our belief is their *second person*, not their first, and they will feel how false is the accusation; for it is precisely around Him, as the very centre and solar glory of their faith, that all their trust and reverence move, and in Him that their affections burn and glow. If it is in Him that we also put our faith, though under another name, then we are at one with all Christendom in the very focus and fervor of its religious life." \*

There are some misconceptions that have to be cleared away before the chief point of this thesis can be dealt with.

1. We have been taught—taught wrongly—to regard Jehovah of Old Testament scripture as "the Father," the first person of the glorious Trinity. In spite of New Testament teaching to the contrary, this vital error, I fancy, is almost universally prevalent. Although we are expressly informed that "all things," without exception, "were made" by the co-eternal Son, we still attribute the creation of the world and the introduction of man to the act of the Father, and constantly distinguish in our prayers between God the Creator and Christ the Redeemer of the world. Although Moses heard God's voice at the bush, and saw Him at the mountain face to face, and we are told that no man hath ever seen or heard the Father, we continue to think of the Father—not the Son—as the "covenant God of Israel." Although JEHOVAH SABAOTH, seen and worshipped by Isaiah in the temple, in the vision that effected his conversion and gave him the call to the prophetic office, † is described in the Fourth Gospel as Christ the Son—then anticipating His incarnation‡—we still think of and address the Father as the occupant of the mercy-seat when we kneel, as Isaiah did, in confession and prayer for forgiveness. And although we know that "the Father judgeth no man, but hath committed all judgment unto the Son, that all should honor Him even as they honor the Father," we cannot apparently divest our minds of the thought that it is the Father who "will bring every work into judgment." The Old Testament "Jehovah" has thus become to us "the Father of heaven" in our prayers. This is the *genesis* of our error. It is in following this false light that we have been led into confusion of thought in prayer.

\* "A Way out of the Trinitarian Controversy."

† Isaiah vi.

‡ John xii, 41.



2. Even New Testament Scripture is often popularly misread on this subject. We are distinctly told in the Gospels, *e.g.*, to attribute the birth of Christ to the power of the Holy Ghost, and that He should "therefore be called the Son of God;" yet the voices from heaven that acknowledged Him as the "Only Begotten and Well Beloved" at His baptism, on Hermas at His transfiguration, and at His passion are supposed to be the utterances of the first person of the Trinity and not of the third.

We also, being regenerated, are, in another sense, "born of the Spirit;" we are the children of the Holy Ghost; in strictest theological doctrine it is the third person of the Trinity, not the first, who has begotten us by the incorruptible seed and made us "sons and daughters of the Lord Almighty." Is it not, therefore, of Him our Lord speaks when He says, "I ascend unto My Father and your Father; to My God and your God"? "Our Father in heaven" is God, the Holy Ghost.

3. Our space here will not permit examination of those passages in St. John's Gospel where our Lord, in His conscious humanity, speaks of His relationship to His Father; yet most, if not all, are capable of being understood of God the Spirit. "I am in the Father, and the Father in Me"—the indwelling God is the Holy Spirit. "We will come and take up our abode with Him." "No man can come unto Me except my Father, who hath sent Me, draw him." Conversion is the work of the Holy Ghost. But we are already prepossessed of the idea that the reference is to the first person of the Trinity, and thereby miss possibly the point, power, and beauty of the allusion.

4. The imagery of the Epistle to the Hebrews, in which our Lord is represented as our Great High Priest seated at His Father's right hand in the heavens, there making continual intercession for us, although a divinely inspired truth and of priceless value to our faith, is nevertheless answerable for not a few of these human misconceptions. We cannot isolate and separate our Lord's humanity as if it stood apart from his Deity. It was the Deity *within Him* that was propitiated and reconciled to us by the priestly sacrifices of His humanity. It was on the altar of His Deity which was "greater than, and sanctified the gift," that He offered the sacrifice of His human nature, and so made peace between God and man.

They tell in Greek legend of a wounded warrior who held aloft his maimed arm before the judges of his country in silent yet eloquent appeal for the life of his son, a prisoner at their tribunal. The plea was allowed, and the youth was spared. So the "wound prints" of our Lord's humanity make silent but effectual intercession for us. But the nail-pierced hands are now outstretched *to us*, and through them "*God in Christ*" appeals to us to become reconciled to Him.

5. It may be thought to militate against the ascription of Fatherhood to the Holy Spirit that He was "sent" as the "Comforter" at Pentecost, and "proceedeth from *the Father* and the Son."\* "I will pray the Fa-

\* *Flitoe*, not in Greek text of Eastern Creed.—*Bishop Westcott*, "*The Historic Faith*," p. 199.

ther, and He will give you *another Comforter*, that He may abide with you forever, even the Spirit of truth. . . . I will not leave you comfortless (*ὀρφανούς*), I will come to you." \*

Were these promises exhausted in the outpouring of the Spirit? Was He the *other Advocate*? Was He waiting for His advent till the Saviour's departure? Was it impossible for Him to come while Jesus remained on earth? Had He not been in the world from the beginning? † What mean the words "I will not leave orphans, I will come to you"? Is there not something here that we, with our many prepossessions, have overlooked? Was there not something in the divine constitution of our Lord's personality that only required a spiritualized and glorified body to reveal its omnipresent attributes and its omnipotent love? Did not the Holy Ghost descend on Jesus at His baptism and *remain* on Him, thus enshrining itself in His human spirit, and becoming embodied in His humanity? Was it not *This* that "baptized" the disciples and the first converts at Pentecost, enabling them thenceforth to manifest and exemplify the Spirit of Christ? God hath sent forth *the Spirit of His Son* into your hearts, crying, "Abba, Father." ‡

(a) Peter has explained the phenomena of Pentecost as the fulfilment of Joel's prediction: "I will pour out My Spirit upon all flesh, and your sons and daughters shall prophesy." But Joel's prediction was the promise of *Jehovah*, the second person of the glorious Trinity. It was *His* Spirit, therefore, that "fell" upon the Church at Jerusalem, making all men confess that "the Lord was among them of a truth." The Father-Spirit had been in the world from the beginning.

(b) "I will not leave you comfortless; I will come to you." That Christ fulfilled His pledge, and "after a little while" returned in spirit to His own is the unequivocal testimony of the early Church. Wherever two or three met together in His name there He was in their midst. When they preached "the power of the Lord was present to heal." No one might say, "Who shall ascend into heaven to bring Christ down from above?" Saul of Tarsus saw and heard Him on the way to Damascus; John in Patmos; Peter at Cæsarea; Stephen at his martyrdom: "*the Spirit of the Lord* caught away Philip" at Gaza; "*Domine quo vadis?*" And Chrysostom's renown as a preacher commenced with the day when his half empty church was filled by Christ and His angels. "Lo, I am with you always, even to the end of the world."

And is not this the hope and joy of the Church of all ages—that Christ is with us? that our living Lord is in the midst of us? that He still walks in the midst of the lampstands? and that "whosoever shall call upon Him shall be saved"?

What constitutes revival times but a sense of His presence? Why is

\* John xiv. 16-22.

† *The Expositor*, November, p. 368.

‡ "That imparted spirit acts upon us as the agent of one who is still truly human. He is 'the spirit of Jesus'" (Acts xvi. 7).—Canon Mason, "*The Faith of the Gospel*."

He the subject of revival hymns and the object of revival prayers but because it pleases God at such seasons "to reveal His Son in us" and "the light of the knowledge of His glory in the face of Jesus Christ" ?

(c) The third person of the blessed Trinity is not "sent," does not "proceed;" He fills immensity with His presence. Like the light and air of heaven, He pervades the universe. Like the ocean waters that cover the basins of the seas, the gulfs, the bays, the creeks, the inlets—nay, every little crevice and shell along the shore, "He filleth all in all." "In Him we live, and move, and have our being."

The argument against the Fatherhood of the Spirit, therefore, is not quite conclusive.

*(To be continued.)*

### III.—EMOTION IN RELIGION.

BY REV. WILLIAM C. SCHAEFFER, PH.D., HUNTINGDON, PA.

THE object of the following paper is to inquire into the place of emotion in religion, to note some of the abuses to which the emotions have been put in Christian work, and to ascertain how they may be awakened so as to be conducive to the greatest amount of good in the Christian life.

Do the emotions have a legitimate place in the Christian religion? There scarcely can be any difference of opinion. Christianity is a life. It touches every part of our being. It brings redemption not only to some but to all our powers. It quickens into new energy our whole life. Every part is made new and sanctified for a new service. Even the body is to be glorified. The intellect is to be enlightened. The will is to be sanctified and endowed with powers from on high. And why should it not be so with the emotions? They perform an important function in our natural life, and can do no less in the true Christian life.

What is that function?

The question must be studied from the standpoint of psychology. We must know what function the emotions perform in the natural life, before we can be ready to define their place in the Christian life and in Christian activity.

In one sense we may say that emotion has its end in itself. It is one of the faculties characteristic of man, and as such it adds a distinctive element to human life. Without it our life would be shorn of its interest and happiness. There is nothing in knowledge or activity that could give us pleasure if it were not for this faculty.

But just as pleasure is not the supreme end of life, so is the faculty by which we experience pleasure not supreme; it must be subordinate to an end beyond itself. There is a regal faculty of the mind to which all the rest are subordinate, just as there is one supreme end of virtuous action to which all other ends must be held in subjection. This regal faculty is the

will. It is that which forms the character, expresses the person, and shapes the immortal destiny of man. As is the will, so is the character ; as is the character, so is the person ; and as is the person, so is the immortal destiny of the man.

The other faculties, therefore, find their proper end only as they are subservient to the will. "No form of cognition," says Dr. Hickok, "is ultimate, and knowing is itself in the interest of a further end. What we come to know affects us agreeably or disagreeably, and our intelligent capability takes nothing which does not quicken under it some pleased or displeased feeling." The intellect, "separate from this susceptibility, would be but a sluggish, moribund faculty, fruitless and worthless in its own solitude." The same may be said of emotion. It also is in the interest of a farther end. Aroused by the intellect, it becomes a motive spring, prompting the will to action. It may, indeed, be exercised in the form of pure sentiment ; but where the sentiment is not translated into action, it becomes sickly and detrimental to the life, and introduces chaos and disorganization into the being.

Let us clearly notice this point, for it contains the principle, in accordance with which we must determine the value of much of the emotional in our religious exercises. *Emotion should be a motive spring to action, and where it is aroused for other purposes it reacts to the detriment of our being.* An illustration of this fact may be found in the constant reader of fiction. He reads, let us say, stories in which human misery is constantly portrayed. His sympathies are aroused, and he weeps over the distresses of his imaginary heroes ; but there is nothing to call forth any *active* sympathy on his part. He cannot perform any deeds of charity toward the imaginary sufferer. The result is that while he becomes accustomed to the idea of suffering in his fellow-men, he does not form the habit of benevolence ; and hence soon he will be able to see real suffering, and neither feel pity for the sufferer nor any prompting to relieve his misery. His novel aroused his emotions, but there was no opportunity for translating them into action ; hence he lost the capability of feeling pity when the real case of suffering presented itself ; and his last state was worse than the first. The emotions, by not subserving any end beyond themselves, became callous, and hence failed to respond when the real occasion for their exercise presented itself.

From the principles thus far laid down we may see the place of emotion in religion, and may perhaps point out how it is often abused and how it may be awakened to advantage.

1. We remark, in the first place, that emotion must be formed anew by the power of the Christian life. Emotion does not give birth to the Christian life ; but the Christian life must lay hold of the emotions and so purify the springs of action in them that they may prompt to a holy and pure life. The appetencies, which are the deepest element in emotion, were no doubt in the first place pure and good, and impelled man only

toward that which is holy ; but through the fall this spring of action has become polluted, and the waters which it now sends forth naturally have that in them which biases the will toward that which is sinful. Given a rational and free being, with appetencies such as are naturally found in man, and we can say with absolute certainty that he will choose the evil and not the good. Hence the first thing that religion has to do with the emotions is to transform them, so that pure and holy impulses may spring from them. "Create in me a clean heart, O God," expresses the first proposition which we have to lay down on our subject. Emotion is not religion, neither has it power to produce religion. True religion must be brought into the soul by a new birth from above ; and emotion, to be of any value whatever in religion, must be sanctified by that new creative energy of the Holy Spirit.

2. When thus sanctified and purified in their inmost spring by the mystery of the new birth, the emotions have their legitimate place in the Christian religion. There is much in the Christian revelation calculated to awaken the deepest emotions in the Christian's heart. To our natural desire for happiness it holds out the joy of believing here and the bliss of heaven hereafter ; to our aversion to pain it opposes the certain penalties of violated law and the torments of everlasting ruin. Our attachment to relatives and friends it strengthens and elevates by Christian love, and enlarges its sphere by introducing us into that one family in heaven and earth, of which Christ is the glorious and ever-living Head. It presents a new and nobler object to each one of our natural appetencies.

3. What purpose do the emotions properly perform in the Christian life ? We may reply, as we did on the purpose of emotion in the natural life, that it is to give us pleasure. There is a joy in believing and a pleasure in walking in wisdom's ways, for which we may look as a legitimate part of our Christian experience. Our emotional nature subserves an important end in rendering us capable of enjoying this pleasure.

Some Christians regard this as the highest and only end. Their religious energy seems to expend itself in revelling in the delights of religious sentiment. They are ever ready to complain that the services of the Lord's house are too formal and cold. They clamor for that which is sentimental. No matter whether the sermon is orthodox or whether it contains much or any truth to nourish and feed the soul, if only it is stirring and emotional. They care very little for the hymns and chants which speak the praise of God ; but they delight in the songs which make touching appeals to the sinner or dwell on some subjective experience. They are pleased with a religious exercise which gives them occasion to weep and shout, but they turn away from that which demands thought and activity.

It is not difficult to see that sentimentalism of this kind tends to something different from true edification. It usually has no basis in the intellect and reaches no proper issue in the will. It produces no virtuous activity, and hence cannot enrich and ennoble the soul. It is like all ex-

citement produced by external stimulus. It produces a sort of intoxication which is pleasant while it lasts, but which leaves the soul in a weakened state. It is one form of that drunkenness spoken of in the Scripture, which is not of wine.

We must seek the true purpose of religious emotion in something beyond the pleasure which it gives. Emotion, as we have seen, is subordinate to the will, and finds its legitimate end in relation to action. Man is so constituted that his will goes forth into activity only when it is prompted by some impulse from the emotion. This is true of religious activity as well as of any other. Do you wish to induce a man to give to some benevolent object? Then touch, if you can, his sympathies, and you at once lay your hand upon the string which opens his purse. So in every department of Christian activity. Reach the point where you can sway the sympathies and the emotions of a congregation, and you are at the place where you can lead them into any enterprise which may be felt important or necessary. It is even so sometimes in the matter of conversion. There are men who have been under Christian influences all their lifetime, who are well enough instructed in the fundamental truths of God's Word, and who are convinced in their own minds that they ought to give themselves by public profession to the Lord's service, but who stand hesitating from year to year upon the brink of decision. What they need is some strong impulse from their springs of action to carry them over the point of decision. We know, too, how the Lord sometimes deals with such men. Some overwhelming calamity or some crushing sorrow may carry them over the barrier of their hesitation. If we could but touch their emotions at the right place, we would usually have very little difficulty with such cases. When the intellect is rightly informed we must lay hold of the emotions to give us action.

Just here it may be instructive to look at a few facts from history. Have not the adherents of the pietistic and emotional systems of religion always been noted for their immense religious activity? Whatever may be said about the theology and the extravagances of some of the earlier Pietists and Methodists, no one can deny the wonderful religious activity to which these gave rise. The zeal and energy of Franke gave rise to a system of schools and to an orphan asylum which are still the glory of Halle. The missionary activity of Count Zinzendorf and his colleagues has become a matter of history; and the church of the Moravian Brethren, as reorganized by Zinzendorf, occupies to-day the honorable distinction of having more members in its foreign field than it has at home. The growth of Methodism is one of the marvels of the nineteenth century.

How shall we explain these facts? Pietism in Germany has been attributed to the coldness and formality of the Lutheran Church of that period, and the rise of Methodism has been attributed to the same state of affairs in the Episcopal Church in England. May we not also say that the Lutheran and Episcopal Churches, having been unduly absorbed in the

interests of theology to the detriment of the practical side of Christianity, these movements came in the form of a protest from the emotional and practical side of the Christian life? Explain it as we may, the fact remains that these emotional movements have been productive of enormous Christian activity.

Emotion, then, we maintain, holds an important place in the religious activity of the Christian Church. It is like the fire in the engine, which supplies motive energy for the whole machine. But, like fire, it is an exceedingly dangerous thing unless it is properly guarded and used. In the hands of a skilful engineer fire may furnish the motive power for a very large establishment, while in the hands of an incendiary it may become a demon to destroy a city. So emotion, under the direction of a skilful leader of men, may furnish the motive for the conversion of a nation; while under the direction of a charlatan or fanatic it may so burn out the soil in the Christian hearts of an entire community that the Gospel will afterward fall upon stony ground. It is, hence, important to inquire how the emotions have been misused, and how they may be rightly awakened and employed in Christian work.

4. That some very serious abuses have existed in the emotional system of religion admits of very little doubt. It has given rise to fanaticism and extravagance of various kinds. These abuses were due very largely to the fact that improper methods were employed for awakening the emotions, and to the fact that in too many cases it was sought to awaken emotion for its own sake, and not as an incentive to the will for Christian activity.

Emotion has its ground in some appetite, and is awakened by the idea of some object calculated to gratify or disappoint the appetite. The proper approach is through the intellect. Before it can be properly and safely awakened there must be instruction; but in too many cases instruction was despised. Having seen intense feeling in men who were filled with lofty religious ideas, followed by certain outward manifestations, many persons concluded that by reproducing the physical effects they might also reproduce the spiritual cause. On this point Rev. F. W. Robertson has truthfully said, "Having found spiritual feelings existing in connection and associated with fleshly sensations, men expect by mere irritation of the emotions of the frame to reproduce those high and glorious feelings." Sometimes "a direct attempt was made to arouse the emotions by exciting addresses and vehement language. Convulsions, shrieks, and violent emotions were produced; and the unfortunate victims of this mistaken attempt to produce the cause by the effect fancied themselves, and were pronounced by others, converted."

To awaken religious emotion where the corresponding religious ideas are wanting is always an abuse, and is usually attended with unfortunate results. This is seen in the outcome of certain religious revivals, where the primary effort is to stir up an excitement without laying a proper foundation in the way of a systematic presentation of the truth. Where

such efforts are not supplemented by something else going before or following after, they usually result in a burned district. The number of conversions may seem large, but in more than one case the number who have held out faithful in the way of service has been small.

Another very prevalent abuse lies in working up emotion for its own sake. There are persons who delight in sentiment. We have it in other spheres. There is a fascination in excitement of every kind. For the moment it lifts us above the dull monotony of our ordinary existence. Hence many men crave for stimulants—stimulants for the body, stimulants for the mind, stimulants even for religion. But whether aroused by stimulants or otherwise, when feeling is awakened simply for its own sake, it is harmful. It will be less responsive when it ought to be awakened for and end beyond itself. This is true of religious sentiment as well as of every other. A person who is constantly on the stretch of religious excitement for the sake of the pleasure which he finds in it becomes exhausted by the exercise; and hence he frequently fails when he is called upon to perform some high and solemn duty. He not unfrequently falls before the most ordinary temptations. In religion, as everywhere else, it is true that an emotion which cannot be translated into action, either directly or indirectly, would better not be awakened at all.

5. It remains for us yet to consider how emotion may be legitimately awakened and used.

As before said, the proper approach to it is through the intellect. The idea furnishes the channel through which the appetite flows forth into feeling. If you wish to awaken sympathy, you must present some object worthy of sympathy. If you wish to awaken love or fear, you must present that which is lovely or terrible. To awaken religious feeling you must present the facts and truths of religion. In every case instruction must precede the legitimate appeal to the feelings. It need not necessarily be systematic or extensive, yet it will be found that the more thorough the information the more permanent will be the motive force in the emotion. Feeling may rest upon a single idea, and may be valuable and permanent; yet the better that idea is comprehended, the more thoroughly all its relations to other ideas and truths is understood, the more powerful will be the emotion as a motive spring.

This explains a fact which has often been observed. Persons who in their youth were well instructed in the catechism, on passing over into churches in which the emotional type of religion prevailed have usually been found among the best, the most steadfast, and most active members in their adopted churches. The purely didactic methods of the catechetical system failed to arouse their feelings. The instruction reached no farther than the intellect, and hence produced but very little result in action; while after their emotions were touched they were roused into activity, while the instruction remained as a permanent basis on which the emotion rested.



It is true, emotion may be awakened in an altogether different way. Instead of reaching it through the intellect, it may be reached through the sense by external stimulants. The drunkard and the opium eater furnish examples of extreme cases. By producing certain effects upon the nervous system the imagination is stimulated, and through the influence of its creations various feelings are wakened within the bosom. Other examples, where the feeling is not so directly the result of physical stimulant, may be found in the wilder sort of revival; though here, of course, there is always some idea at the bottom of the excitement, furnished by the exhortation, or by some text of Scripture, or by the hymns that are sung. It can, however, be laid down as a rule that in all such cases the permanency of the feeling depends on the proportion of it which has been awakened respectively by the idea of some fact or truth and by the outward appliances used to produce the excitement. If the subject of the emotion be well informed, if he is convinced of the truth by which he is moved, the impression is likely to be a permanent motive power in the man's life; if, on the other hand, he is ignorant, if he is carried along mainly by the current of the excitement by which he is surrounded, and if he fails to comprehend the truth or fact which is at the basis of the feeling, the impression is likely to be evanescent, and the man is likely to be left in a hardened and worse condition.

It is, however, important to notice that not every idea is by itself calculated to awaken feeling. The idea must be in the singular and concrete. Abstract ideas cannot awaken emotion. You may preach for a lifetime upon the abstract idea of divine love and accomplish nothing; but if you present that love in the living and concrete person of Jesus of Nazareth, you will at once awaken either a responsive love or defiant hatred. Hence it is always that preaching which presents truth in the concrete form that is productive of the best results. The preaching which in the past has had power to attract and move the masses was in nearly all cases characterized by this quality. Where, in all His preaching, did Jesus deal with abstractions? He everywhere challenged faith in His own concrete personality. That was the centre of all His preaching. When He explained the principles underlying His kingdom, He did so by parables and illustrations. The question, "Who is my neighbor?" He answered by the parable of the good Samaritan. The judgment He illustrated by the shepherd dividing the sheep from the goats. When He wanted to teach confidence and trust in our heavenly Father He pointed to the lilies of the field and the fowls of the air. So everywhere He hung up the truth which He wished to teach in concrete pictures; and in that form it has had power to penetrate and move the hearts of learned and ignorant in all ages. And in this particular His example has been followed by the most successful preachers of all ages. Is it not true that the men who have had the power to present the truth in concrete pictures have been greeted by the largest congregations and have had the largest influence over the masses? And is

it not just as true that those who have been content to present truth in bare and abstract propositions have, as a rule, preached to empty benches? Psychology furnishes the explanation. Men are moved to action by their emotions, and the emotions are awakened by the singular and concrete idea, never by the abstract.

The legitimate purpose of emotion is action. This gives us a rule when it may be used with profit. Does the minister have to deal with men who are unconverted and out of the covenant of grace, let him preach to them the blessed Gospel of our Lord, so that they may *know the way of life*; but let him so do it that his message may through the intellect penetrate into their hearts. It is his privilege to make use of every legitimate means whereby he can press home the truth and touch and arouse their springs of action. It is his duty to present his message with the most persuasive eloquence within his power. It is his privilege to clothe it in the most charming rhetoric. He may plead; he may persuade; he may throw into the delivery of his message all the feeling and pathos within his command. Nay, inasmuch as music has power to arouse as well as to soothe the feelings, there seems to be no reason why after the message has been clearly presented it should not be pressed home in song. The angels on the plains of Bethlehem sang the blessed tidings of peace and good-will to the astonished shepherds; and why should we not sing the Gospel to sinners.

That the emotions may be profitably awakened *it is necessary that people should be challenged to action when they are aroused*. How many ministers of the Gospel preach from one year's end to the other without challenging the unconverted in their congregations to make an immediate decision! Is it not probable that many a one is impressed by the discourse which he has heard, and would make a profession of his faith if the challenge were to come to him as long as he was under the influence of the feeling produced by the delivery of the message? By not being challenged when he is moved, the emotion passes away; and not only does it fail to become a motive spring for a right decision, but it becomes more difficult to awaken it a second time. The minister has a right to look for immediate results from his preaching all the time, not simply at stated times; and one of the needs in the ordinary methods of church work at the present time is some suitable means for challenging the men who may have been moved by the regular preaching of the Word.

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MEN say, you cannot think what the soul is, what God and what immortality are; and so they set limits to reason and faith. But when the storms of life come, the thoughts, like a flood, sweep away the barriers, overflow the banks, and prove real and actual what was pronounced impossible.—*Stuckenberg*.

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

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

## XII.

## BELSHAZZAR.

It is very interesting to observe how, by slow degrees, and through the discovery of one ancient record after another, a name which seemed at first but a shadow, a ghost, or only a myth, becomes clothed with flesh and made real. In the case of Belshazzar, whom the Book of Daniel describes as the last King of Babylonia, this process has been going on since 1854, when Rawlinson first announced the discovery of Belshazzar's name on a Babylonian monument; and very late discoveries have served to make his personality more real to us.

We may illustrate the change of view made by the discovery of Babylonian records of Belshazzar if we take up Moses Stuart's able Commentary on Daniel, published four years before Sir Henry Rawlinson's first discovery. Stuart devotes much labor to rebutting the arguments of Lengerke and other German critical scholars, who declared Belshazzar's name purely mythical, and the story of his death impossible. But it does not occur to Stuart or to any one else that Belshazzar was the son of Nabonidus, whom Berosus had designated as the last King of Babylonia. All Greek historians agreed with Berosus that the last king was Nabonidus, that he was not in Babylon at the time of its capture by Cyrus, but in Borsippa, a few miles away, and that he was captured by the Persian king, kindly treated, and made Satrap of Caramania. The most Professor Stuart could do was to discredit these statements, and to suppose that Belshazzar was, like Pharaoh, a mere royal designation of Nabonidus, that might be given to any Babylonian king. He found it difficult, however, to withstand the statements of Berosus and Abydenus that Nabonidus was not in Babylon and was not slain.

The first discovery which threw an utterly unexpected light on the subject was that just mentioned, of an historical inscription of Nabonidus, or Nabu-nahid, made by Sir Henry Rawlinson in 1854, in which occurred the following passage:

"And as to Belshazzar, the exalted son, the offspring of my body, do thou [the moon god Sin] place the adoration of thy great deity in his heart; may he not give way to sin; may he be satisfied by life's abundance."

This is a very unusual sort of mention of the king's son, the heir apparent. It was fully demonstrated by this inscription that Belshazzar was a historical and not a fictitious character, and that the writer of the Book of Daniel at least had access to trustworthy sources not known to Greek writers. The further conclusion seemed probably that Belshazzar had a certain right in the kingdom, and was very likely associated with his father in government, as Nebuchadnezzar was with his father, Nabopolassar. At any rate, the presumption against Belshazzar's being in some true sense the last King of Babylon and being killed in the capture of that city was completely removed. The promise made to Daniel that he should be the "third ruler in the kingdom" was now seen to be exactly what might be expected if Belshazzar himself was only the second ruler.

The next, and far the most important discovery, was that of two historical texts of Cyrus, made in 1880, though not fully published and correctly translated till somewhat later, giving, among other things, an account of his capture of Babylon. These documents give us abundance of light on the public life of Belshazzar. In these two inscriptions Cyrus several times mentions the son of Naboni-

dus, though not by name, and tells us that when he invaded the country and attacked Babylon the king's son was at first in the field with the army in 649 B.C., and that he held a period of mourning at Sippara on the occasion of his grand mother's death. The war continued for some ten years, and in the last year Nabonidus took the field and fought a disastrous battle with Cyrus, while we may suppose that the king's son was at the capital. On the capture of the town the crown prince lost his life, although Babylon was taken "without fighting," while Nabonidus met the less glorious fate of being taken a prisoner.

These inscriptions of Cyrus are of extreme value for historical purposes, and they show that Nabonidus had a son who was not only crown prince, but was entrusted with important duties such as would belong to the second in command. But they do not happen to mention the name of the son, and we know his name Belshazzar only from the inscription of Nabonidus himself, made known to us in 1854. Additional facts about Belshazzar, and mention of his name, would be very welcome. This has very lately been afforded by the contract tablets, hundreds and thousands of which have been acquired by the British Museum and other institutions. Indeed, the Metropolitan Museum of New York City has several hundred of them, many of them brought by myself to this country, which are now being copied and published by Mr. Moldenke, and many more are in Philadelphia, the fruits of the excavations of the University of Pennsylvania, under the direction of Dr. John P. Peters, and now being copied and published by Professor Hilprecht.

The contract tablets of the British Museum have been copied by Father Strassmaier, S.J., and printed in a number of volumes, by a process of reproduction, but giving us simply the cuneiform texts without translations. Something like at thousand tablets are comprised in the volumes devoted to the inscriptions belonging to the reign of Nabonidus, and among them are several in which "Belshazzar, son of the king," figures as a party or as related to the parties. These have been lately translated by Professor Sayce and others, and while, of course, not historical in their nature, but commercial, they not only corroborate the reading of the name of the king's son as Belshazzar, but give interesting facts about his doings and the relation of the royal family to the laws of the country.

One of these contract tablets tells us that Nebo-yukin-akhi, "secretary of Belshazzar, son of the king," rents a house for sixty-eight dollars, agreeing not to sublet it, and promising to take care of the trees and keep the house in repair. Another tablet is a receipt for forty-seven dollars paid by Nebo-tsabit-ida, "steward of the house of Belshazzar, the son of the king," to one Bel-iddina. This is dated on the 27th day of the intercalary month Ve-adar, in the twelfth year of Nabonidus, which was six years before his overthrow by Cyrus.

A more interesting document is one which records the sale, through his steward, of Belshazzar's wool crop. It is thus translated by Professor Sayce :

"Twenty manehs of silver [§900] is the price of wool, the property of Belshazzar, the son of the king, which, by the hands of Nebo-tsabit, the steward of the house of Belshazzar, the son of the king, and the secretaries of the son of the king, has been handed over to Nadin-Merodach, the son of Basa, the son of Nur-Sin, in the month of Adar. The silver, namely, twenty manehs, he shall give. The house of —, a Persian, and all the property of Nadin Merodach in town and country shall be the security of Belshazzar, the son of the king, until Belshazzar shall receive in full the money. The debtor shall pay the whole sum of money as well as the interest upon it."

The names of six witnesses are appended as well as of the priest who drew up the document, and it is dated on the 20th day of Adar in the eleventh year of Nabonidus. We see that Belshazzar's steward took good care of his property,

and that the king's son had to take the same precautions to protect himself against fraud as any of his subjects.

A fourth document may be added, in which Belshazzar's name occurs—that of a contract to carry his sacrifice to the temple of the great sun god at Sippara. On his accession Nabonidus sent six manchs of gold to this temple, or about \$4200. The offering of Belshazzar seems to have been an ordinary new year's sacrifice, and consisted of three oxen and twenty-four sheep, for the conveyance of which by boat up stream Belshazzar paid about one dollar of silver with about three bushels of dates for the food of the boatmen.

These may seem unimportant transactions, but they give a sense of personality to the name and figure of one whose very existence was denied, and they show that the writer of the Book of Daniel had a certain trustworthy knowledge of the history of Babylon. He knew that Belshazzar was the last ruler of Babylon, that he perished in the destruction of the city, and he did not confound Belshazzar with his father Nabonidus. Whatever we learn from the inscriptions is consistent with the biblical account, and explains it. We may even conjecture that inasmuch as Cyrus captured Babylon on the sixteenth of the month Tammuz, the month sacred to the husband of the Babylonian Venus, it may very likely have been the midmonth feast of Tammuz and Ishtar which was being celebrated by Belshazzar in the great feast to which he invited his wives and concubines, and at which he profaned the holy vessels of the Jewish temple.

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## SERMONIC SECTION.

### MEMORY, HOPE, AND EFFORT.

BY ALEXANDER MACLAREN, D.D.  
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*That they might set their hope in God,  
and not forget the works of God,  
but keep His commandments.—Ps.  
lxxviii. 7.*

IN its original application this verse is simply a statement of God's purpose in giving to Israel the Law, and such a history of deliverance. The intention was that all future generations might remember what He had done, and be encouraged by the remembrance to hope in Him for the future; and, by both memory and hope, be impelled to the discharge of present duty.

So, then, the words may permissibly bear the application which I purpose to make of them this morning, re-echoing only (and aspiring to nothing more) the thoughts which the season has already, I suppose, more or less, suggested to most of us. Smooth motion is imperceptible; it is the jolts that tell us that we are advancing. Though every day

be a New Year's Day, still the alteration in our dates and our calendars should set us all thinking of that continual lapse of the mysterious thing—the creature of our own minds—which we call Time, and which is bearing us all so steadily and silently onward.

My text tells us how past, present, and future—memory, hope, and effort may be ennobled and blessed. In brief, it is by associating them all with God. It is as the field of His working that our past is best remembered. It is on Him that our hopes may most wisely be set. It is keeping His commandments which is the consecration of the present. Let us, then, take the three thoughts of our text and cast them into New Year's recommendations.

I.—First, then, let us associate God with memory by thankful remembrance.

Now I suppose that there are very few of the faculties of our nature which we more seldom try to regulate by Christian principles than that great power which we have of looking backward. Did you ever reflect that you

are responsible for what you remember, and for how you remember it, and that you are bound to train and educate your memory, not merely in the sense of cultivating it as a means of carrying intellectual treasures, but for a religious purpose? The one thing that all parts of our nature need is God, and that is as true about our power of remembrance as it is about any other part of our being. The past is then hallowed, noble, and yields its highest results and most blessed fruits for us when we link it closely with Him, and see in it not only, nor so much, the play of our own faculties, whether we blame or approve ourselves, as rather see in it the great field in which God has brought Himself near to our experience and has been regulating and shaping all that has befallen us. The one thing which will consecrate memory, deliver it from its errors and abuses, raise it to its highest and noblest power, is that it should be in touch with God, and that the past should be regarded by each of us as it is, in deed and in truth, one long record of what God has done for us.

We can see His presence more clearly when we look back over a long connected stretch of days, and when the excitement of feeling the agony or rapture have passed, than we could while they were hot, and life was all hurry and bustle. The men on the deck of a ship see the beauty of the city that they have left behind better than when they were stumbling through its narrow streets. And though the view from the far off waters of the receding houses may be an illusion, our view of the past, if we see God brooding over it all and working in it all, is no illusion. The meanesses are hidden, the narrow places are invisible, all the pain and suffering is quieted, and we are able to behold more truly than when we were in the midst of it the bearing, the purpose, and the blessedness alike of our sorrows and of our joys.

Many of us are old enough to have had a great many mysteries of our early days cleared up. We have seen at least

the beginnings of the harvest which the ploughshare of sorrow and the winter winds were preparing for us, and for the rest we can trust. Brethren, remember your mercies; remember your losses; and "for all the way by which the Lord our God has led us these many years in the wilderness," let us try to be thankful, including in our praises the darkness and the storm as well as the light and the calm. Some of us are like people who, when they get better of their sicknesses, grudge the doctor's bill. We forget the mercies as soon as they are past, because we only enjoyed the sensuous sweetness of them while it tickled our palate; and forgot, in the enjoyment of them, of whose love it was that they spoke to us. Sorrows and joys, bring them all in your thanksgivings, and "forget not the works of God."

Such a habit of cultivating the remembrance of God's hand, moving in all our past, will not, in the slightest degree, interfere with lower and yet precious exercises of that same faculty. We shall still be able to look back, and learn our limitations, mark our weaknesses, gather counsels of prudence from our failures, tame our ambitions by remembering where we broke down. And such an exercise of grateful God-recognizing remembrance will deliver us from the abuses of that great power, by which so many of us turn our memories into a cause of weakness, if not of sin. There are people, and we are all tempted to be of the number, who look back upon the past and see nothing there but themselves, their own cleverness, their own success; burning incense to their own net, and sacrificing to their own drag. Another mood leads us to look back into the past dolefully and disappointedly, to say, "I have broken down so often; my resolutions have all gone to water so quickly, I have tried and failed over and over again. I may as well give it all up, and accept the inevitable, and grope on as well as I can without hope of self-advancement or of victory." Never! If only

we will look back to God we shall be able to look forward to a perfect self. To-morrow need never be determined by the failures that have been. We may still conquer where we have often been defeated. There is no worse use of the power of remembrance than when we use it to bind upon ourselves, as the permanent limitation of our progress, the failures and faults of the past. "Forget the things that are behind." Your old fragmentary goodness, your old foiled aspirations, your old frequent failures—cast them all behind you.

And there are others to whom remembrance is mainly a gloating over old sins, and a doing again of these—ruminating upon them; bringing up the chewed food once again to be masticated. Some of us gather only poisonous weeds, and carry them about in the *hortus siccus* of our memories. Alas! for the man whose memory is but the paler portraiture of past sins. Some of us, I am sure, have our former evils holding us so tight in their cords that when we look back memory is defiled by the things which defiled the unforgettable past. Brethren, you may find a refuge from that curse of remembrance in remembering God.

And some of us, unwisely and ungratefully, live in the light of departed blessings, so as to have no hearts either for present mercies or for present duties. There is no more weakening and foolish misdirection of that great gift of remembrance than when we employ it to tear down the tender greenery with which healing time has draped the ruins; or to turn again in the wound which is beginning to heal the sharp and poisoned point of the sorrow which once pierced it. For all these abuses—the memory that gloats upon sin; the memory that is proud of success; the memory that is despondent because of failures; the memory that is tearful and broken-hearted over losses—for all these the remedy is that we should not forget the works of God, but see Him everywhere filling the past.

II. Again, let us live in the future by hope in Him.

Our remembrances and our hopes are closely connected, one might almost even say that the power by which we look backward and that by which we look forward are one and the same. At all events, Hope owes to Memory the pigments with which it paints, the canvas on which it paints, and the objects which it portrays there. But in all our earthly hopes there is a feeling of uncertainty which brings alarm as well as expectation. And he whose forward vision runs only along the low levels of earth, and is fed only by experience and remembrance, will never be able to say, "I hope with certitude and I know that my hope shall be fulfilled." For him "hopes, and fears that kindle hopes," will be "an indistinguishable throng;" and there will be as much of pain as of pleasure in his forward glance.

But if, according to my text, we set our hopes on God, then we shall have a certainty absolute. What a blessing it is to be able to look forward to a future as fixed and sure, as solid and as real, as much our possession as the irrevocable past! The Christian man's hope, if it be set on God, is not a "may be," but a "will be;" and he can be as sure of to-morrow as he is of yesterday.

They whose hopes are set on God have a certain hope, a sufficient one, and one that fills all the future. All other expectations are fulfilled, or disappointed, as the case may be, but are left behind and outgrown. This one only never palls, and is never accomplished and yet is never disappointed. So if we set our hopes on Him, we can face very quietly the darkness that lies ahead of us. Earthly hopes are only the mirrors in which the past reflects itself, as in some great palace you will find a lighted chamber, with a great sheet of glass at each end, which perpetuates in shining rows the lights behind the spectator. A curtain veils the future, and earthly hope can only put a looking-glass in front of it that re-

flects what has been. But the hope that is set on God draws back the curtain, and lets us see enough of a fixed, eternal future to make our lives bright and our hearts calm. The darkness remains; what of that if "I know I shall not drift beyond His love and care"? Set your hopes on God, and they will not be ashamed.

III. Lastly, let us live in the present by strenuous obedience.

After all, memory and hope are meant to fit us for work in the flying moment. Both should impel us to this keeping of the commandments of God; for both yield motives which should incline us thereto. A past full of blessing demands the sacrifice of loving hearts and of earnest hands. A future so fair, so far, so certain, so sovereign; and a hope that grasps it, and brings some of its sweet fragrance into the else scentless air of the poor present, ought to impel to service, vigorous and continual. Both should yield motives; both should impel to such service.

If my memory weakens me for present work, either because it depresses my hope of success, or because it saddens me with the remembrance of departed blessings, then it is a curse and not a good. And if I dream myself away in any future, and forget the exigencies of the imperative and swiftly passing moment, then the faculty of hope, too, is a curse and a weakening. But both are delivered from their possible abuses if both are made into means of helping us to fill the present with loving obedience. These two faculties are like the two wings that may lift us to God, like the two paddles, one on either side of the ship, that may drive on steadily forward, through all the surges and the tempest. These find their highest field in fitting us for the grinding tasks and the heavy burdens that the moment lays upon us.

So, dear friends, we are very different in our circumstances and positions. For some of us Hope's basket is nearly empty, and Memory's sack is very full. For us older men the past is long, the

earthly future is short. For you younger people the converse is the case. It is Hope whose hands are laden with treasures for you. Memory carries but a little store. Your past is brief; your future is probably long. The grains of sand in some of our hour-glasses are very heaped and high in the lower half, and running very low in the upper. But whichever category we stand in, one thing remains, the same for us all, and that is duty—keeping God's commandments. That is permanent, and that is the one thing worth living for. "Whether we live we live unto the Lord; or whether we die we die unto the Lord."

So let us front this New Year, with all its hidden possibilities, with quiet, brave hearts, resolved on present duty, as those ought who have such a past to remember and such a future to hope for. It will probably be the last on earth for some of us. It will probably contain great sorrows for some of us, and great joys for others. It will probably be comparatively uneventful for others. It may make great outward changes for us, or it may leave us much as it found us. But, at all events, God will be in it, and work for Him should be in it. Well for us if, when its hours have slidden away into the gray past, they continue to witness to us of His love, even as, while they were wrapped in the mists of the future, they called on us to hope in Him! Well for us if we fill the passing moment with deeds of loving obedience! Then a present of keeping His commandments will glide into a past to be thankfully remembered, and will bring us nearer to a future in which hope shall not be put to shame. To him who sees God in all the divisions and particles of his days, and makes Him the object of memory, hope, and effort, past, present, and future, are but successive calm ripples of that mighty river of Time which bears him on the great ocean of Eternity from which the drops that make its waters rose, and to which its ceaseless flow returns.



### OUR PRAYER AT THE BEGINNING OF A NEW YEAR.

BY PASTOR BERNHARD HOFFMANN,  
ARCHDIACONUS IN PIRONA.

*Grace be unto you, and peace, from Him  
which is, and which was, and which is  
to come; and from the seven spirits  
which are before His throne.--Rev. i. 4.*

WE this day stand at the beginning of a new year. It is the political, not the ecclesiastical year upon which we enter now. What will the new year bring us? We know that year follows upon year, yet the experiences in each are essentially the same, a rotation of joys and sorrows, work and rest, hopes and fears. A contemplation of the significance of the present day in the Church's calendar as the memorial day of the circumcision of the Saviour, the day of His entrance into the membership of a political complex or nation, and the promise of Christ that He would be with us to the end of our days—all this unites to comfort and strengthen our hearts in this hour when thinking of the days before us.

The words of our text speak of "grace and peace," and as they stand at the opening of this Book of Revelation they also stand over the entrance to eternity. Grace and peace came from God into the world through Jesus Christ. Since that moment, the fulness of time, all events have been shaping themselves with reference to the second coming of the Lord. In view of this and of the fact that we know not the hour or time when the Lord will visit His people, we offer as a prayer at this, the beginning of the new year the petition, "Lord, give us grace and peace in the new year."

1. A world of grace surrounds us.
2. A time of grace lies back of us.
3. A hope of eternal grace opens up before us.

1. All around us is the preaching of the Word, the proclamation of the Gospel of the crucified and risen Saviour. There are thousands and thousands of pulpits in the land re-echoing with the

declaration of peace 'twixt man and God. In Germany about twenty thousand preachers each Lord's Day proclaim this Gospel of salvation. The number of believers on earth reach the hundreds of millions. The mastery of the peoples of the earth could at any time be secured the Christian peoples. It is the God of the Christians who is now calling. We are breathing Christian air even when we do not hear an open profession of Christianity. The ordinances of State and of social life, no matter how strongly the attempt made to emancipate them, on the whole rest upon a Christian foundation. It is the Lord in hidden majesty who rules and reigns. On a Christian foundation your home and family life are based, and by this fact is conditioned your prosperity and happiness. It is the Lord of grace who as your guest shows His blessings upon you.

And by what have we deserved this? It is the leading characteristic of the Divine Being in dealing with us and with others that all this activity and relation are based upon free grace. The length of your life is a gift of grace. You have been taught to throw all your cares and concerns of life in faith upon Him, as He will care for you. It is the Lord of heaven who has assumed the task of adding all these things unto you, if only you will diligently seek the kingdom of God. Who is it that has providentially led and protected you to this hour? It is the Lord, whose favor it is that you still have the breath of life. It is the Lord who has protected you even if thousands fell by the wayside. It is He who has given you to eat and to drink in the desert of life, and who has in tender mercy granted your petition, "Cast me not from Thy countenance."

It is the Lord who has so graciously provided for this city and its thousands of peoples, with all their countless interests, works, labors, and concerns. All our faith, our hopes, our love and labor are the product of His grace. If He dwells in our hearts and in our midst

then there is peace, for His presence is grace and pardon and the assurance of a blessed life in time and eternity. Remember, then, both ye who are doubting and ye who are overconfident and self-trustful—remember, it is the Lord who surrounds us with His merciful and graceful presence. Now, at the end of an old year and the beginning of a new, we feel it keenly that now is the accepted time, now is the hour of salvation; this is the day of grace.

2. The grace and peace of our God "from him which *was*."

God has been from eternity just as He will be to eternity. From eternity He begat His only begotten Son, and when the fulness of time had come He sent Him into the world. This was the central fact and act of history; around this as a centre all the rest of history rotates. This was "the period of grace." Behold in this way the Son of God went over the earth and through the multitudes of mankind until He ascended on high, whence He had come. This time lies back of us, and a reflex and picture of it we have only in the Scriptures.

But back of us lies also a time which should be a reflex of that other time, namely, the period of our own life. How many days have been graciously granted us? What have we done? Does not our own life at such a turning point as the present day arouse us? How often have we despised the call of grace and have neglected the hour of mercy? God grant that not one of us may close our hearts to the call and proclamation in the future. And whose fault is it that such has been the case? Certainly not the fault of our Lord and Saviour Jesus Christ nor of His faithful shepherds. He has been appealing to us continually through His Word and through His messengers of the Gospel. He has blessed us in house and home, in all our relations and dealings, and thereby shown us how deep is His love for us. He has revealed unto us the future in His own Word in so far as it is possible for mortal mind and heart

to endure the future. His grace has appealed to us to give Him our hearts. Has He not been knocking at the doors of our hearts during the past year continually? Think of His calls of grace, and think of it that possibly the last year may have been the last opportunity of grace to be offered to you. Think of what He, the first-fruits of them which are asleep, has suffered for your sake; how He suffered, died, was buried, descended into hell, and arose again, all for your good and salvation. The Prince over the kings of the earth offers you His love, and begs of you to accept His services as a mediator between you and your God, who is offended at your sins. He asks for the privilege of giving you eternal salvation. Be reconciled to your God! is the appeal made to us at the entrance upon this new year.

3. Peace and grace give unto us, O Lord, give them unto us this day, for Thy grace is more necessary to us than is our daily bread. "He that is to come" speaks to us. He is not only the One who has been from eternity, and who is now, but also the One who is to be in all eternity, to the end of all things. The Son of Man shall come surrounded by all the angels to judge the deeds of mankind. The Lord of Revelation tells us the manner in which He shall come. The vision of the seals describes to us the course of the world; the vision of the trumpets tells us of the last great judgment; then follow the predictions of the last great contest; the vision of the vials shows us the end of things, after which will follow the "time without time," the blessed eternity of the saints. Read all this with prayerful hearts; first an ocean of misery and woe, but beyond a land of pure delight, over which the Lord Jesus is King and Ruler.

Only let us not think that we can cross over on the wings of eagles. It is a long way from this world to that blessed land, a way full of tears, of sorrows, of troubles and trials, and yet our tired hearts are filled with blessed

assurance ; our weak knees are strengthened, for we have the blessed hope given us by our great Leader and Captain that in following Him we shall surely reach our destination. For the text tells us that this grace and peace come from the "seven spirits which are before the throne."

The silent activity of the Word and the Spirit is now engaged in calling, enlightening, exhorting, and sealing the world of believers. The contest of faith with unfaith, of Christ with Belial, is going on steadily in the Christian and in the world. Which of them will conquer in your hearts ?

Let such thoughts fill your minds and souls in this the opening of a new year, the turning of a new leaf in the book of life. A new year begun with Christ, with prayer to the throne of grace, is well begun, and will end well in accordance with the providential wisdom of God, in whose hands lies our destiny. If in the new year the grace and peace from God are the controlling factors and forces of our lives, our work, our hopes, our activity, then it will be well with us. God grant this. Amen.

#### THE UNCHANGING LORD.

BY REV. NEWELL WOOLSEY WELLS  
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*Thou art the same, and Thy years have  
no end.*—Ps. cii. 27.

How quickly and how quietly our years slip away ! So quickly that we can hardly keep track of them ; so quietly that we are hardly aware of their passing till they are gone forever. Death follows close upon the heels of life's beginning. Our entire life at the longest is as a vapor that appeareth for a little while and then vanisheth away. Quickly the sun hastens from its eastern hiding to the zenith ; more quickly it descends below the western horizon. The light that lingers after the sunset of even the most cloudless life soon dies out. Lives are forgotten even as are days. Those which are to be will take

the place of those which are, even as those which are have taken the place of those which were. Few and evil the days of the years of our pilgrimage, though, like Jacob's, they reach to the six-score years and ten, and we go hence to be no more seen with a sense of gratitude that the years whose strength is but labor and sorrow have at last their end, and the life that is without days or months or years is begun.

And with the passing of our years there is a ceaseless change going on in ourselves. No day finds us just what the preceding day found us. Spiritually, intellectually, physically, there is ceaseless mutation. We have gone forward or else we have gone backward. It is progress or regress. We are either more Christlike than we were yesterday or less so. Our minds have developed new energy or lost in part such energy as they once possessed. And this change is as quiet as is the passing of time. It is imperceptible, like the change that goes on in our bodies. We are not the same two moments in succession, though we are not conscious of any process of variation. Our consciousness of change comes only at long intervals, and then is like an awaking out of sleep—a surprise.

And this mutability characterizes not alone humanity, but all that results from human operations, all modes of human expression as well. The products of human genius decay and are forgotten. Even arts themselves are lost. Languages die and know no resurrection save in the study of the archæologist. Institutions pass into forgetfulness. Fashions are as wavering and inconstant as the moon. Creeds become outworn. Nothing human is immutable save mutability itself. History is a record of mutability and mortality, the passing of men and of generations of men, the burial of cities and civilizations. Development through death is the universal story :

"Life evermore is fed by death."

And this mutability and instability

which we find in ourselves and in the fruits of our labor we also find in the world about us. "Change and decay in all around I see." It is a lesson that the universe teaches us so manifestly that it is strange there should ever be a forgetting of it. "There is none abiding." Men speak and act as though the world were eternal.

"Yet all things must die.  
The stream will cease to flow ;  
The wind will cease to blow ;  
The clouds will cease to fleet ;  
The heart will cease to beat ;  
For all things must die."

As our raiment wears out and must needs be replaced by that which is new, so will this universe of heaven and earth at length wear out—this universe, which is the vesture of God, by Him self-woven, by Him self-fitted. These worlds, all of them, shall wax old as a garment, and as a vesture He shall change them, and they shall be changed. Then shall He clothe Himself in the new heavens and the new earth, to which He shall impart His own eternity. They shall never pass away. Not true were the words of the preacher that the earth abideth forever. Like the beautiful satellite, it must die. The world passeth away and the grace of the fashion of it perisheth. Instability is written everywhere—everywhere!

Gloomy enough must be all the thoughts of one who contemplates himself and nature, could he look no further. To have no hope when one looks upon the face of death, to see nothing more in death or beyond death than death itself, this must indeed be a most melancholy experience. But blessed be God for the revelation He has given us of Himself in His Word as the living God, eternal and immutable; who, though all things else change and a shadow settles down upon their former glory, is Himself without variableness or shadow of turning. As to space infinite—for there is no place where He is not; as to time eternal—for He is the High and lofty One that inhabiteth eternity, so in His being and in His attri-

butes He is changeless. He is never greater or less than He was before. This the suggestion of His covenant name, Jehovah or Jahveh, "I am that which I am to be." He is subject neither to the law of growth nor to the experience of exhaustion. He does not develop with time nor grow weary with labor. He brings a universe of worlds into being, but does not suffer any limitation by its being. Matter and pure space are alike to Him. He can dwell in the one as readily as in the other. The one does not bound Him or bind Him more than the other. He never does that of which He repents. He never changes His mind. He never violates his word. "Hath He said and shall He not do it? or hath He spoken and shall He not make it good?" The Lord of Hosts hath sworn, saying, "Surely, as I have thought, so it shall come to pass; as I have purposed, so it shall stand."

We must not confuse this immutability with immobility, changelessness with indifference. The eternal and infinite God, He who is unbounded by time or by space, is neither motionless nor emotionless. Were he the one, He could not create; were He the other, He would not renew or save. Being eternal, He must have been before all things. Being infinite, He could not create anything outside of Himself. He must be in and about all things by His very infinitude. Everything is in contact with God. If we ascend into heaven, He is there; if we make our bed in the grave, He is there; if we take the wings of the morning and fly to the uttermost part of the sea, even there will He be found by us. Being immutable, though not immovable, His laws, whether for the physical or the moral world, are fixed. They cannot be broken. They represent an unalterable wisdom and justice. Being immutable, though not immovable, His provisions cannot be changed, whether for physical or moral world. That which was His mind in the eternal past is His mind to-day. The plan of the

universe as it is now in process of out-working is exactly in accord with His original eternal intention. "He never loses His design, never misses any end that He proposes to Himself." "The counsel of the Lord stands forever; the thoughts of His heart through all generations." God has not had to patch up His work. His plan, like Himself, has ever been perfect, and in its execution He has never known a failure. He does what He will, whether in the armies of heaven or among the inhabitants of the earth. However impossible it may be for us to reconcile it with our notions of God, even sin undoubtedly was foreseen and arranged for ere the foundations of heaven or earth were laid. The entrance of sin was no surprise to God. He must have seen it as a certainty when He spoke into being the first of all created existences. He must even then have determined to allow it. The entrance of sin made no change either in the person or purpose of God. He did not have to accommodate Himself to changed relations. He was not constrained to make any alterations in His plan. Unchanged, though not unmoved, He carried forward that which He had begun until the fulness of times. Then it was that He flashed forth in unapproachable majesty the light of His wisdom and truth, and let the secret of His permission of evil dawn upon human hearts. Then it was that, coming to His incarnation in accordance with His eternal purpose, He permitted men to see that He had allowed sin to enter and deform His beautiful handiwork that He might make a clearer revelation of His immutable attributes, and especially of that attribute which sin so completely obscured—His infinite love. Without sin there had been no grace, no undeserved love, which is love's highest form of expression, and therefore no adequate knowledge of God. Even the angels had no full apprehension of the breadth and length, the depth and height of that love until they had seen it manifested toward fallen man. And

so it was that He permitted the defacement of an inferior beauty that He might exhibit supreme beauty. His incarnation brought the beauty of holiness into human experience, made man acquainted with the altogether lovely, and opened up a way by which this beauty, this loveliness might become man's possession. Then it was that He brought out in such marvellous clearness the truth that back of His plan of creation was the plan of redemption; that the first heavens and the first earth, wherein sin dwells, were but preparatory to the new heavens and the new earth, wherein righteousness is to dwell; that the elements entering into the first are transitory and are to yield to those which, now unseen, are eternal; that the soul which is without inheritance among things that are seen has an inheritance among the things not seen which is incorruptible, undefiled, and unfading.

The incarnation of God was not a change in but a revelation of the divine nature. It was not an afterthought consequent upon man's sin, but that which had been the central thought in the creation of a world and in the permission of sin's entrance. In taking into eternal union with Himself the nature of man, God imparted His own deathlessness to that nature. Life and immortality are now the possession of humanity in Christ; so that the Apostle Paul, addressing himself to the exalted Jesus, who was born of a Virgin and died on a cross, was able in all truth to apply to Him the words of our text, "Thou art the same, and Thy years shall not fail." Death is forever overcome of Christ Jesus. He was dead, and is alive forevermore. Death hath no more dominion over Him. Through death He has overcome death and brought life and immortality to light. Upon the throne of highest heaven he sits King over life and holding the keys of death and the world of the dead—human Lord, divine Man, the same yesterday, and to-day, and forever. He has manifested forth His glory. The

only-begotten Son which was in the bosom of the Father, He has exegeted Him, brought Him forth in full exhibition of His grace and truth; the changeless, deathless "I am;" He that has seen Jesus has seen God; and He that has believed this Word has seen Jesus, whose nature and whose name, as ever, forevermore is Love. Prophecy may fail; tongues may cease; knowledge may vanish away; but love never fails.

"All things that are on earth shall wholly pass away,  
 Except the love of God, which shall live and last for aye.  
 The forms of men shall be as they had never been;  
 The blasted groves shall lose their fresh and tender green;  
 The birds of the thicket shall end their pleasant song,  
 And the nightingale shall cease to chant the evening long.  
 The kine of the pasture shall feel the dart that kills,  
 And all the fair white flocks shall perish from the hills.  
 The goat and antlered stag, the were-wolf and the fox,  
 The wild boor of the wood, and the chamois of the rocks,  
 And the strong and fearless bear in the trodden dust shall lie,  
 And the dolphin in the sea, and the mighty whale shall die;  
 And realms shall be dissolved, and empires be no more,  
 And they shall bow to death who ruled from shore to shore;  
 And the great globe itself, so the Holy Writings tell,  
 With the rolling firmament, where the starry armies dwell,  
 Shall melt with fervent heat—they shall all pass away,  
 Except the love of God, which shall live and last for aye!"

—BERNARD RASCAS (Bryant's Translation).

Let faith lay hold upon the precious truth of the divine unchangingness as it is made manifest in Jesus, to whom a thousand of our years are but as a single day, and over whom our changing years have no power. While here He never wearied of His work of saving, nor have His eighteen centuries of exaltation wearied Him. That which He was among men, that is He above men.

Still responsive is He to the look of helplessness. Still compassionate is He to the cry of misery. Still ready is He to come wheresoever He may be desired. The same desire that led Him to His humiliation actuates Him in His exaltation—the very same. He is exalted a Prince and a Saviour; to give repentance and remission of sins as He was humbled a Prince and a Saviour to make these possible. This desire, the expression of His immutably loving nature, will characterize Him forever. It cannot change, for He cannot change.

But you can change; you do change; your desires change; your power to will changes; and it is the law that governs all, that a desire ungratified dies; that the power to will unexercised fails. Look within your hearts now and see whether this change has not taken place within you; whether the consciousness of your need is not feebler than it was, say, a few years since; whether the desire to know the salvation of Christ is not less keen than it was a few years since; whether the power of willing has not perceptibly failed, save in the direction of evil, within your recollection; whether these evidences of life have not fallen from you as the leaves fall from the trees. Do not blame the Saviour for these changes. Do not say to yourself that He has become less loving, less sympathetic, less anxious for you. That is not so. He abides the same continually. Years come and years go, and He is still Saviour. But you, are you not farther from Him than you were a year since? a few years since?

He cannot change His nature, therefore He cannot change His word. He is the truth, and so abides; His word is truth, and so abides. "All flesh is grass and all the glory of man as the flower of grass. The grass withereth; the flower thereof falleth away; but the word of the Lord endureth forever; and this is the word which by the Gospel is preached unto you." Our words are limited by our limitations. We may promise, but the fulfilment of our

promises is conditioned upon the continuance of our ability, and that is not altogether determined by ourselves. We may threaten, but our threatenings also are conditioned. But the word of Jehovah takes its character from Him. It is immutable, it is enduring. Nothing prevails against it. The assaults of time have resulted in the conquest of man's noblest works; but they have left no impress upon the words of the living God, as they have left no impress on the character of God. They are eternally true. Whether they contain and convey the revelation of the nature of God or of man, whether they express the will of God for the guidance of man, or whether they express the purpose of God as to the future, in promise or threat, they are true. His word cannot be broken. Satan has attempted its perversion. He assailed it in the garden when the first Adam was tempted successfully; he assailed it in the wilderness when the last Adam was tempted unsuccessfully; but it was stronger than he. Man has assailed it in his unbelief, levelling at it the shafts of ridicule, or smiting it with the sword of an unbelieving criticism, or burning it in the flames of a malignant hostility, yet it has continued unharmed, living and mighty as ever. And so it shall continue everlastingly. When man, with his glory, shall have passed, this word shall abide. When the waters of the mighty deep shall have been dried up before the flames of that day in which the elements shall be consumed, the living waters of this word shall still continue unexhausted. When the light of the sun shall have vanished, the light of this word shall still continue uneclipsed. "Heaven and earth shall pass away, but My word shall not pass away." Over it, as over Him, years have no power.

Let this thought be your comfort, fellow-believer. Though He seem to you, whose estimate of time is so largely influenced by the brevity of life here, though He seem to you to tarry long in the execution of His purpose, the ful-

filment of His promise, yet wait upon Him; though your eyes fail with looking and longing, His word will not fail. *He* will not fail nor be discouraged, therefore do not you. He estimates time from His standpoint of eternity. A thousand of human years are as one of His days. Be contented that He takes *His* time, not yours.

And as with Himself and His word, so with His kingdom. His throne is forever and ever. His dominion is an everlasting dominion, and His kingdom is from generation to generation. Upon the throne whose habitation is justice and judgment He sits who is possessed of all power in heaven and earth. The sceptre He will never resign to any less worthy than Himself; and, therefore, He is bound to conquer evil. He will rule till He has put all His enemies under His feet. In some way He will destroy sin; in some way He will destroy death; in some way He will wrest His sceptre from the prince of this world; in some way He will compel every knee to bow and every tongue to confess that He is Lord; in some way He will accomplish the subjection of all things in heaven, in earth, and under earth to Himself.

The kingdoms of this world rise and fall like the successive waves of a flowing sea. The grandest that have been have fallen; the grandest that are or are to be shall fall, sinking back whence they rose. After numberless changes comes ever the change of death to them:

"Our little systems have their day,  
They have their day and cease to be;  
They are but broken lights of Thee,  
And Thou, O Lord, art more than they."

But over all human kings is the King eternal, immortal, invisible; and above all human kingdoms is the kingdom that shall never be removed. All the kingdoms of this world shall become the kingdom of our Lord and of His Christ.

These the great truths that come to us as with solemn thoughtfulness we begin another of our years. That which marks for us the rapid departure of life,

the approach of death, is without significance to Him in whose hands are all our times, save as it indicates the advancing fulfilment of His desire. United to Him in the faith that makes both His life and His will ours, let us seek to come into an enlarged appreciation of the truth that our citizenship is in heaven, not here. Not weighed down by an oppressive fear of the oncoming closing of our years, let us make it our endeavor to hasten the coming of the day for which all creation is groaning, when the sin that is within us and without us shall forever have yielded to the power of the truth as it is in Christ. Let us begin this year as though we knew that before its close we would look upon the face of Him whom, not having seen, we love. Let us, "forgetting the things that are behind, and reaching forth unto those that are before, press," etc.

#### AN OLD PSALM IN A NEW LIGHT.\*

BY DR. ELDER CUMMING, GLASGOW,  
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FORGIVE my boldness in seeking to offer you a fresh reading of the twenty-third psalm in the light of consecration. There are three difficulties in the exposition, one of them quite a serious one. First of all, what are we to understand by walking through the valley of the shadow of death? Does it mean *my* death, and that I should be comforted in going through it? In the next verse, you will observe, I am represented as alive; so it cannot be my death. Is it the valley of bereavement, where I lose my dearest? If so, then the blessing referred to in the psalm is not to the chief sufferer who passes through the valley, but to the sufferer's companion. That is one great difficulty in expounding the psalm.

Secondly, you have in the second and third verses two leadings. No doubt the original words are slightly different,

but they are both leadings. Wherein do they differ? and how do they differ so much as in this psalm to have a double expression? Then, though it does not appear in the English, there has always been to expositors a difficulty in the psalm with regard to the time expressed by the various verbs. The time is for the most part present time; but our translators have been obliged, in the verse to which I referred—the fourth—to give it a future signification. Then they felt themselves obliged to give the same future signification to the last verse of the psalm; whereas we are told that all the verses should have, in respect of time, the same meaning—either all present or all future. These are difficulties well known to those who study the psalm.

But it occurred to me some little time ago to look at the psalm in the light of consecration; and I found to my surprise and thankfulness that the difficulties all vanish; and they seem to fit in in such a way that the meaning is most clear and beautiful. Let me submit to you this reading of the psalm, which, may I say, has been to my own soul a matter of great comfort and joy.

#### CONSECRATION IMPLIED.

I take it that the psalm implies that consecration has taken place already. One must read the first verse, "The Lord is my Shepherd," as if the writer were remembering the Lord Jesus Christ's own declaration, "I am the Good Shepherd." It is as if he knows the Good Shepherd gave His life for the sheep, and he says, "I take as mine own the Good Shepherd, who gave His life for me. I have been at His cross, and I know what it is to be forgiven. He is my Saviour." Shepherd is something more than deliverer from death; and therefore, as I remember the very first words of the psalm, I find they are the words of the consecrated soul who rejoices both in the Saviour who died and in the Shepherd who keeps. "The Lord is my Shepherd." Only the consecrated soul can say that.

\* Address at Keswick Convention.



Then, what comes first, alike in the psalm and in the consecrated life? The awful and blessed experiences that seem to lift up the soul altogether beyond itself and beyond the earthly life. You have, first of all, "I shall not want." Now, there the future tense has been inserted. I take out the future tense, and put it in the present tense, as with all the other verbs: "I do not want." Because the Lord is my Shepherd I am satisfied. It is the satisfaction of the soul that has found all in Christ. It is the first experience of understanding Christ in a new aspect, saying, "There is nothing that I need or that I desire that is not in Christ." "All things are yours, for ye are Christ's, and Christ is God's."

Go on to the next verse, "He leadeth me into the green pastures." That is a matter of food. What is the food of the consecrated soul? First, God's Word; second, Christ Himself. But then these pastures are fresh; they are green, and they never were so before. They were dry and withered as the grass after three months of hot summer weather without rain. Now the rain has come; now the Bible is a new book. The dew is on the pasture. "I will be as the dew unto Israel." My Bible is fresh from the moment I can say I am satisfied with Christ the Lord.

"He maketh me to lie down beside the still waters," the waters of rest. Here is, first, the most gentle leading in difficulty and opposition. Here is the experience of perfect peace. "Thou wilt keep him"—oh Shepherd of Israel—"in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." Then, as the poet (Wordsworth) of whom we are continually reminded here tells us, in words that must have been occurring to the memories of many:—

"The Youth, who daily farther from the east  
Must travel, still is Nature's priest,  
And by the vision splendid  
Is on his way attended;  
At length the Man perceives it die away,  
And fade into the light of common day."

So there comes the time sooner or later to the life that begins in an unusual glow of gladness, when the light seems to pass away, and there comes the question in the heart of him who is living the blessed life: "Am I to lose the wonderful things that I have already? Am I really going back? Is there to be no such blessing afterward?" Meantime it is a cause of great perplexity, when we have lost the early glow, and we know not what is going to succeed it. What follows in the psalm? "He restoreth my soul"—the bringing back of the soul. Every consecrated soul has had to revise all the arrangements of its life; to go back upon all its plans, and say to itself, "How will my old habits fit in with this new life which has come to me? I have to change my business sometimes, or the way of carrying it on; to rearrange my household; even to make changes in my friendships. My scheme and plan of life have to be considerably altered. I have been going on my own plans. Now God has to bring back my soul and point the way. I have to begin life, so to speak, over again.

"He leadeth me in the paths of righteousness." This is not the leading beside the waters of rest; there it is simply to lie down. But this is a matter of walking, of progress. And they are to be the paths of righteousness; not what I think righteousness, but what God thinks righteousness. Christ is to lead me now. "He goeth before His own sheep, and they follow Him." Blessed be His name, He Himself hath gone through every part of the journey He asks me to go through. I can see the blood-marks of His own precious feet on the very stones of the way He asks me to take. So long as I follow Him in that way I shall walk in the paths of righteousness. Observe, it is, "for His name's sake." It is all for the glory of the Lord. That is a totally new thought in the consecrated life. There are Christians who have been living for ten years together without having one real thought and purpose to the

glory of God. As soon as we get into the blessed life, with Christ Himself leading us, He makes the thought of the glory of God the chief thought, as it ought to be.

Now we come to the great crisis in the consecrated life. "Though I walk through the valley of the shadow of death I fear no evil"—present tense—"for Thou art with me." What place is this? First of all it is a place of great darkness. It is quite unexpected. The soul says: "I did not look for this. I thought that when I entered the life of consecration it was going to be all sunshine." So the soul is not prepared for the trial and the difficulty and the darkness. It is a great part of the trial that it is dark; we do not understand it. We search for reasons, but we know nothing and see nothing. But there are

#### TWO KINDS OF DARKNESS—

the darkness of distance, and the darkness of impediment—something that comes between us and the Lord. The darkness of distance is a reason why we cannot see with the eye some stars that are visible to the telescope. The darkness of shadow or impediment leaves the light as near us as before. This darkness spoken of in the psalm is the darkness of the shadow; and the light of our Sun, Christ Himself, is not a bit further off. Something has come in between that hides His presence. It is a valley of deep humiliation; all comfort in self is quite taken away; we are stripped bare. First the fruit, then the leaves, then the small twigs go; then it seems as if the very covering of the stem goes, like a tree blasted by the lightning, and we stand bare and alone. It is the valley of death. What is death? It is separation in pangs; not a joyful separation or an easy separation, but a separation which, when taking place, seems to sever soul and spirit; and it does indeed sever them. Separation from what? From the world, utterly; from joy for the time, utterly; and still more from self. This crisis in the blessed life is death to self, and it

must more or less be passed through, at one time or another, by every soul that knows what the blessed life is. God must sever the souls of His people from sin; there must be the cleansing if there is to be the life of holiness; and that cleansing, I am confident, cannot be without pain, without pangs and darkness, without almost agony; in some cases it is, as it were, a veritable, visible death. It is worse than physical death, this separation from self; but God's purpose is that there shall be something better than self. That I believe to be the meaning of this crisis that the Psalmist speaks of.

But what then? First of all, there is no fear. "I will fear"—I do fear—"none evil." There is trembling, but not fear. As my dear old friend "Old Margaret" said, almost in the agonies of bodily dissolution, "Father, Father, it is sore, sore; but I'm not a bit afraid." What more than the absence of fear? The presence of the Lord. How do I know that the Lord is present? It is all dark, and I cannot see Him. I have no comfort—but I have God. How do I know? He touches me. Do you know the touch of Christ in your sorrow, in your despair, in the death that seems to be the end of all? Oh! that healing and soothing touch, better than balm for the soul. I know He is there, not only by His touch, but by His voice; the whisper of the Lord, yea the secret of the Lord, is with them that suffer for Him, as well as with them that fear Him.

"His rod and His staff." The rod for defence; I know it is in His hand not far off. His staff for guidance and comfort. His presence is enough. It is a dark and miserable time of desolation, but God is with me. And the most blessed time in the blessed life is perhaps the hour in which

#### SELF IS CONSCIOUSLY PUT TO DEATH.

After the crisis, the psalm goes on, "Thou preparest a table before me." What is that? I know there are two very remarkable things that take place

in the psalm immediately after this crisis of the soul. First of all the song changes into a prayer. It is no longer, "The Lord is my Shepherd;" it is "Thou art." I stop speaking about God and I begin to speak to God. The change has been made in the valley. I have come for the first time to find God so near me that in all trouble and difficulty, at every turn, I have God.

But there is another change. The image of the psalm is dropped and never resumed again. It is no longer a question of a sheep and a shepherd; it immediately becomes a question of a child and a father. How do I know? A sheep does not sit at a table; it does not drink from a cup; it has not an anointed head. So all through the psalm afterward the image of the sheep has gone, and the reality of the child has come. In our early reading of the Scriptures I fancy we are very fond of images and illustrations, and the beauty of outward things; but when we get a little farther on, and a little farther down, and come to deal with the great realities of life, God is the chief reality of all.

What does the soul say immediately afterward? "Thou preparest a table." The darkness is gone, and the soul is able to see all round, and the first thing it sees is God preparing a table. "Thou preparest;" it is not left to a servant. What is on the table? Not a word is said; and why? Because we can trust God about that. When your friend has invited you to his home to dinner you do not say, "Tell me what you are going to put on the table." You can trust him to give all that is needed. Cannot you trust God for all?

"In the presence of mine enemies: Thou anointest my head with oil." What does that mean? It is not the anointing of the guest at a feast. My Father is not going to treat me as a guest in His house. But, you say, it may mean the anointing of the believer as king and priest. Nay, that happens only once; here we have a perpetual table and a perpetual anointing. It

means, then, that the Spirit of God could not allow the Psalmist to proceed with his description of the blessed life without showing that there is to be the anointing of the Holy Spirit. As really and truly as the spreading of the table day by day is the anointing with fresh oil.

"My cup runneth over." Does that mean that there is a careless servant, who, in pouring out the wine, pours too much, and it flows over? No such thing. "God is the portion of my cup." Do you think my cup could hold God? Because He is the portion of my cup, of course it must run over. That is the sort of provision my Father makes for me as I go on.

#### THE CHRISTIAN'S TWO ATTENDANTS.

"Surely goodness and mercy shall follow me," nay, they *are* following me, "all the days of my life." My Father, who is so rich and has so many servants, has given me two. One is Goodness, that stands on one side. He carries a bag, and in that bag is all that I need. Mercy is my attendant on the other side, and Mercy carries a book, and it is always at hand. So I never need to go to God and say, "O God, provide for my table to-day; give me strength to day." I do not need to say, "O Lord, have mercy on me to-day." I know that He is going to do it, and I present my prayer in confidence. Lord, I know Thou art going to feed me and uphold me, and continue Thy mercy to me.

"All the days of my life." It is not in heaven that all these wonderful things are done. Though I am sitting at my Father's table, attended by His angels, fed in this way, and anointed, I am not in heaven. I am in heaven on earth—in the heavenly places. "I will dwell in the house of the Lord forever." "Now, of course, your theory breaks down," perhaps you say; "you must put a future sense on the 'forever.'" Nay, nay; I *am* dwelling in the house of the Lord. But what about death? Do you know what

death is? It is a part of my Father's house. It is what I may call a lobby, or a corridor—a dark corridor. I am living in my Father's house to-day; though I must make the confession that I am only living in the nursery; I am but a child yet in my Father's house. But I have my attendants here; Goodness and Mercy are constantly looking after me by day and by night. The time will come when a knock will be heard at the nursery door, and the message will be: "The Master wants His little son;" and the messenger will take the little son by the hand, and they will go together through the dark corridor; but all the time I will be saying to myself: "The Father's house; the Father's house." We shall only have to walk through the lobby; then we will come to the other door, and into the great room where the family have met, to leave it no more.

I will presume that this is the veranda outside the nursery. The dark corridor will be, I do not know where, and I do not know how soon I may have to pass through it. But I know my Father will send for me, or, what will be better still, He will come for me. In the lobby that looks so dark I will hear the voice that I know so well. "His sheep know His voice, and He calleth His own sheep by name." I will go to meet Him—whether it be dark or whether His own face will light it up, till it becomes the brightest way in all that part of the house. And He will receive me unto Himself. I dwell, and I will dwell, in the house of the Lord forever. Thank God; thank God again.

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#### THE FAITH WHICH OVERCOMES THE WORLD.

By REV. CHARLES ROADS [METHODIST EPISCOPAL], PHILADELPHIA, PA.

*This is the victory which overcometh the world, even our faith.—1 John v. 4.*

WE go to John, pre-eminently the apostle of love, for this inspiring word about faith just as we would go to

Paul, the expounder of faith, for the sweetest psalm of love, so closely are faith and love united. Faith is here presented, not as the stern demand of Christian obligation, but as an opportunity. It is the offer of an armor better than Saul's, an open door to resources inexhaustible, an inviting way to heights commanding and impregnable. We might indeed, in all sound reason, argue for it as a duty; but we will not now descend from the apostle's loftier view. Faith is the most sublime of all the magnificent opportunities even in our day and land. And for the very purpose for which men seek power and advantages—to command the world, to rise superior to their surroundings, to become masterful and free from fears and forebodings. Thus, a man seeks wealth to be above fear of want, official position to command men's hearts, learning to have power over the world, but all fail him. Where is the victory which does really put the world under his feet, which renders man truly independent of his condition, physical, social, or material? The Revised Version makes John say "hath overcome"—that is, he claims it as an accomplished fact. He has the world under him. "By faith"—how?

I. Faith is the divinely appointed medium for the conveyance of God's power to us. We are joined to Christ by faith and love both; but let us now distinguish their respective functions. The first breath of the Christian life is faith; love is subsequent. The unalterable condition of salvation is faith, not love. The condition required for pentecostal power was faith. So all the gifts of God are according to our faith. This does not underestimate love, for Paul's word is eternal verity: "The greatest of these is love." But when comparison is made between faith and love we are among mountain peaks higher than all others. Love is loftier than faith as one Himalayan peak is a little higher than another. Faith is still far above all other heights of Christian character. But here is the distinction:

Faith is the receptive attitude, love the distributive ; faith takes Jesus into our hearts, love shines by His light from our countenances and uses for Him all our ransomed powers ; faith is the hungry beggar partaking, love the grateful child repaying ; faith plants the seed which by love blossoms and bears fruit ; faith causes the rain and the snow to descend upon the spiritual ground, and love makes a full fertile return. Love sacrifices, faith appropriates ; love praises, faith supplicates ; love is satisfied, faith is thirsty. Faith is before, love after a great blessing. They form really the same wire in complete circuit, but faith is the current our way, love the return to God.

We can easily penetrate to the philosophy which makes faith the medium of receiving. It is such a medium between man and man of that which belongs to spirit and character. The man in whom I believe influences me most and makes my character. I may love another far more, but unless I also give my confidence to him or have faith in him he does not mould me. Here is a mother with two sons. The one, dissolute, wayward, a drunkard ; but she holds fast to him with her God-like clasp of motherly affection. She clings to this corrupt and bespattered moral being, but is not contaminated nor in the least changed for the worse. He imparts to her none of his evil spirit, great as her love really is. But in her other son she has implicit faith. His counsel is law to her ; his example is commanding ; his spirit broadens and uplifts her. She loves him no more than she does the prodigal, but her attitude of faith puts her into his power.

Faith in this marvellous way takes the being it clings to into our innermost nature and gladly surrenders to him. It alone truly expels haughtiness and pride, which, while they exist, make it impossible to save. There is a certain admiration which is almost love, and which many unbelievers feel for Christ. It is a keen satisfaction to them to give generous praise to His character and

glowing descriptions of His influence in history. But they are too proud to become His immediate beneficiaries. With no more faith in Him than in Socrates or Seneca, they are never saved nor even sensibly influenced by the spirit of Jesus. Faith alone, and there is no substitute whatever, completes the preparation of the heart for Christ. At the same time, it gives Him most agreeable and wondrous honor. What man is not, in a refined way, most gratifyingly and genuinely honored by your complete confidence in him ? Without faith it is as impossible to satisfy men as it is to please God. Faith is the coronation of Jesus in the heart.

Faith is the only basis for co-working with God. Man selects a business partner whom he can trust, not because he is his bosom friend nor because he passionately loves him. He must believe in him. So will man call upon God to be his partner in all the affairs of life only when he has faith. And all our qualifications for co-operating with God come by faith. It is the earliest attitude of the saved soul. By it we are justified and regenerated. By exercising it we become wholly sanctified. By it we receive the baptism of the Holy Spirit and of fire. God's great workers were all men of mighty faith. Some of them were not so notable for their love, though doubtless now God commandeth all men also to love ; but in this day of Christian humanitarianism let us beware lest we sneer at faith and thus pull down upon ourselves the temple in which great love is created.

II. To have and to hold such faith is itself an inspiring victory. It is called "victory" faith, and its abiding in the soul denotes a complete rout of self-sufficiency, that conceit of little souls and that real delusion of great ones ; it proclaims that the reign of the senses and of sense-fettered reason is over ! The man of faith has already overcome a vast world within himself, which the sinful world outside had made by hardening and blinding.

What declarations there are concern-

ing this faith! Jesus is delighted with its boldest expression, leaping beyond all precedent in the centurion's case, and even against apparent repulse in the Syrophenician woman's. You have read that with God nothing is impossible, but do you know that it is declared that with the man of faith nothing is impossible? Man moves God by faith; how could less be all the truth? Nothing was impossible in the case of Abraham; even death was escaped through faith by Enoch, and Jesus promises those who adequately believe a similar glory. Fire, wild beasts, fiercer man, were all tamed by it. Believe the promises of the Gospel, and they lift you far above fear or discouragement.

But if the Son of Man came now, would He find faith? Who does really believe His promises? Does any one claim that word, "He that believeth on Me, the works that I do shall he do also"? What! you believe the next clause, do you, about the "greater works"? Well, but do you believe this clause? Is it likely that you are properly explaining these "greater works" while you are hesitating on the lower step? Or that sublime utterance near Lazarus's grave, "Whosoever liveth and believeth in Me shall never die"?

What a dismal day for faith when a disciple is sure to be called a crank for sincerely believing Jesus in the only sense His words will take! Now, where is the proof, the Scripture proof, that "the days of miracles are past"? That Christ has withdrawn some of that "all power in heaven and on earth" which He placed at the disposal of His first missionaries?

"Devil's theories are these,  
Fashioned all your lusts to please."

As Lowell says about false economic notions, so let us say these are expressions of doubt, of materialistic paralysis of faith. But they are in the mouths of God's people in so many forms and so widely accepted that it becomes a matter of disentangling one's self from the

Laocoon snake grip to get back to the original New Testament faith. And how can there be apostolic triumph without this "victory" in the soul? Who are we to be sinfully limiting the Holy One? Here is the vital part of Christianity, and without delay the Church ought to set her most spiritually minded and best expositors to work on the promises and declarations of Christ. In the mean time, let us dismiss that philosophy of miracles which limits them to evidential functions or to the mission of inaugurating the Gospel. What Jesus really means is of importance, not for the sake of physical miracles so much, for these are of minor value, as for the sake of faith. What shall the disciple who has become like a little child believe? A faith which limits God in any matter which He has offered to man will limit Him in the spiritual. Is it at all probable that we shall have pentecostal harvests of souls until we have the faith far below that—the faith which casts out devils and heals diseases? The eleventh chapter of Hebrews is a glorious catalogue of faith's achievements before Christ. Is even that a golden age forever past? The whole tone of it forbids the inference, and an express word follows (Heb. xi. 40), "God having provided some better thing for us." Where is this illustrated if not in apostolic history?

There is a characteristic of that faith which best pleased Jesus not to be overlooked. It goes beyond express promises to the love and the power of God. The promises are in human language painfully inadequate. From them bold faith gathers its original conceptions of Jesus, and here the centurion and the Syrophenician woman distanced all the Jews and saw, the one the possibilities of Omnipotence, the other the fulness of love. To be sure, we have since that time a new issue of exceeding great and precious promises whose boundlessness, even within express or implied conditions, leaves no room to leap beyond. But true faith will not stop at the letter; it seeks the hand. Not simply be-

cause He promised, but because He is love; not only upon His word, but upon His heart we lean. We see more than the Book, glorious though it be; we see the transfigured Jesus.

III. This faith overcomes the world. This world, of course, is meant. The charge against the Gospel of "other-worldness" was a brilliant hit, repeated industriously. George Eliot, however, as we understand her, makes it against certain kinds of preaching, not against Christ. As against Him it is ridiculous, for by unmistakable declarations in several forms His gospel is only for this world. Unless, indeed, we grant the second probation, where it is singular that some—we do not say the first teachers of this doctrine, but others most ready to disparage the Gospel for "other-worldness"—are here most eager to have it apply to another world. But in vain. It is for the present world exclusively. No fair exegesis will promise its proclamation in heaven or hell as here. However, to find fault with discourses about crowns and sceptres, white robes, golden streets, and waving palms, and to demand that we shall rather talk of ploughs, pick and shovel, yardstick, frying-pans, and wash-tubs is not wise, because it is not best for these very toilers now. Hope is a present force of immense value, and pick and shovel are easier for their association with palms and crowns.

For this world of men Jesus died. And to overcome this world of adverse powers now is the victory of faith. It is to have independence of our environment for spiritual joy and abiding. To have a new world within which is close to heaven. If the body be in severe illness, tortured with pain, burning with fever, unable to move a muscle, yet its peace uninterrupted with God. If it be panics and poverty the joy is in the Lord. If persecutions and prison, faith sings praises until the walls totter and doors fly open.

Let the scientist assert that man is a creature of his surroundings. So he is with God left out. But with faith in

God he is a new creature, having powers divine within reach. His peace is from above, his joy from within. His soul is free, and by faith the commonplace is transfigured, his energies are on fire, and he is a channel of Divine power toward men. Is not this a most glorious opportunity? Would you have me now argue that faith is only the stern demand of Christian duty? Nay! faith is a privilege, an offer of closest relationship with Jesus. There is no other such opportunity for men.

### ONE-SIDEDNESS IN RELIGION.

BY JAMES DOUGLAS, M.A., BRINGTON,  
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*Ephraim is a cake not turned.*—Hosca  
vii. 8.

SCRIPTURE is less a book for the schools than for the home. It is more colloquial than scientific; its terms are less technical than popular; and its figures are less ornate than homely and expressive.

We have an example here. "Ephraim is a cake not turned" is a voice for the million. It does not require a knowledge of letters to see the meaning; all it requires is a knowledge of life in its commonplace forms. Even a child knows what will happen if the cake be not turned. The side exposed will catch the fire, it will be burned and blackened, while the other side will remain sodden and heavy. The cake will be ruined on both sides, and be wholly unfit for use.

The character represented in this figure is legible to all. As the cake not turned is a compound not equable, as it is both underdone and overdone, clammy in part and blistered in part, so it denotes a type of character at once distempered and untempered, a character that lacks unity, that is spoiled by defect and damaged by excess, an inconsistent whole upon which, whichever way you view it, the result is marred. The difficulty does not consist in interpreting the figure itself, but

rather in applying it, and in applying it in such a way as to lead us to turn in time so as not to spoil the cake.

I. The grounds of this impeachment. The indictment against Ephraim was a serious one, but it was not brought against him without a cause. There were grounds for it. Note a few of the more important :

1. The first we see in the eighth verse taken as a whole : " Ephraim, he hath mixed himself among the people ; Ephraim is a cake not turned." The meaning is because Ephraim hath done this, because he hath mixed himself among the people, therefore he is a cake not turned. He has marred his character and usefulness, like a cake spoiled in the baking, which is both overbaked and raw. Ephraim, in a word, has missed the grand practical design of religion, which is entire separation unto God.

There are many unturned cakes to-day from the same cause—many persons who seek, like Ephraim, to combine in themselves contradictory qualities. They would steer north by south ; they would serve God and Mammon, they would be friends of the world and friends of God too ; they would be spiritual on one side and carnal on the other. Like Ephraim, they profess religion and attend to its ordinances ; and, like Ephraim also, they mix themselves with the world. They have a side that is religiously baked and a side that is carnally crude. They believe in being turned to the sacred fire, but they do not believe in being done through. With all their profession they like to be on level terms with those that know not God, and who care only for the material world that their senses disclose. Hence they are just as keen fortune-hunters as those that make no profession ; just as worldly shrewd, just as bent on gain, just as eager to have their children well settled in society, just as much mixed up with earth and earthly things as the people of the world themselves. And so, as in Ephraim's case, they are cakes not turned. They are

religiously blistered and carnally sodden.

2. A second ground for this impeachment is seen in the indisposition of Ephraim to look to God, to call upon Him, to count on Him as the grand unit of power against the enemy. There is a vein of extreme pathos in Jehovah's plaint, verse 7, " There is none among them that calleth upon Me ;" and in verse 11 He adds, " They call to Egypt ; they go to Assyria." These Ephraimites kept their religion for ceremonies and State occasions ; it was not an every-day working religion. It was to them a kind of etiquette ; it was not to them a practical stay and support. They had a notional knowledge of God, but they did not seek after an experimental knowledge of Him. And in the day of trouble they showed what they were—namely, *a cake not turned*. Jehovah was in their notions ; He was not in their trust. Had He been in their trust they would have turned round to Him in their trouble. The cake would have been browned on both sides. Their notional knowledge of God would have been supplemented by an experimental knowledge of Him. Instead of calling to Egypt or going to Assyria for alliance they would have looked to the Lord and strengthened themselves in their God, and He would have repeated former mercies by His delivering hand.

How many unturned cakes there are among us in these times also ! How many have a name to live and are dead ! To a certain extent they have the right notion, but it does not determine their practice nor lead them to seek the confirmation of experience. Hence the cake is done only on one side ; and in being done only on one side, it is even on that side overdone and spoiled. Better never to have known the truth at all, than for the truth never to influence the practice and issue in experience. The office of trial is that we may trust God ; the significance of danger is that we may look to the Lord our Rock. " Say ye not, A confederacy, to all them to whom this people shall say, A con-



federacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary." The cake needs to be turned. The verbal knowledge of God needs to be verified by trust and obedience. The man who professes and does not practise is a cake unturned. The man to whom God is a notion, even though it be a venerated notion and not a practical resource, is the same. We are not to be unmanned by trouble; still less are we to make an arm of flesh our trust. No; we are to turn the cake. We are to meet emergence by trust and danger by faith. Thus shall we verify the Saviour's grace and the Father's care, and, to keep to the figure, become spiritually well baked throughout.

3. Another ground of Ephraim's impeachment was *pride*. We see this in verse 10: "The pride of Israel testifieth to His face." Now, pride is always a one-sided and, therefore, spiritually false thing. Pride is based on fleshly comparison. No one could be proud who saw himself in the Divine light. "I have heard of Thee with the hearing of the ear," says Job, "but now mine eyes seeth Thee. Wherefore I abhor myself, and repent in dust and ashes." If self-complacency creeps into our hearts, it is quite time the cake was turned. There is no room for glorying in self. Even the wise man may not glory in his wisdom. It is incipient idolatry. Fleshly estimates are vain. Such comparisons are not only odious, but ruinous. Pride is one-sided. The cake must be turned. And in order to this, evermore turn to the Divine light, that, learning your nothingness, you may acquire the perfectness that is in Christ and become a united, consistent, harmonious whole.

4. A still further ground of Ephraim's impeachment lay in their licentious and inordinate use of temporal things. Heated by wine, they were carried, in various directions, into intemperate excess. Upon an almond branch may ap-

pear simultaneously buds, blossoms, and almonds; but not upon the same stock can spirituality and sensuality find co-existent development. Those who riot and make wanton, who sate their souls in material things, to whom earthly good is *the* good—all these are as cakes unturned. There is no harm that you take your dinner with a relish, that you enjoy what God gives. But if in these outward things your soul's essential gratification is found, then you are an unturned cake. "I keep under my body," says Paul, "and bring it into subjection, lest that by any means, when I have preached to others I myself should be a castaway." There is a possibility of ruining the cake through self-indulgence. If Paul stood in awe of such a catastrophe, no less should we. Cultivate delight in the Lord, that sordid appetite may be kept in check with inflexible rein.

II. The teachings that underlie Ephraim's impeachment. These teachings strongly emphasize:

1. The need of a proper balance of character. It is well—*e.g.*, that we should have zeal. But zeal is only one side of the cake. What is zeal without knowledge? or zeal that is contrary to knowledge? It is a cake unturned, a character distempered, on the one hand, and untempered on the other.

The like applies to fidelity and love. How important to speak the truth; and especially important is it when the truth in question is unwelcome or unpalatable. But even such fidelity needs to be sustained by love if the cake is not to be ruined in the baking.

So with knowing and doing. Both sides must be duly tempered, for here, as elsewhere, one-sidedness is fatal. "If ye know these things, happy are ye if ye do them."

On the same principle we have to cultivate at one and the same time energy and repose, the power to do and the power to bear God's will. Even faith itself is a cake of two sides, both of which have to be browned. For faith has its waiting as well as its working

time; and while he that believes is strenuous, he is also at leisure too.

2. Once more, the teachings in question strongly emphasize the need of a proper balance of truth. The application here we leave to the reader himself.

3. In conclusion, the general drift of the whole subject suggests to our mind the need of a correspondence between what Christ has done for us and what He is doing in us by His Spirit. To be well bled we need the cross of Christ translated into experience. Paul knew Christ's cross as a means of experimental crucifixion. The thought in Paul's mind was more than a judicial dying with Christ. It was that certainly, but not that alone. To him it meant a death experienced within, in which the world became dead to him and he to it. Thus did he become one with Christ in His dying and in His rising—a man on whose heart the Lord Jesus placed both His feet.

#### AMERICA'S PRIVILEGES AND PERILS.

BY KERR B. TUPPER, D.D. [BAPTIST],  
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*He hath not dealt so with my nation.*—  
Ps. cxlvii. 20.

SEVEN golden ages there have been in the world's life, which artists have delighted to paint and poets to sing and historians to make immortal—Egypt under the Ptolemies, Palestine under Solomon, Athens under Pericles, Rome under Augustus, France under Louis XIV., Italy under Leo X., and England under Elizabeth—each a great, glorious period as the world counts greatness and glory. But to the intelligent student of history in our nineteenth century of enlightenment and reform, there appears a better age and a better land under the free republic of America, which alone of earth's governments is of the people and by the people and for the people. If the gifted Guizot could declare that the wider and more intelligent a view a Frenchman takes of his

land the stronger will be his patriotism and the nobler his inspiration, with far greater truth may the declaration be made of an American, as, looking over the past four hundred years, he beholds in these western seas a new continent discovered and peopled, a new civilization planted and developed, a new and nobler era dawn than the world has ever known before. Ours is a land with no king nor subject, no master nor slave. Over us reigns no Francis II. of Naples nor Louis XV. of France nor Philip I. of Spain nor Bloody Mary of England. On the contrary, we rejoice, with tranquil and triumphant hope, in a home of priceless personal liberty, of exalted social prerogatives, of universal political equality, of absolute, joyous, unrestricted religious freedom. No Roman arena, no Coliseum agony, no Bartholomew massacre, no Inquisitorial fire. Rather that which John Milton declared would some day come America has actualized; not many sovereignties in one united commonwealth, but many commonwealths in one united and entrusted sovereignty. No wonder each of us makes it his proudest boast, *Civis Americanus sum*.

This special occasion which has drawn us here to-night must be of interest to every true American—native-born or foreign-born. The order whose members gather with us at this hour in so large and inspiring a body represent some of the most fundamental principles of government and religion. Who alone may compose this order? They only who possess five qualifications:

1. A good moral character. American mechanics, see to it this moral standard never be lowered. Righteousness alone exalts a nation.

2. Belief in a Supreme Being, Creator and Preserver of union. The fool alone hath said in his heart, no God.

3. Opposition to union of Church and State. It was the Christ who said: "Render unto Caesar that which is of Caesar, and to God that which is of God."

4. Fidelity to free education and the American public-school system, guard-

ing ever that system with brave heart and heroic contest against sectarian interference, and upholding ever in connection with it the reading of the Holy Bible, which is the charter of liberty as well as the oracle of faith, the book of learning as well as the manual of devotion.

5. Protection to American institutions and the promulgation of American principles with the ever-inspiring motto: "Our country, right or wrong;" to help it get right when wrong; to help it on when right.

Every genuine American can subscribe to all this if in his heart of hearts he believes in these five things in connection with our nation—the defence of its existence, the preservation of its peace, the protection of its rights, the augmentation of its strength, and the culture and development of its moral and spiritual character.

But in order to the consummation of all this there are to be in the future, as never in the past, heroic contests on the part of brave, true, liberty-loving Americans. Along with all our national advantages, and they are many, touching as they do our life physical, social, intellectual, political and religious, we, as a nation, are confronted—what intelligent man or woman is blind to it?—with dangers gigantic, insidious, ever increasing and ever more formidable, with forces essentially inimical to an American civilization and the genius of our free institutions—dangers of forces which must be met with manly courage or they will sweep away, as with a mighty tidal wave, the whole fabric of our national glory. We have neither time nor disposition this evening to discuss these with anything like fulness, but to my prophetic eye there are for us, as a nation, in the future, three great and notable contests—not with cannon ball and powder and sword, it may be, but with mind and heart and ballot; yet battles as real as Marathon or Thermopyæ, Gettysburg or Rappahannock.

The battles to which in the future, as

never before, you and I are to be called by the bugle blast of patriotism and piety are three:

1. To save our land from unrestricted immigration of all kinds and classes.

2. To protect America against the union of Church and State, as it now exists in Europe, a baneful curse; and

3. To hurl back all the assaults upon our public schools, which are a nursery of our patriots, a bulwark of our liberty, a glory of our land.

Permit me to speak earnestly and judiciously on each of these coming American battles.

And first, one of our strongest future contests is to have relation to the union of Church and State. Truer words were never spoken than those of Martin Luther: "Over the soul God can and will allow no one to rule but Himself. The rights of the spirit alone are inalienable rights. A man may alienate an outward thing, but personality never. The surrender of individual conscience and will to anything external, as State, or pastor, or priest, is the degradation of personality." This being true, we see that the State must take care of national things, and leave religion and religious things alone; the Church must take care of spiritual things, and leave the State and civil things alone. God means the two to have no connection. Christ's was a spiritual kingdom absolutely. He meant his servants to follow Him here. Beginning with Constantine, the Church has failed to obey, and rivers of blood have been shed. The Established Church of Europe is in no few respects a curse. Our American civilization is the better because our Church life is the freer. Ever since in Rhode Island Roger Williams taught that civil authority has no jurisdiction over human conscience, the world has learned a new lesson. Largely because of this position our Constitution says today: "No religious test shall ever be required as a qualification to any office under the United States," and "Congress shall make no laws respecting the establishment of religion or prohibiting

the free exercise of it." Thank God, to-day and here the Bible is open, the ministry free, and each person and sect and Church may think and act according to the dictates of conscience. No wonder that here, as nowhere else in the world, pure, unemasculated religion, uncovered by human ritual and untainted by human tradition, is having free course and being glorified. In 1783 we have 1400 Christian ministers; to-day, 95,000; then 2000 churches; to-day, 142,000; then 200,000 church-members; to-day, 13,500,000.

Another of our battles is to be fought in preservation of free education and our public-school system. No nation is so advanced as ours in popular education. England, with 30,000,000 population, has 7000 students in universities; Germany, with 50,000,000 population, has 25,000; America, with 65,000,000, has 70,000 college students, 5000 theological, 20,000 legal and medical, a grand total of nearly 100,000. Our libraries exceed Europe's by 20,000,000 volumes. Our printing presses send out 15,000 daily and weekly periodicals, with 25,000,000 subscribers. Public opinion is here dominant as nowhere else. Our masses are educated as well as our classes. Dr. McGlynn well says, "The American people have justly looked upon the public school as the palladium of their liberties, and the necessary safeguards of the republic." In 1876 General Grant feelingly said to the Army of the Tennessee: "If we are to have another contest in the future of our national existence, the dividing line will not be Mason and Dixon's, but between intelligence and patriotism and ignorance and ambition. Let us labor for free press, free speech, free thought; keep Church and State distinct. Let not one dollar appropriated for education be given over to sectarian schools." And to Grant's sentiment all true Americans from the lakes to the gulf, and from the Atlantic to the Pacific, will say, "Amen and amen."

Unrestricted immigration is another thing against which we must battle

heroically. More than 21,000,000 foreigners and their children are on our shores from Europe alone; 11,000,000 have come since 1820. We have nearly twice as many Irishmen as has Ireland. Our 44,000 Italians in 1880 have become 307,000 in 1893. Eighty per cent of New York is made up of foreigners. Now, what of these? Many are noble men and women, valuable acquisitions; many are paupers and criminals. Boyesen, himself a Scandinavian, says, "America is now drawing from lower and lower European strata." Something must be done to arrest the arrival of the anarchist and nihilist and every base element among us—men with no knowledge of our history and no regard for our laws. In fifteen of our States an alien may vote; in eight no registration is required; in three registration is forbidden, and only four require an educational qualification. No wonder that in the presence of Mafia organizations in New Orleans, and anarchical revolutionists in Chicago, and nihilistic insurrectionists in Pennsylvania, a dominant question to-day before the patriot and philanthropist citizen and Christian is this, How shall we Americanize them before they foreignize us, Christianize them before they demoralize us, save them before they sink us? Truly it is time for true, liberty-loving Americans to revise their laws and cast their ballots and speak their minds and direct their energies in the interest of national preservation and perpetuity.

#### STRIKING THOUGHTS FROM RECENT SERMONS.

PAUL was a very earnest, sincere man. His peculiarities came from the composition of his mind; the tone of his nature; that which was chief in him was such through what we would, perhaps, call imaginary. He was not a thinker as we of to-day count thinkers. He did not proceed from a dry, mathematical form of thinking out a problem; he had a mental eye, so quick and clear and strong that anything presented to him spiritually was as clear as any object brought before the eye—vivid, clear, real, making its impression on mind and heart, ruling his affections and sentiments. He was intense; I would say that he was a genius. But what do we mean by a genius? One whose energy exceeds the energy of every other man about him and whose force is distributed through his power, though it may

be pre-eminent in nature. These were the qualities of this man. What he saw he saw clearly, perfectly, and he felt what he saw deeply, strongly. He was able to bind together all his latent forces with the power of the divine spirit. This man had been sincere from the very first. What he believed in he held steadily before his mind; it went running through the currents of his life's blood, tingled through his nerves. He was ready to devote himself at any cost to the service of Jehovah. No man ever opened his heart and laid bare before men, letting them know his inmost secrets, as did Paul. It is a matter of great joy to us that he was moved to write these letters. The truth was held before his mind and revealed in his character and exhibited in his life and came forth in his acts in the simplest manner—he lived what he preached.—*Duryea*. (Acts xvii. 25.)

RENAN, the great French unbeliever, on being remonstrated with for his opposition to Christianity, said he was not opposed to the Protestant Churches, but to great ecclesiastical organizations. I can well understand that. Humble societies of Christians, having no other object but to glorify God in true service to humanity, have been among the mightiest forces on behalf of civil as well as religious liberty; but a powerful ecclesiastical organization is in great danger of being injurious to the freedom of men; a defender of what is established, an enemy to real progress. Free churches might unite in one grand organization, but the wisdom of such a course is open to very grave doubt. The Church has suffered enough already in that direction. The pathway of its history is strewn with its dissenters and heretics who have suffered death because of that desire for uniformity which was generated in that powerful confederacy miscalled the Catholic Church, than which the world has seen nothing more un catholic.—*Rogers*. (Eph. iv. 3.)

How will the pool of corrupt politics ever be purified if religious teachers and other good men stand aloof from the performance of their political duties? If a city or country be good enough for a man to find a home and to make a living therein, they are good enough to demand of him the discharge of every duty becoming a loyal and patriotic citizen. The country whose law protects me is a country whose laws I should support; so I reasoned when I became a naturalized citizen. The man who is so engrossed with the duties of the other world that he cannot perform his duties in this world is not likely ever to see another world as good as this world. The better the man religiously, the more devoted ought he to be patriotically. Indeed, as a teacher of the Bible, a man will find as he studies its wonderful story that it stimulated the noblest patriotism, even as it fans the flame of the most fervent piety.—*MacArthur*. (Psalm cxxii. 6.)

If there is anything exceptional in our own day, it is that in every relationship of public and private life authority is diminishing and the power of influence is increasing. Men are strong in proportion to the strength of their convictions. He who has a firm grasp of great principles—and surely that is the Christian's claim—can apply them with the greatest flexibility. St. Paul had an answer to all the temporary problems which were laid before him. Conditions have changed, but the value of his answers remains, because they were fruitful applications of eternal truths. He was careful to allow latitude, to recognize differences of enlightenment, to respect sensitiveness of conscience, to take account of present distress, to observe proportion, to abstain from minute injunctions. We see in Him the power of Christian sympathy to overthrow needless barriers. We see the process by which the "hearts of the fathers could be turned to their children, and the hearts of the children to their

fathers." We see how carefully the great Apostle of the Gentiles could respect the timorous scruples of the Jewish converts without sacrificing the great principle of Christian liberty. We see how a powerful mind, penetrated with the mightiness and universality of God's revelation, could accept differences of opinion, and find room for divergent attitudes of mind. He protested only against wickedness and intolerance, against those who narrowed the meaning of the Gospel to suit their own prejudices, or who abused its liberty to introduce disorder.—*Creighton*. (Mal. iv. 6.)

ANY one who is conversant with current literature knows that Society, especially in its industrial conditions and contrasts, is now subjected to criticism more searching, more restless, more intense than has ever been known before in the history of the world. Not only are large masses of men dissatisfied with their lot, but many sober-minded, intelligent men have become questioners and critics of the conditions of human society. And under the pressure of these practical questions the Christian mind, the Christian heart, of the world, seeks again to find its Lord. We must recover the Christ in modern society. We must inform all social organizations with the spirit of Christ. Such is the earnest Christian thought and prayer of the hour. All social imaginations that intervene between the Christ and the great heart of humanity are to be cast down. A new captivity of the thoughts of all classes and conditions of men to the obedience of Christ is our promise of the century about to come.—*Smyth*. (2 Cor. x. 5.)

THERE come times in this world of men when revolution is the one way out to liberty, the one way into righteousness, when the world is redeemed by being turned upside down. Could one study comprehensively the history of society—political, ecclesiastical, social, domestic, from the point of view of its revolution, one would recognize revolution as an integral part of the divine order. The history of civil liberty and the reformation of the State, the history of ecclesiastical liberty and the reformation of the Church, the history of spiritual liberty and the reformation of homes and hearts, is very largely a history of revolutions. But what are revolutions? Many of them, as every American knows who remembers Gettysburg, and Bunker Hill, or Paris in the last days of the eighteenth century, or the Cromwellian outburst against the Stuarts, were hurricanes of blood and fire sweeping over States and overturning national life with wild confusions. But the essential things about the revolutions that have redeemed humanity were not the blood, the fire, the clash of swords, the war of words. The essential thing which makes revolution so large a part of the divine order is that it means the breaking up of systems that have done their work and whose time to pass away has come. There can be great revolutions without blood, or fire, or clash of swords, or war of words; great revolutions that are as calm and silent as God Himself, coming into the world as Christ came into the world, not to strive and cry to be heard in the street, but clothed in the dignity of truth and nerved by the omnipotence of conscious right, to overcome the old order by the new, to usher the sovereignty of another King, to change not the methods only, but the motives of men. And there come times in the State, in the Church, in the household and in the heart, when progress is impossible apart from revolution; when things must be turned upside down to be redeemed, quickened and renewed. Periods of moral and spiritual depression come to communities, households, and persons. But nothing is more certain than that a remedy exists in the spirit and power of that revolutionary Christ, who came not only to die for the world, but, through spiritual agencies, we dimly comprehend and are slow of heart to believe, also to turn the world upside down.—*Hall*. (Acts xvii. 6, 7.)

MANY are the instances which might be gathered from the historic page of the recovery of some Christian truth and power by men who, at the cost of peace and in peril even of life, have bravely cast down social and religious imaginations amid which the Master's true spirit was being lost. Such famous examples show that this work of Christian restoration often must needs be done, that it is work to which the Head of the Church in any age may call and anoint His true servants to do—the work often arduous and usually for a time misunderstood, even among brethren, of casting down whatever is merely imaginary, and finding what is real and eternal in the faiths and traditions of the Church. With all the chapters of Church history as our lesson-book, it would be either unpardonable pride on our part, or else pitiable ignorance, for us to suppose that we can be wholly exempt from such necessity; that we alone may not need, as all the Christian generations before us have needed, to be rid of human imaginations, to bring down high things that obscure the light of the true God, and to find again for ourselves and for our churches, for the spiritual faith of our age, and for our most personal life, the true Christ and His rule of God.—*Smyth*. (2 Cor. x. 5.)

#### THEMES AND TEXTS OF RECENT SERMONS.

1. The Holy Spirit in Creation. "The Spirit of God moved upon the face of the waters."—Gen. i. 2. R. P. Kerr, D.D., Richmond, Va.
2. The Church and the Masses. "And the common people heard Him gladly."—Mark xii. 37. Rev. A. M. Daboe, East St. Louis, Mo.
3. The Earthly Body of the Heavenly Christ. "Now ye are the body of Christ and members in particular."—1 Cor. xii. 27. Rev. D. I. Howard, Goddard, Kan.
4. The Fathers and their Faith. "Your fathers, where are they? and the prophets, do they live forever?"—Zech. i. 5. T. W. Hooper, D.D., Christiansburg, Va.
5. The Christian Standard. "Lift up a standard for the people."—Isa. lxii. 10. Rev. J. A. Holmes, Haven, Kan.
6. The Foreign Mission Work of the Church. "Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought."—Isa. lx. 11. Rt. Rev. C. K. Nelson, D.D., Brooklyn, N. Y.
7. The Revolutionary Christ. "Those that have turned the world upside down are come hither also, saying that there is another king, one Jesus."—Acts xvii. 6, 7. Charles Cuthbert Hall, D.D., Brooklyn, N. Y.
8. The Antagonism between the Church and the Theatre. "For the grace of God, that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world," etc.—Titus ii. 11-14. Rev. Joel T. Dawes, Jr., Atlanta, Ga.
9. The Glory and Unity of the Church. "And the glory which Thou gavest me I have given them; that they may be one, even as we are one; I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me."—John xvii. 22, 23. Walter C. Smith, D.D., LL.D., London, Eng.
10. The Recovery of Christ. "Casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into subjection to the obedience of Christ."—2 Cor. x. 5. Newman Smyth, D.D., New Haven, Conn.
11. Church Problems, Old and New. "He shall turn the heart of the fathers to the children, and the heart of the children to the fathers; lest I come and smite the earth with a curse."—Mal. iv. 6. Rt. Rev. Mandell Creighton, D.D., Bishop of Peterborough, Worcester, Eng.
12. Ecce Homo—A Study in Comparative Religion. "Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man."—John xix. 5. George C. Lorimer, D.D., Boston, Mass.
13. Home Life. "Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria; he was also a mighty man in valor, but he was a leper."—2 Kings v. 1. James M. Farrar, D.D., Brooklyn, N. Y.
14. Redemption of the Soul. "For the redemption of their soul is precious, and it ceaseth forever."—Psalm xlix. 8. Rev. Dr. Tudor, Richmond, Va.

#### Suggestive Themes for Pulpit Treatment.

1. The Migration of the Soul. ("Oh, that I had wings like a dove! for then would I fly away and be at rest."—Psalm iv. 6.)
2. The Unchanging Good Fortune of the Righteous. ("There shall no evil happen to the just."—Prov. xii. 21.)
3. The Tenacity of Sin. ("For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me."—Jer. ii. 22.)
4. An Unsafe Investment. ("So is he that layeth up treasure for himself, and is not rich toward God."—Luke xii. 21.)
5. The Power of Leadership. ("And Elisha prayed and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha."—2 Kings vi. 17.)
6. The Divine Power in the Government of Cities. ("Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."—Psalm cxxiii. 1.)
7. The Pitted Speck in Garnered Fruit. ("For whosoever shall keep the whole law and yet offend in one point, he is guilty of all."—James ii. 10.)
8. Hindering the Gospel. ("Lest we should hinder the gospel of Christ."—1 Cor. ix. 12.)
9. Self-Deception in Apparent Devotion. ("Be ye doers of the word, and not hearers only, deceiving your own selves."—James i. 22.)
10. Christ's Demand of Enthusiasm. ("I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot."—Rev. iii. 15.)

11. **The Overmastering Desire of the True Minister.** ("I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."—Acts xxvi. 29.)
12. **The True Method of Soul-Saving.** ("Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."—1 Tim. iv. 16.)
13. **The One Theme of the Preacher.** ("For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."—2 Cor. iv. 5.)
14. **The Bible View of Suicide.** ("For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's. For to this end Christ both died and rose and revived, that he might be Lord both of the dead and living."—Rom. xiv. 7-9.)

### ILLUSTRATIONS OF BIBLE TRUTHS FROM SCIENCE AND HISTORY.

THE statement in 1 Sam. xvii. 5-7 concerning the weight of the armor of the Philistine giant, Goliath, has always been regarded by some with more or less of incredulity. Two hundred and eight pounds for a coat of mail certainly were not a light weight, and a spear whose head weighed six hundred shekels, or twenty-five pounds, must have required considerable muscle to render it at all effective as a weapon of offence. A recent discovery, however, in an ancient Armenian royal palace by M. de Sarzac, who, under the sanction of the Turkish Government, has been carrying on excavations in Chaldea, tends to make the old Jewish story perfectly credible. It is that of the "colossal head of an immense lance" fourteen centimetres, or five and a half inches broad, and eighty centimetres, or thirty-one and a half inches long, having six holes in it to fasten it to its shaft. There is an inscription upon it, which, however, does not give any information as to its original possessor, though certain archaeologists of repute, from various indications, are inclined to ascribe such ownership to the giant Isdubar.

THE results of the three expeditions sent out by the Oriental Museum at Berlin to Northern Syria are especially gratifying to students of the Scriptures. The monolith of Esar-haddon, son of Sennacherib, "King of Assur," who brought home "the children of the captivity" (Ezra iv. 2), gives some data concerning the Assyrian conquest of

Egypt which are new and important. It tells of the pursuit of Tirhakah, King of Egypt and Ethiopia, from Iskhuper to Memphis; of repeated attacks upon the retreating Egyptians, all of which seem to have been successful; of the thrice wounding of Tirhakah; of the taking of Memphis after the siege of half a day; and of the capture of the son of Tirhakah. This Tirhakah, the report of whose approach, it will be remembered, led Sennacherib to send to Hezekiah the letters which occasioned him so great anxiety, is represented on the monolith as a negro, a fact which could hardly be gathered from the monument of Medeenet Haboo, with which the world was previously acquainted, and which has his figure and name upon it. The monolith represents him in company with another king, who is dressed in Syrian costume, kneeling before Esar-haddon, who has hold of a cord, one end of which is fastened to a hook that passes through Tirhakah's lip. Who the second king may be is uncertain. By some he is thought to be the monarch of some petty Syrian province. It is not, however, impossible or improbable that it was the son of Hezekiah, Manasseh, who was taken among the thorns, bound with fetters, and carried captive to Babylon by the captains of the host of the King of Assyria.

THE recent death of Marshal McMahon brings to mind his celebrated reply to his commander at Malakoff,

when ordered to fall back: "J'y suis, j'y reste" ("Here I am, here I stay"). It was the magnificent resolution back of this reply which accomplished the fall of Sebastopol. His trumpet would not sound retreat. Like Luther's "Here I am. I can do no otherwise. God help me. Amen," it voiced the alternative, "Victory or death." It is a motto worthy of every Christian. He has the example and the command of an inspired apostle in adopting it: "Having done all, stand."

"As doves to their windows." The instinct, if it be such, which leads the dove to return to its home from a distance has oftentimes proved its serviceableness to man. It is a striking fact, however, that the beautiful creature possessing this instinct should now be transformed from a messenger of peace into one of war. Most of the governments of Europe have adopted a regular system of training so-called homing pigeons for military purposes, England alone, of all the great powers, having neglected it. It is an occasion of congratulation that the more perfect the preparations for war the more probable the continuance of peace; so that the dove may after all prove itself, by the very faculties that render it serviceable for military purposes, an agent of the Divine Peace-maker, who assumed its form in His descent upon the Prince of Peace.

GREAT spiritual lessons are constantly breaking out from the natural world for the enlightenment of man. In an

interesting article by Eduard Strasburger in the *Deutsche Rundschau* for September, treating of the interdependence of the various processes of plant life, we are told: "The operative mechanism of the plant responds to external conditions by measures which are always the most beneficial for the plant under those conditions. It is precisely because the plant has no possibility of regulating its reactions by choice, that it always reacts most favorably for its own well-being." Precisely in proportion as man sinks his will in the will of God does the same truth hold good in higher spheres. The operative mechanism of the soul will respond to external conditions by measures which are always the most beneficial for the soul under those conditions, even though they be Gethsemane experiences, if only there be the submissive and assenting "Not my will, but Thine, be done." It will be found that all things work together for good when such is the case.

It is a striking commentary upon the scriptural view of motherhood that the latest and most advanced science declares authoritatively that "A society in which the maternal instinct no longer asserts itself is at a low stage of degradation, and doomed to almost inevitable extinction." This is a truth which needs emphasizing in these days when it is too widely true that children are regarded as an encumbrance rather than as a heritage of the Lord, and the fruit of the womb as a bane rather than as a benison.

## HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

IN the issues of the HOMILETIC REVIEW, during 1894, it is proposed to embrace in this department some marginal notes from my own study Bible, which have been gathered from various sources which cannot now always be traced as these hints were embodied in

my own Bible without any expectation of ever giving them wider publicity; and, on account of the very restricted space, were entered in the most condensed form. Most of them are the discoveries and developments of private and personal study in the original languages



of the Bible. If anything shall, however, appear that is from other sources, and is not so acknowledged, let it be understood in advance that no claim to originality is implied. These "hints and helps, textual and topical," are freely given to my brethren for such inspiration as they may afford to a more systematic study of the Word and to a more skillful use of its glorious truths and teachings in saving and sanctifying others. —A. T. P.

THE following *symbols of the power and value of the Word of God* are used within its pages. We may class them under *seven* divisions :

1. The *mirror*, to show us ourselves both as we are and as we may and ought to be (James i. 25).

2. The *laver*, to wash away our sin and filth (Eph. v. 26). It is noticeable that the *laver* may have suggested the *mirror*, because the water first mirrors the face which it cleanses.

3. The *lamp or light* to reveal the way and to guide us in it (Ps. cxix. 105).

4. The *milk, bread, strong meat, honey* —a variety of food, furnishing sustenance and satisfaction to believing souls at every stage of spiritual history and development, from the new-born babe to the full-grown man (Heb. v. 12-14 ; Ps. xix. 10, etc.).

5. The fine *gold* to enrich and adorn us with heavenly treasure and beauty (Ps. xix. 10).

6. The *fire, hammer, sword*, weapons and implements for the work and warfare of the Christian life (Jer. xxiii. 29 ; Heb. iv. 12 ; Eph. vi. 17).

7. The *seed*, to beget souls in God's image, and to plant the world-wide field for the harvest of the kingdom (James i. 18 ; 1 Peter i. 23 ; Matt. xiii.).

#### Conditions of Blessing.

1. *Humility* (2 Chron. vii. 14 ; Ps. xix. 12 ; cxxxix. 23, 24).

2. *Prayer* (Matt. vii. 7 ; xvii. 21 ; 1 John v. 14, 15).

3. *Faith* (Heb. xi. 6 ; James i. 6, 7 ; Matt. xvii. 20 ; Luke xvii. 6).

4. *Obedience* (Mal. iii. 10 ; John xiv. 23 ; xv. 7 ; Acts v. 32).

5. *Agreement* (symphony) (Matt. xviii. 19 ; 1 Pet. iii. 7).

*Service may be declined or shrunk from* because of consciousness of

1. *Incompetency*, Moses (Ex. iv. 10).

2. *Impurity*, Isaiah (Isa. v. 5, 6).

3. *Ignorance*, Jeremiah (Jer. i. 6).

4. *Inexperience*, Thomas (John xx. 25).

#### Names of God.

*Jehovah*, generally found as "LORD" or "GOD" in small capitals.

*Adhonai*, "Lord" without capitals.

*Elohim*, "God" without capitals.

All three are found together twice only (Ex. xxxiv. 23 ; Amos v. 16).

"To understand the specific use of each book is like having a guide-book in the exploration of a country. Such a knowledge is the key to open closed doors, and often makes all commentaries needless." —BISHOP PERCY.

"MIRACLES teach us the significance of the *forces* ; parables, of the *forms* of creation." —HUGH McMILLAN.

#### Genesis.

Book of Beginnings, as the word implies. To God no beginning is ascribed ; but to all else. Here all things, material or moral, in direct statement or in type, suggestion or illustration, are traced to their origin. Within this book every great leading fact, truth, relation, and revelation are to be found in germ ; and the rest of the Bible is the unfolding and development of these germs.

For example, here are the "genesis" of creation and humanity ; of marriage and the family ; of the State, the nation, civilization and history ; of law and penalty ; of sin and sacrifice and salvation ; of work and worship ; the Sabbath, the Church, the promise and

prophecy ; language and literature, mechanic arts and fine arts ; science, poetry, etc.

Here are taught *primary truths*, first lessons for the race of man, such as the unity, trinity, eternity of the Godhead ; God's natural attributes—power, wisdom, etc. ; His moral attributes—holiness and goodness, etc. ; the unity of the race in origin, sin and redemption ; the relation of husband and wife, parent and child ; the subordination of the animal creation to man's authority and service, etc.

"Nihil pulchrius genesi, nihil utilius" (Luther).

GENESIS i. 1, "*In the beginning God created the heaven and the earth.*"

Note the sublime assumption of the being of God, which the Bible makes no attempt ever to prove, but takes for granted that a Creator is implied in a creation, so that only a fool denies or doubts it (Ps. xiv. 1 ; Rom. i. 19, 21).

Murphy's comment on this verse is very fine : "This simple sentence denies atheism, for it assumes the being of God ; it denies polytheism, for it confesses the one eternal Creator ; it denies materialism, for it asserts the creation of matter ; it denies pantheism, for it assumes the existence of God before and apart from all things ; it denies fatalism, for it involves the freedom of the Eternal Being."

No statement is made as to the *first* creation of matter or of the earth ; and there is room for a wide interval of time between the first and second verses.

Hugh Miller regarded this chapter as a series of creative scenes which appeared in inspired vision to Moses as in a succession of panoramic pictures which he simply described as he saw them—a kind of *backward* prophetic look, similar in kind to foresight, but different in direction, implying equal miracle of omniscience, but not necessitating, even on the part of the seer himself, the understanding of all that he saw and recorded. If such were the case, the prophetic "days of creation" were not necessarily solar days of twenty-

four hours. No limitation of time is implied any more than in apocalyptic visions of the future. The ancient seer may have seen darkness giving place to light, chaos to cosmos, an evening and a morning bounding each new epoch of creative energy. This may leave this chapter to be a creative "poem," and yet leave its inspired character intact.

Some have said that creation, in Genesis, does not accord with scientific fact as discovered. But the marvel is not that apparent contradiction should here be found in a record far antedating all scientific discovery, but that so complete a harmony with the great established facts of science should here be found, when as yet all science was in infancy. For centuries after Moses' death even sages and philosophers blundered absurdly and preposterously. Plato taught that the earth is endowed with intelligence, and Xenophanes that God and the world were identical, and Kepler believed that the earth is a living animal, having will and voluntary motion. The old astronomers taught that the "Milky Way" was the pathway once trodden by the sun god, and still showing in its luminosity the track of his footsteps. Others held that it was a solid band ("firmament") holding together the parts of the globe, as hoops, a barrel. Mahomet taught his followers that the mountains were made like great chains or anchors, to hold the earth together and keep it from straying out of its orbit. Compare the Mosaic cosmogony with these teachings, or with the well-known Hindu theory of the universe, which we may paraphrase somewhat thus :

"'Twas myriads of ages gone when earth began to be.

A flat triangular expanse, in three great stories built.

Upon the backs of Elephants, held up, their tails turned out—

The Elephants upon a Tortoise' back stood firm,  
The Tortoise on a serpent's coil, its tail within its mouth,

The Serpent, on no one knows what, not even the sages,

And when the Elephants shake themselves,  
earth quakes," etc.

Suppose such nonsense as this had crept into the Word of God!

Here three great truths are at least indirectly hinted:

1. Creation of the world by Divine power.

2. Globular form and suspension in space.

3. Gradual preparation for the home of man.

That *YOM*—day—is here indefinite in duration is shown by other uses of this word, which always means a period of duration having definite limits, but not necessarily a solar day. Compare Gen. ii. 5, where it includes the whole six days of creation; Ps. xciv. 8, where it includes forty years, etc.

*Verse 2*, “*The Spirit of God moved upon the face of the abyss.*” The word spirit is the same as wind or breath—a fine hint of the nature of the Spirit—vital to God as breath to a living body, powerful as wind, and as various in all His operations. (Compare John iii. 8.) How like the wind is the Spirit! Invisible, incomprehensible, independent of human control, yet indispensable to human life, seen not in Himself, but His effects. The creation of matter is a fine type of the new creation, of regeneration, the new genesis of a renewed soul.

1. *The Spirit moves* over a chaos and in the midst of moral darkness and barrenness.

2. *Light* is the first sign of new life; we begin to know ourselves and our need and our Saviour.

3. *Separation* comes next. Lower things and higher things begin to be parted, and take their proper place and relations.

4. *Life* manifests itself in character, with all its beauty and fertility.

5. *Influence*—there is the seed of life in the fruit. The disciple has within himself the secret of the propagation of the kingdom of God.

*Verse 6*, a “firmament,” literally that which spreads or overspreads, an EXPANSE.

*Verse 11*, “*And God said, Let the*

*earth bring forth GRASS, the HERB yielding seed, and the FRUIT TREE yielding fruit.*” Here are the three primeval forms of vegetation, and science cannot better the classification after six thousand years. The *grass*, which grows on the very surface, and was made to be trodden and cropped and mown, and is perennial, and comes of itself; the seed-bearing *herb*, next in height and more easily destroyed, requiring more culture and useful to a more limited degree, including the cereals and grains which must be harvested and prepared for man's use; the fruit-bearing tree, more rare, and requiring to be planted and protected, and whose *fruit* only is valuable for general uses.

*Verses 14–16*, “*And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also.*”

It is not said here or in verse 14 that these lights were *at that time* created. They then became visible as luminaries; they appeared in the expanse, and began to separate between day and night; and they served henceforth for “signs” of Divine power, and for signals to the mariner; to mark the seasons, to define the day by the diurnal rotation of the earth, and to limit the year by the coming around of earth to the same position in its orbit.

*Verses 20–31*, “*And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl*

multiply in the earth. And the evening and the morning were the fifth day. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day."

The one noticeable feature here is that Moses follows the true order of creation. Comparative anatomy is a modern science. It makes the creation to proceed from lower to higher types, and it determines the place and grade of created being by the proportion of brain to spinal cord. This in the fish is two to one; in the reptile, two and a half to one; in the bird, three to one; in the mammal, four to one; but in man, thirty-three to one. Moses appears exactly to follow this order. He puts the winged animal higher than fish and reptile, and whales, which are mammals, are mentioned after all these (verse 21). Who taught Moses comparative anatomy?

Certainly there is a remarkable agreement here between the most clearly ascertained facts of science and the teachings of the Word of God. Both seem to agree in the order of creation:

1. A watery waste over which dense vapors hang, excluding sunlight. Earth comparatively formless and barren.
2. Light of some sort struggling through the curtain of mist.
3. Atmospheric expanse dividing clouds from seas.
4. Continent appearing and vegetation in three kinds.
5. Sun, moon, and stars appear in expanse.
6. Animal life in four main divisions—fish, reptile, bird, mammal, and in this order.
7. Man last of all, crown of creation.

## THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JAN. 1-6.—MY RESPONSIBILITY TO CHRIST'S CHURCH FOR THE NEW YEAR.—Col. i. 24.

So, then, the Church is the body of Christ—that is the constant statement of the apostle.

That which now represents Christ in the world, that which enshrines and manifests Him in the world, as your

body enshrines and manifests your spirit, is His Church. Another states the great fact well: "The Church is Christ's body in a real though spiritual sense. Christ is the Head, His people the members. Christ is the vine, they the branches. Christ dwells in the Church as life dwells in a living body. Christ fills the Church with His life, feeds it

with His body and blood, beautifies it with His comeliness, calms it with His peace, brightens it with His holiness, and finally glorifies it with His glory. All things are delivered unto Him of the Father, and all that He has He has for the Church."

(A) Since the Church is the body of Christ, and since Christ is the Head over all things for His Church, membership in Christ's Church is the *loftiest dignity and honor*.

Charles Albert, we are told, went to help the Milanese. The Austrians, vastly outnumbering, drove him back toward Turin, defeated him at Novara, swayed renewed sceptre over the revolted provinces. The king abdicated in favor of his son, Victor Emanuel. When the young king accepted the crown he pointed his sword toward the Austrian camp and said, "By the grace of God there shall be a united Italy." It seemed then but an empty boast. Yet his prophecy turned to fact. Marshal Radetzky proposed to him the abolishment of the constitutional charter granted to the people by his father, and advised him to follow the Austrian policy of unbridled oppression. But the young king declared that, sooner than subscribe to such conditions, he was ready to renounce, not one crown, but a thousand. "The house of Savoy," he said, "knows the path of exile, but not the path of dishonor." Right noble answer! Better anything than disloyalty to a high ancestry, than falseness to the laws of the kingdom of which he had been made the leader.

But when the ancestry is the glorious company of the apostles and the noble army of the martyrs, and when the kingdom is the Holy Church of the Lord Jesus, how quick should be our sense of the illustrious honor of share in it and membership; how sensitive should we be lest we, contracting stain, should bring stain on her.

(B) Besides, since the Church is Christ's body, service to the Church is precisely and veritably service to Christ. And the final test of the genuineness

and success of your life and mine shall be whether or not we have done service to Christ in the persons of the members of His body. "Inasmuch as," etc. (Matt. xxv. 40).

(C) That man is foolish and stupid who does not seize the cras of his life for summoning resolve toward better, faithfuller, holier living.

Certainly no man can live better who does not resolve toward it. Much of the miserable worldly sneer in the secular press toward what it calls "swearing off" on New Year's Day is but symptom of the terrible moral carelessness of the press, which will steadily affront God's law and man's by flaunting forth its secular Sunday sheets.

And do not be afraid of anew resolving because you may have failed in carrying out your resolutions in the past. Quaint George Herbert sings the truth wisely and worthily :

"Said I not so—that I would sin no more?  
Witness, my God, I did;  
Yet I am run again upon the score:  
My faults cannot be hid."

"What shall I do? Make vows and break them  
still?"

"Twill be but labor lost;  
My good cannot prevail against mine ill:  
The business will be crost."

"Oh, say not so; thou canst not tell what  
strength

Thy God may give thee at the length.  
Renew thy vows, and if thou keep the last,  
Thy God will pardon all that's past."

Vow while thou canst; while thou canst vow,  
thou mayst

Perhaps perform it when thou thinkest least.

"Thy God hath not denied thee all,  
Whilst He permits thee but to call.  
Call to thy God for grace to keep  
Thy vows; and if thou break them, weep.  
Weep for thy broken vows, and vow again:  
Vows made with tears cannot be still in vain."

Then once again  
I vow to mend my ways;  
Lord, say Amen,  
And Thine be all the praise."

(D) And now, since the Church is the body of Christ; since membership in it is loftiest dignity and honor; since service toward the Church is veritable service of Christ, and since the final test of the worth of life shall be whether

we have rendered such service, in what better direction can we Christians make renewed resolve, as we stand on the threshold of an opening year, than toward gladder, faithfuller fealty "for His body's sake, which is the church"?

Let me suggest certain good resolutions I think we Christians ought to make Christ's church-ward, as we enter this New Year :

(a) Resolution of *prayer* for the Church.

(b) Resolution of *pecuniary support* of the Church.

(c) Resolution of *presence* in the Church.

(d) Resolution of *participation* in the Church.

(e) Resolution of *extension* of the Church.

And let us always remember that the Church is not a vague, far-away, nebulous something, but that it is—at least the local Church to which we belong is—a definite society made up of definite individuals; and that the success of such Church can only be as *each individual member* actually ministers to her success. Let us, then, each one, resolve to do this individual ministry for the Church, and so recognize and meet our individual responsibility.

JAN. 7-13.—A FOOLISH BRAVERY.—Jer. xxxvi. 24.

Jehoiakim is king in Jerusalem. The best of fathers he had—the devout, true-hearted Josiah; but this Jehoiakim turned out to be the worst of sons. Against God King Jehoiakim used his power. And the badness in the lifted places struck infection through the lower orders of the people. Sin was getting everything out of gear in that kingdom of Judah. But Jehoiakim was not going on unwarned. Jeremiah, the Lord's prophet, was living in Jerusalem, and faithfully Jehoiakim was being told of the Divine displeasure and of the doom for his own and the people's sins which was surely gathering. Read now Jer. xxxvi. 1-32.

And the point is that, notwithstanding such defiance of the Divine will, and such refusal to treat rightly the Divine message, and such childish rage against and mutilation of God's Word written in the prophetic roll, neither Jehoiakim nor his courtiers were afraid. They were puffed up with a foolish bravery (Jer. xxxvi. 24).

Think a little of such foolish bravery. There is many a modern instance and illustration of it.

(A) It is a foolish bravery to *ignore facts*. Just that did Jehoiakim.

(a) It was a fact that he had sinned.

(b) It was a fact that Jeremiah was God's prophet.

(c) It was a fact that God, by the mouth of Jeremiah, had spoken doom for the sin of Jehoiakim unless he should repent.

But Jehoiakim would have nothing of these facts. He cut the roll to pieces and threw it in the fire, etc. But thus petulantly and wilfully to ignore facts did not change the facts. The facts stood. And it was the foolishlest sort of daring thus to ignore them (Jer. xxxvi. 27-32).

Go on to think of certain facts.

(a) It is a fact that good is what ought to be.

(b) It is a fact that God is the good.

(c) It is a fact that evil is what ought not to be.

(d) It is a fact that the good which ought to be must be against the evil which ought not to be.

(e) It is therefore a fact that God, who is the good which ought to be, must be Himself against the evil which ought not to be.

(f) It is, therefore, a further fact that if I choose the evil which ought not to be, the good God, who must be against the evil which ought not to be, must be against me.

All this is written in two Bibles—in the Bible of the Scriptures, in the Bible of the nature of things.\*

\* I am indebted to Mr. Joseph Cook for the suggestion of such sort of statement of these essential facts.

And now, if I just ignore such facts as these and treat them as though they were not, it is the foolishness of bravery; it is poor bravado. Yet multitudes, during the past year and entering on the new year, have been and are doing precisely this. Does not the lapse of an old year and the beginning of a new admonish us it is time to stop such sheer and senseless carelessness of facts?

(B) It is a foolish bravery to *imagine yourself an exception from the working of the Divine law*. Doubtless this was a kind of reason prompting Jehoiakim. It is quite likely he thought that the law of doom for sin would not strike him, a king. If he did not think so, multitudes of men do think so.

Have you never been subdued into a vast awe, as the absolute irreversibility of natural law has been pressed upon you? In this changing, transitory world there is one thing we can count on—the laws of physical nature will hold on their courses. The great wheels turn constantly, and they keep turning. It is because natural law is so unchanging that we may build our cities, and send our ships, and plough our fields, and reap our harvests.

But there is another and a fearful side to this irreversibility of natural law. When, for any reason, man stands athwart one of these great natural laws, the penalty for violation is sure to smite.

And this is as true in the *moral* realm. It is a foolish bravery to think yourself an exception to God's law. He said it—there are many who think it who do not so plainly say it—that young man, whom I was seeking to dissuade from courses of dissipation. "Oh," he answered, "it may hurt other fellows, but it won't me; I am an exception." How crammed with folly such temerity!

(C) It is a foolish bravery to *refuse truth which you dislike*. This Jehoiakim did. The prophet's roll which warned him he cut to pieces.

(D) It is a foolish bravery to go on *heedlessly, saying "I don't care."* Thus

did Jehoiakim, and multitudes follow him.

(E) It is a foolish bravery to *refuse repentance*. This Jehoiakim did, but the doom smote (Jer. xxxvi. 30).

Behold a real and a right bravery. In the British Museum I saw the mss. of a letter from General Gordon to his sister, dated Khartoum, February 27th, 1884—"I have sent Stewart off to scour the river White Nile, and another expedition to push back rebels on the Blue Nile. With Stewart has gone Power, the British consul and *Times* correspondent; so I am left alone in the vast palace, but not alone, for I feel great confidence in my Saviour's presence.

"I trust and stay myself in the fact that not one sparrow falls to the ground without our Lord's permission; also that enough for the day is the evil.

"All things are ruled by Him for His glory, and it is rebellion to murmur against His will."

A real bravery springs out of oneness with God. Do we not all need that sort of courage for this new year?

#### JAN. 14-20.—FOR A PATTERN.

Pattern here means outline; as when an artist draws the boundaries and fills in the main features of his picture.

So what the apostle would say is that in the mercy and long-suffering of Jesus Christ toward himself, and in his response to Jesus Christ, there was furnished for all time a kind of outline sketch of a genuine conversion.

One thing is certain, the conversion of Paul was a genuine conversion.

Think a moment of what a moral turning Paul's conversion was.

(A) *It was a change of creed.*

(a) It was a change of creed as to *thought of Christ*. Says Paul, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts xxvi. 9). But immediately after his conversion this same Paul "straightway preached Christ in the synagogues, that He is the Son of God" (Acts ix. 20).

(b) It was a change of creed as to *grounds of hope of salvation*. Paul said, Phil. iii. 4-6; but subsequently this same Paul came to say, Phil. iii. 7-9.

(B) But this conversion of Paul was not only a change of creed, it was also a change of *moral purpose for life*. At first compelling Christians to blaspheme (Acts xxvi. 10, 11), but afterward knowing nothing but Christ and Him crucified (1 Cor. ii. 2).

(C) But this conversion of Paul was also a *change in disposition*. Formerly he was vindictive with Jewish hate against all Gentiles; but afterward he became so tender and self-sacrificing that he declared he would eat no meat while the world stood, if thus he should cause to stumble even the weakest Gentile Christian (1 Cor. viii. 13).

(D) But this conversion of Paul was also a *change of will*, of the momentum of the whole being. Formerly the set of his nature had been plunging against Christ; afterward, as though Niagara should reverse itself, every power in him marshalled itself for Christ and toward Him.

(E) Consider, also, that this conversion of Paul was a *turning from all worldly advantage*.

"The conversion and apostleship of St. Paul alone, duly considered, is of itself a demonstration sufficient to prove Christianity to be a Divine revelation" (Lord Lyttleton).

It is a good demand to make of a sceptic—account, if you please, for the conversion of St. Paul.

And the apostle in our Scripture tells us that this conversion of his was for a pattern, a kind of outline and specimen sketch for all who should afterward be converted. So that, in Paul's conversion, we may discern, for the testing and the measuring of our own spiritual state, the general traits of a genuine conversion.

First. The first trait of a genuine conversion is the facing by the soul of the *greatest of questions* (Acts ix. 4, 5). This is the greatest of questions, What is my personal attitude toward Jesus Christ? As for Paul, for you.

Second. The second trait of a genuine conversion is the *right decision* of this greatest of questions, self-surrender to Jesus Christ, "Lord, what wilt *Thou* have me to do?" (Acts ix. 6.) True conversion does not consist in long struggle, bitter remorse, deep despair, waiting for light, time for reform and to repair the past, but does consist in assent of intellect and consent of heart to Jesus Christ.

Third. The third trait of a genuine conversion is *obedience* (Acts ix. 6, 8). That command to go into the city and in such blinded and helpless way was a difficult command and humiliating. In what different way had Paul thought to enter! But Paul *obeyed*.

Fourth. A fourth trait in a genuine conversion is *not* necessarily a sudden coming into the light. "And he was three days without sight" (Acts ix. 9).

Fifth. But a fifth trait of a genuine conversion is *entrance* into the habit of the Divine life. "Behold, he prayeth" (Acts ix. 11).

Sixth. A sixth trait of such conversion is *confession of Christ*. "And he arose and was baptized" (Acts ix. 18).

Seventh. A seventh trait of such conversion is *service*. He straightway preached Christ (Acts ix. 20).

Eighth. An eighth trait of such conversion is *increase* (Acts ix. 22).

Ninth. A ninth trait of such conversion is *steadiness under trial* (Acts ix. 23, 26).

And a soul thus converted may be certain of the Divine help. Somehow some Barnabas will appear for it (Acts ix. 27).

What Jesus did for Paul He wants to do for you. Is not the beginning of this new year a good time in which to let Him do it for you? "Except a man be born again he cannot see the kingdom of God."

JAN. 21-27.—STRENGTH.—1 Kings xvii. 1.

When they buried John Knox in Edinburgh, the Earl of Morton, the then Regent of Scotland, as they lowered the body of Scotland's chiefest hero into its

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grave, exclaimed, "Here lieth a man who in his life never feared the face of man; who hath oft been threatened with dagge and dagger, but yet hath ended his days in peace and honor."

I wandered through the quaint house of John Knox not long since. The house stands, and quite unchanged, there in Edinburgh, on the High Street. A sentence of his, hung on the walls as a kind of legend, held me because it tells so well the steady strength of the hero's life, and reveals also the source whence he got his strength. "From Isaiah, Jeremiah, and other inspired writers, I have learned to call a fig a fig, and a spade a spade."

The John Knox of the Scripture is Elijah. In the wonderful portrait gallery of the Bible he stands for a grand and girded strength.

(A) A source of Elijah's strength was his conviction of the fact of the *living God*.

That was the trouble then, that Baal had come in, and in the people's thought had usurped the place of Jehovah. And so, in a most true sense, the true God, if they thought of Him at all, was thought of but as a distant and dead God.

What was the trouble then is too much the trouble now.

(a) Men hide God in *vague phrases*, "a power, not ourselves, which makes for righteousness," etc., and so He becomes to them but as a distant or even dead God.

(b) Men hide God in *natural law*, and so He becomes to them but as a dead God. But a law is a mode of action. And no law can execute itself. Along the prescribed channel of the law there must flash and flow the will of the living executor. But men talk of law instead of God, and so hide Him away from their thought and life.

(c) Men hide God in wrong thoughts of Him, and so He becomes to them but as a dead God. God is holy. But to how many men has God become but a mere swaying, jelly-like good nature, with no stringent justice in Him whatsoever.

But Elijah had conviction of the fact of the *living God*, and drew in strength.

(B) But a second source of Elijah's strength was Elijah's *recognition of his own personal relation with this living God*. "As the Lord God of Israel liveth, before whom *I stand*."

Let another eloquently tell of what this standing before God means: "Every man stands before something which is his judge. The child stands before the father not in a single act, making report of what he has been doing on a special day, but in the whole posture of his life, almost as if the father were a mirror in whom he saw himself reflected, and from whose reflection of himself he got at once a judgment as to what he was, and suggestions as to what he ought to be. The poet stands before Nature. She is his judge. A certain felt harmony or discord between his nature and her ideal is the test and directing power of his life. The philosopher stands before the unseen, majestic presence of the abstract truth. The philanthropist stands before humanity. The artist stands before beauty. The legislator stands before justice. The politician stands before that vague but awful embodiment of average character, the people, the demos. The fop, in miserable servility, stands before fashion, the feeblest and ficklest of tyrants. The scholar stands before Knowledge and gets the satisfactions or disappointments of his life from the approvals or disapprovals of her serene and gracious lips. Every soul that counts itself capable of judgment and responsibility stands in some presence by which the nature of its judgment is decided. The higher the presence, the loftier and greater the life."

And now, standing before God, as Elijah did, is the standing before the highest and most imperial presence. And when a man tests things by God, when he remembers that one with God is a majority, then is there the truest strength for him.

But even Elijah, under the juniper-tree, became weak as water because he had ceased this standing before the liv-

ing God. And he only regained his strength when he began standing before Him again. A new year opens. We need strength for it. But the only real strength is this strength in God.

JAN. 28-31 ; FEB. 1-3.—THE UNPROSPEROUS PROSPEROUS.—Eccl. xii. 18.

But Solomon was prosperous. Consider some of the elements of the prosperity of Solomon :

(a) Solomon was prosperous in *extent of kingdom*. He shall have dominion from sea to sea and from the river to the ends of the earth—at last the prophecy which the psalm sung came to its fulfilment in Solomon. From the distant Euphrates down to the borders of Egypt Solomon swayed undisputed sceptre.

(b) Solomon was prosperous in *various wisdom* (1 Kings iv. 29-33).

(c) Solomon was prosperous in the rearing of *east and unexampld buildings*. To-day even the synonym of splendor is the temple Solomon lifted on Mount Moriah, and besides, there were his palace in Jerusalem, which consumed thirteen years in building ; and his summer palace, the house of the forest of Lebanon, with its spacious porches and resplendent windows and gorgeous throne-room ; and, in addition, builded of costly stones and precious cedar beams and glittering jewels, the palace for his wife, the daughter of the Egyptian king.

(d) Solomon was prosperous in *wealth and magnificence* (1 Kings x. 14-23 ; 25-27). There on the green hill-side by the Galilean lake the scarlet anemone and the golden amaryllis set the mosaic of their splendor. And, teaching of trust in God, our Lord Jesus could choose no apter comparison to set forth the beauty of these lilies of the field, which neither toiled nor spun, than to declare that Solomon in all his glory was not arrayed like one of these.

Solomon was prosperous in a *world-wide reputation*—*e.g.*, the visit of the Queen of Sheba (1 Kings x. 2-9).

And yet, though Solomon was so prosperous in a deeper sense, and certainly in his later years, he was disastrously unprosperous. "That stately and melancholy figure"—it is thus Dean Stanley paints him.

There is an Arabian legend which tells how, in the staff on which Solomon leaned, there was a worm secretly gnawing upon its centre. Another Arabian legend of his death is most significant. As the legend runs, Solomon entered the temple robed and crowned, and stood between the pillars, leaning on his staff, with his long snowy hair and beard streaming over his kingly robe of Syrian purple. And standing there, God's hand smote him suddenly, and he died. But though dead the pillars supported him, and he stood there still. And there was upon his staff and ring the pentacle—a mystic five-pointed figure. And because of this mystic figure none dared approach him, though he was dead, until at last a little brown mouse ran out of a pillar and nibbled the leather at the bottom of his staff, and then the dead king fell flat on his face into the dust, and out of the dust they plucked a golden crown. And that was all that was left of the great Solomon, so rich in some ways, so pitifully poor in others.

Later scholarship has doubted whether Solomon is the author of Ecclesiastes. But, as Dean Stanley says, "However this may be, there can be no doubt that Ecclesiastes embodies the sentiments which were believed to have proceeded from Solomon at the close of his life, and therefore must be taken as the Hebrew scriptural representation of his last lessons to the world."

(A) The history of Solomon shows the *unprosperity of pride*.

There are two sorts of pride. One is the pride of a proper self-respect. One of the good and true things which the late President Garfield said was, "I do not much care what others think and say about me, but there is one man's opinion about me which I very much value—that is the opinion of James Garfield

Others I need not think about. I can get away from them, but I have to be with *him* all the time. He is with me when I rise up and when I lie down, when I eat and talk, when I go out and come in. It makes a great difference whether he thinks well of me or not." Of such noble, self respecting pride one cannot have too much. But Solomon's pride was of a different sort. It was the swollen, self sufficient pride of a *religious defiance*. See this illustrated in the matter of horses, by the law forbidden Hebrews (1 Kings x. 26). It is the special danger of an external prosperity that it ministers to this pride. A man grows badly self-sufficient. Beware of this sort of defiant pride.

(B) The history of Solomon shows the unprosperity of *selfishness* (1 Kings xii. 4).

(C) The history of Solomon shows the unprosperity of *sensuality*. Impure love! Truly sings Robert Burns about it: "But oh, it hardens all within, and petrifies the feelings."

Now when a man, though he be never so prosperous outwardly, allows himself in such things as these, what follows? "Vanity of vanities, all is vanity." This follows—a deep and bitter inward consciousness of spiritual unprosperity. It must be so. Even God cannot make sin blessed.

You remember how Shakespeare says in "Henry V.," "A good leg will fall; a straight back will stoop; a black beard will turn white; a fair face will wither; a full eye will wax hollow; but a good heart, Kate, is the sun and the moon, or, rather, the sun and not the moon; for it shines bright and never changes, but keeps his course truly."

But not even the powerful and splendid Solomon could have the real and inward prosperity of a good heart, lapsing as he let himself. Nor can you, following him, though you shine even with his wealth. Is it well with *thy soul*? Soul-prosperity—only as we have this can this new year be a happy one.

## EXEGETICAL AND EXPOSITORY SECTION.

### A Question in Textual Criticism.

By REV. S. W. WHITNEY, ASHFIELD, MASS.

SHALL we read in 1 Thess. v. 4, "But ye, brethren, are not in darkness, that the day, like a thief, should surprise you," or shall we read, "But ye, brethren, are not in darkness, that the day should overtake you as thieves"? In other words, shall we read this verse as it is generally read, and as it has come down to us in  $\alpha$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ , all the cursives, the old Latin and Vulgate versions, the Peshito and Philoxenian Syriac versions, the Gothic, the Armenian, the Ethiopic, Eusebius, Chrysostom, Euthalius, Theodoret, John of Damascus, Ambrosiaster, and others, or shall we accept instead, as the true reading, that which has reached us only in the two codices A and B,

and the Memphitic version? The former is the reading adopted by Griesbach, Tregelles, Tischendorf, Alford, Scrivener, Ellicott, Westcott and Hort in their margin, the Basle edition and the Canterbury revisers in their text. The latter is adopted by Lachmann, Westcott and Hort in their text and inserted in the revisers' margin. Both readings are made to yield a good and more or less appropriate meaning. The difference between the two is that, in the former, "the day" is made to refer to the day of the Lord, and the phrase, "like a thief," illustrates the manner in which that day comes—*i.e.*, unexpectedly; while, in the latter, "the day" needs to be taken as synonymous with daylight—*i.e.*, day as opposed to night or darkness; and the expression, "as thieves," to illustrate how those addressed by the apostle should not be

overtaken—*i.e.*, before they were prepared for it. The latter reading virtually makes the apostle say, "Ye are not in darkness, where ye are liable, as thieves are in their work, to be overtaken by the approach of day, for ye are sons of light and sons of day"—*i.e.*, ye are already in the light, ye are not in a state to be overtaken by it. The former reading is plainly the more strongly supported by documentary evidence; while the latter, at first sight, may seem to be more in accordance with the context.

The true interpretation of the passage, and together with this the proper reading, evidently depends upon the apostle's meaning in the expression *ἡ ἡμέρα*, "the day." There is no question here in reference to the text; all the manuscripts give the article in connection with the noun. If the reference in this expression is to the day already specified in verse 2, then the former reading must be the true one; but if the apostle's meaning is the day as distinguished from the night—*i.e.*, day in the sense of daylight, then the latter would seem to be the true reading.

We need to inquire, then, what the apostle's general use of this word is. It will be found that, wherever else he employs it in the sense of day as contrasted with night, he employs it without the article.\* He does it twice in this immediate connection—in verses 5 and 8: "Ye are all . . . sons of the day"—*i.e.*, persons that are awake, and know what is going on; and again, "We are of the day"—*i.e.*, we are wide awake, and are more or less conscious of what is occurring around us. No article is employed with *ἡμέρα* in these verses. It would seem, therefore, that no article would have been used if the apostle's meaning were, "Ye are not in darkness, that day (*i.e.*, light) should overtake you as it does thieves," who work in the night and are sometimes

surprised to find day dawning before they are ready for it. The word in this sense is always employed in the New Testament without the article.\* It is so used by Plutarch also in the following sentence: *ἡμέρα γὰρ αὐτὸν ἐν τῷ Θριασίῳ πεδίῳ κατέλαβε καὶ κατέλαμψεν*, "For day overtook and dawned upon him in the Thriasian plain."† Thus it would seem that the presence of the article offers no alternative; we have but to regard *ἡ ἡμέρα*, "the day," as pointing back to the day spoken of in verse 2 as "the day of the Lord." So that the revisers of 1881 as well as those of 1611 were doubtless right in translating the Greek by "that day," though the exact word-for-word rendering is "the day" as it is given in 1 Cor. iii. 13, meaning there, as well as here, the day of the Lord.

Taking the expression in this sense, and understanding it as referring back to verse 2, we may ask, What is the apostle's argument? We give what seems to be his meaning from the first to the eighth verse inclusive: "Now concerning the times and the seasons, brethren, ye have no need that I write to you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they say, All is peace and safety, then sudden destruction cometh upon them, as travail upon her that is with child, and they shall by no means escape. But ye, brethren, are not in darkness, that the day [just spoken of], like a thief, should surprise you; for ye are all sons of light and sons of day. We are not of the night, nor of darkness. Let us not then sleep as the rest of mankind do, but let us watch and be sober; for they that sleep are drunken at night, and they that are drunken are drunken at night. But let us, since we are of the day, be sober, having put on the breastplate of faith and love, and for a helmet the hope of salvation."

There are two or three points here that perhaps need a few words of comment or elucidation.

\* See Acts xx. 31; xxvi. 7; Rom. xiii. 13; 1 Thess. ii. 9; iii. 10; v. 5, 8; 2 Thess. iii. 8; 1 Tim. v. 5; 2 Tim. i. 3.

† See Acts xxiii. 12; xxvii. 29, 33, 39.

\*\* "Life of Agessilaus," xxiv.

And first, the language of the clause, "Ye are not in darkness," is figurative. The words "in darkness" refer to a mental and spiritual condition—one of ignorance, not one of natural darkness. It is a reassertion by the apostle of his former statements, "Ye have no need that I write to you," and, "yourselves know perfectly." It is as if he had said, "Ye are not in ignorance." This is confirmed by the subsequent statement, "For ye are all sons of light and sons of day"—*i.e.*, ye are awake, conscious of your situation, well aware of what is taking place around you; ye are not asleep, oblivious to everything, and utterly unconscious of what is going on.

The Greek verb *καταλαμβάνειν* means both "to overtake" and "to surprise." Indeed, these two English verbs are etymologically one; the former coming to us from the Anglo-Saxon and the latter from the Latin through the French. Each, in its component parts, *over take* and *super prehendere* (*sur prendre*), corresponds to the Greek *κατά*, "over," *λαμβάνειν*, "to take." The revisers of 1611, as well as our later revisers of 1881, have represented the Greek here by the Anglo-Saxon "overtake." This may not have been amiss three centuries ago, when the two English words were more nearly alike in signification than they are to-day. But at present the proper English word to represent the Greek in this connection is "surprise," not "overtake." A thief, properly speaking, does not overtake those whom he is robbing; he not unfrequently surprises them, however. On this account the latter word is the more correct verb by which to represent the Greek here.

Then, again, aside from this passage, wherever in the New Testament the word *κλέπτης*, "thief," is used in connection with or in reference to the second coming of Christ, it is employed to illustrate the suddenness of the appearing, the unexpectedness of the coming, of the day of the Lord.\* But here, if

\* Luke xii. 39, 40; 1 Thess. v. 2; 2 Pet. iii. 10; Rev. iii. 3; xvi. 15.

we read, "That the day shall overtake you as thieves," we compare, not the unexpected coming of the day to the unexpected appearance of a thief, but the condition of the persons overtaken to that of thieves overtaken in their depredations; which is foreign to the New Testament use of the word. This use seems to have resulted from the Saviour's employment of the figure, as recorded in Matt. xxiv. 43, 44, and Luke xii. 39, 40, with which the apostles were all, no doubt, familiar. In fact, the use of the accusative plural (*κλέπτας*) here takes out of the text altogether the idea of suddenness, which is the principal idea elsewhere, in similar connections, involved in the word, and involved in it here in its generally accepted form—the nominative singular. But throw the word into the accusative plural, and represent thieves as overtaken by daylight, and you represent them as overtaken by something that approaches very gradually instead of with the suddenness and unexpectedness with which the coming of the Son of Man is everywhere represented to be.

How, then, shall we account for the reading *κλέπτας*, "thieves," which appears in two of the three oldest known Greek manuscripts, though not in the most ancient of the versions, which are still older than those manuscripts? Some consider this the original reading, the true and proper form of the word, which in process of time was unconsciously changed through the influence of the form presented in verse 2, which the copyist, by carrying in his mind, is supposed to have given here. From a purely transcriptional point of view, this certainly is not impossible. But the reading presents strong evidences of being erroneous. Besides, it is a comparatively feebly attested reading. As a false reading, it may very easily be accounted for. Standing in the connection in which it does—*ἡ ἡμέρα ὑμῶν ὡς κλέπτης καταλάβῃ*—a careless copyist, having just written *ὑμῶν*, might very easily have taken *κλέπτης* for *κλέπτας*, and so have written it in the accusative,

possibly supposing it to be annexed to the pronoun by way of explanation or illustration. It would be one of those instances occurring again and again in the old manuscripts, in which, as Weiss says, "The expression was involuntarily conformed to the context," sometimes "even to senselessness in the endings of words. . . . The older the sources of the text are," he adds, "the more numerous are the mistakes in them which have arisen solely from the negligence and haste of transcribers, or from the more or less arbitrary alterations of words and want of care in reproducing letters."\* This we believe to have been the case in the reading *κλέπτας*, which has consequently survived to our day in only two manuscripts and one version, having long ago been discarded as a false reading. The ancient

manuscripts of the New Testament are far from being altogether trustworthy. They are almost constantly more or less at variance one with another, as here, where the two oldest extant Greek manuscripts are divided, one giving the word in the nominative singular, and the other having it in the accusative plural. In fact, these manuscripts abound with transcriptional errors, some of which are of the most unaccountable nature; and the modern editor needs to weigh well their readings where they differ, lest he be betrayed into error. We believe the true reading in the verse before us to be that of the commonly received text, and not the reading found in the revisers' margin, and placed there in deference to Dr. Hort's judgment.

## SOCIOLOGY AND COMPARATIVE RELIGION.

### The Ainu.

BY REV. A. H. MCKINNEY, PH.D.,  
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FOR years ethnologists have been searching in vain for two very important branches of the human family. Where are the lost tribes of Israel? Where shall we find the missing link between man and animals? These questions have been asked over and over, and have been answered by many with more or less of seriousness. There is a race of people who have had the extraordinary honor of being designated the lost tribes by some writers, while others have intimated that they surely must be the much-sought-for missing link. A study of a people that can lay even the shadow of a claim to such diverse distinctions must be interesting. Such a people are the Ainu, the earliest known inhabitants of Japan. "There are very few tribes remaining on the earth who are as interesting in them-

selves as the Ainu, and none, perhaps, about whom so little can be known," is the testimony of one\* who, to quote his own words, "has been permitted to see, live with, and study the Ainu in their homes."

Japanese scholars derive the word Aino, plural Ainos, from "inu," a dog, or from "ai no ko," which literally means the offspring of the middle, and designates the hybrid of a man and a beast. This term is comparatively modern, and has been proven to be a fanciful derivation given in contempt by the Japanese to account for the origin of the Ainu. The former are quite ready to say, "The Ainu are just dogs, and have no soul." According to Pfizmaier, "Aino" means "bowman." Most philologists simply say that the meaning of the word is unknown. Early Japanese writers refer to the Ainu as Ebisu, or savages. These people call themselves Aino (singular), Aino utara (plural), the etymological meaning of

\* "Introduction to the New Testament," American Edition, pp. 406, 407.

\* J. K. Goodrich.

which is unknown. Ainu is used when the people are spoken of collectively.

The Japanese look upon the Ainu with as much contempt as that with which the hoodlum of the Pacific coast regards the Chinese. Consequently, the average Japanese is not only very ignorant concerning these people, but he has done much toward spreading "untrue, ridiculous, and derogatory" stories concerning them. Hence, the information obtained from a New York policeman concerning the Italians as a race would be about as reliable as that given by the ordinary Japanese in reference to the Ainu. We must depend upon the unprejudiced traveller or missionary for our facts.

Look at the man. There is a picture of him before me as I write. He is short—but little over five feet high—broad-chested, with a heavy, muscular body well set on sturdy legs, which end in large feet. His well-developed arms and clumsy-looking hands show that he is able to perform manual labor. His hair and beard are jet black, and both are thick and long. His skin is swarthy. His eyes are at nearly right angles with his nose, which is broad and somewhat flat, and his eyebrows form a straight line nearly across his face. No one has yet disputed the assertion that the women are extremely ugly. Their ugliness, however, is in large degree due to the custom of tattooing that prevails among them, and to their love of dirt. They are slightly over five feet high, have well-developed bodies, and small hands and feet. They are almost without exception\* tattooed with bands above and below the mouth, across the knuckles, on the arms up to the elbows, and sometimes on their foreheads.

It is said that a correspondent for an Austrian paper, writing home about the World's Fair, has declared that the Americans all wear diamonds worth \$1200 each. If there were no other visitors to Chicago to contradict this writer, it might be recorded of the Americans

\*Miss Bird saw a girl who was not tattooed, and who was really handsome.

that they are so rich that they all wear diamonds. But another correspondent will write to some other paper in Austria that the Americans do not wear diamonds at all. Here will be the opportunity for a grand discussion among newspaper men. In some such was as this a dispute concerning the appearance of the Ainu was started. A traveller\* wrote that the Ainu were covered with hair. This statement was copied and repeated by one writer and another, until the term "Hairy Kuriles" was applied to this strange people indiscriminately. But lo and behold! a traveller writes home that the Ainu are no more hairy than an ordinary vigorous European.† Others confirm this statement, and then the scholars are divided into hostile camps. "Covered with hair," cries one. "Very little hair," says another. What is the fact? Simply this: Some Ainu are and some are not covered with hair. An observant traveller‡ relates: "I have seen two boys whose backs are covered with fur as fine and soft as that of a cat." Some full-grown Ainu have their bodies and limbs covered with thick black hair as tough as bristles; but the hirsuteness varies with the region. Among the mountaineers are many who have but little hair except on head and face, while the fishermen of Volcano Bay are, as a rule, covered with hair. Batchelor declares, "I have seen one old man so completely covered with gray hair that his body could hardly be seen." He also confirms the statement that many of the Ainu are no more hairy than the ordinary European. The fact is, that the Ainu vary in looks, language, and practices, according to their geographical position and according to their contact with the Japanese. For example, those of the north and northeast of Yezo retain their primitive language and customs, while the men of the south and southeast are more like the Japanese, and speak the language of the latter quite fluently.

\*Perhaps La Pérouse.

† Vide "The Races of Men," by Peschel.

‡ Miss I. L. Bird.

The Aino is like a singed cat. In many respects he is considerably better than he looks or than he smells.\* A savage in appearance, he has been found to be "gentle, good-natured, submissive." Stupid he undoubtedly is; but over against his stupidity may be placed his honesty, his truthfulness, his chastity, his hospitality—qualities which some of those who pride themselves on their smartness may well imitate. His kindness to the aged and to the blind has excited the admiration of many travellers. The obedience of the children is as marked as is the filial reverence of those who are no longer children.

Their marriage relations are on a higher plane than we would naturally expect to find among a people so lacking in intelligence. Girls marry after they are seventeen, and the men when they are about twenty-one. Conjugal fidelity is marked. With two exceptions monogamy is the rule. The chief may have three wives if he desire. When the wife is childless, another may be taken.

Whence came this interesting race? Ethnologists say from the mainland on the north. We must for the present rest satisfied with this answer. According to the account in the *Kojiki*,† their first parents sprang from Izanagi and Izanami, from whom the Japanese are descended; but as they were wicked, they were banished to the north.

The Aino tradition (told with variations) makes them the descendants of Okikurumi, who, unknown ages ago, descended from heaven to a mountain in Piratura. His wife was Turesh. Their son, Wariunekuru, was the progenitor of the Aino. The father taught the people law and religion, and the son instructed them in the arts.

The well-known legend of the Japanese, according to which these people had a dog or a bear for their first parents, is unworthy of consideration.

\* It is said that an Aino may be identified by the disagreeable odor of his person and by the amount of live-stock that flourishes on his body.

† The *Shintō* Bible.

It is quite certain that, when all the factors which enter into the problem of the origin of the Aino are known, many other interesting questions in ethnology will be answered. Who inhabited America before what are known as the Red men first trod her plains or traversed her waters? Whence came these prehistoric people that we are beginning to know more about? Can they and the Aino be connected by certain links of relationship? There are those who do not hesitate to affirm that the aborigines of America and the Aino of Japan are branches of one family. See that little fellow. He belongs to the Akka dwarfs of Central Africa. May it not be possible that the resemblances which ethnologists have noted between him and both the Japanese and the Aino are more real than fanciful? There is a Russian peasant, and there is an Aino in his winter clothing. Surely these two might be second cousins, judging from appearances. Now place between the two a peasant of Southern Italy. If your spectacles are a little dim, you might even affirm that he is another cousin. Look at the Esquimaux. Compare him with the Aino. Some maintain that the two types closely resemble each other. Is it possible that in the Esquimaux we have a branch of the same family? If so, how far back in the history of mankind will our knowledge of this family take us? Peschel conjectures that the Aino may be related to the Aëto of the Philippines.

Another subject which calls for further study is the relation of the Aino to the Japanese. Philologists claim that the languages of Japan and of Corea are closely affiliated. Hence, some have concluded that the Japanese are the descendants of the ancient Coreans. Others contend that the Japanese of today are a mixed race, resulting from the intermarrying of successive waves of invading and conquering Chinese, Malays, and black men of New Guinea. Still another school of writers declare that the resemblances between the languages of the Aino and of the Japanese



prove that the former are the ancestors of the latter. Moreover, several German ethnologists, as the result of minute investigations of their physical conformation, declare that "the Ainu are Mongolians who differ less, perhaps, from the Japanese than the Germans from the Roumanians." It is probable that, like that other strange and distinct people, the Druses, the Japanese are a composition into which, at the beginning, many foreign elements entered, but which, because of its separation from outside influences for centuries, has taken on its own peculiar type. Just what the Ainu had to do with the formation of this type cannot be determined at present.

But let us return to Japan. Ethnologists are still waging a war of words over the question whether evidences of a pre-Ainu civilization have been found in "the Land of Morning." Did the Ainu, on invading the islands, come into contact with a nation of dwarfs, who already had made some advances in civilization? or can it be proven that there are no evidences of a civilization preceding the invasion by the Ainu? Whatever answers may ultimately be given to these questions, it is certain that when the invaders, whose descendants we know as the Japanese, crossed from the mainland, they found an aboriginal people, from whom the Ainu of to-day are descended. These people were scattered over the whole of what is now the empire of Japan. They were treated by their conquerors just as the American Indians were treated by the Europeans. After centuries of warfare they were driven to the mountains and into corners or absorbed by the dominant race.

Twenty-five years ago their number was estimated at less than fifty thousand. In 1873 there were twelve thousand on the island of Yezo. There are also remnants of them on Saghalien and on the Kurile Islands. Their number, all told, probably does not reach to twenty thousand, and it is decreasing all the time. They are divided into

three families or tribes—viz., the Sara Ainu, the Iskikori, and the Usu. One family does not care to intermarry with the others, and there is but little fellowship among them.

Their government was patriarchal in form. They are now mingling more and more with the Japanese, but formerly they lived in hamlets of ten to twenty families, under the headship of a hereditary chief. In some places this chief is still to be found. While his will is law, and his subjects cannot undertake anything of importance without his consent, as a rule he treats them much as a loving father treats his children.

The men are noted for their laziness. They will not work unless compelled to. Their chief occupations are hunting (especially the bear\*) and fishing. As they are fond of animals, numbers of them are now being hired by the Japanese to take care of their horses.

Have these people a religion? Travellers † scout the idea of their having anything that could by any possibility be called a religion. Missionaries, ‡ on the contrary, claim that they are a religious as well as a superstitious race. Before considering this question it may be pertinent to remark that these people are particularly distinguished, according to the reports of travellers, for their lack of many things which are common among other races. In the following sentence note the array of noes furnished by observant explorers: "The Ainu have no written characters, no literature, no monuments, no temples, no priests, no sacrifices, no worship, no holy days, no deification of ancestors, and they have made no impression on the land or habits of those around them." If none of these things are apparent, one may be justified in asserting that they have no religious ideas. The declarations of travellers, who make

\* *Vide* "An Aino Bear Hunt," B. H. Chamberlain, in *Transactions of the Asiatic Society of Japan*, vol. 15.

† Miss Bird.

‡ Rev. John Batchelor, for fourteen years a missionary to the Ainu.

sweeping assertions after a few hasty glances at the people, are of no more real value to the student than is the work of such men as the photographer who took a photograph of some storehouses of the Ainu, and labelled his picture "An Aino Temple."

It is extremely difficult to determine just what the religion of the Ainu is. Many contradictory assertions concerning it have been made. When one traveller asserts that they have vague religious ideas, others that there are evidences of Phallic worship, others that there are traces of the primitive form of nature worship, and still others that their religion consists in the worship of Kami or spirits, or that in one of their hymns we get a glimpse of Ainu Totemism, one naturally concludes that, when so many forms of religion are attributed to them, they must have some form of religion. But who is to determine what the form is? the traveller making a hasty survey or the missionary for years mingling with the people? Evidently the latter.\* His testimony is, that this people have a religion. Two difficulties stand in the way of the investigator. First, there is neither book, religion, nor formulated creed to which reference may be made. Second, the older Ainu, when questioned by those who have not won their confidence, are agnostics, declaring that they neither know nor understand anything about spiritual truths. Let us gather from their practices some idea of their religion.

1. GODS.—The difficulty with these people is not that they have no god,† but that they have too many gods. They have a conception of a supreme God who has little or nothing to do with them, and about whom their ideas are most vague. He is the creator of all things, but has divided his creation, as it were, into departments, and has

\* Vide F. F. Ellinwood, in *Missionary Review* for April, 1893.

† Batchelor contends that the Japanese are indebted to the despised Ainu for their word for God.

placed subordinate gods over these departments. He has no special name,\* but is described as "The Maker of Places and Worlds" and "The Possessor of Heaven." Next in order, lower than the supreme God, come the following: The god (or goddess) of the sun, the god of the moon, and the god of the fire. Then follow gods innumerable, such as the gods of the bear, of the seal, of the mountains, of the water, etc. These subordinate gods are propitiated, especially by libations of sake, when their help is required.

2. PRAYER.—The Ainu pray with hands raised over the head. From the foregoing it is understood that the prayer is addressed to the subordinate gods, for prayer to the Ainu is not an act of worship, but a begging for help. The evil spirits, of whom there are large numbers, are addressed and spoken of with great consideration and much fear.

3. WORSHIP.—Is there any true worship among these people? Perhaps not. They certainly repeat chants; but so far as can be learned, these chants are as often addressed to the bears, to the mountains, to the forests, or to the seas as to the gods. It has been suggested that while the people address these natural objects, they are really worshipping the gods who are supposed to control these objects, just as some Christians bow before an image or pray to a saint, while God is the real object of their worship.

4. ESCHATOLOGY.—While the Ainu do not believe in the resurrection of the present body, they do believe in the immortality of the soul, which is to continue to exist in some kind of a body, in a judgment, and in future rewards and punishment. Good men will go to a place corresponding to the heaven of the Christian. Bad men will go to a place of punishment, but nothing is known of the kinds or degrees of punishment. All spirits must pass through an intermediate state. In the centre of this Hades three roads meet, one lead-

\* The Tsulshikari Ainu call him 'Opitta-Kamui, Universal God.

ing from earth, one to the abode of the good, and one to the abode of the bad. When the spirit comes from earth it is sent along one or the other of these roads, according to the life led while in the flesh.

5. TRANSMIGRATION.—As has been noted, the Ainu ideas concerning a life beyond this one are very vague. They do not want to think about it, much less to talk about it. Answers to questions on this subject show that some believe in a transmigration into wolves or bears. That the Ainu worship bears is quite certain; but whether it is because they provide them with flesh, or because they form the temporary abodes of the spirits of departed ancestors, is a mooted question. Most likely it is for the former reason. Most Ainu think that disembodied spirits wander about the woods and the mountains, and that the departed spirits of old women particularly have the power to do much evil. An Aino will never come close to a grave, because he believes that the spirit of the dead haunts the place where the body is interred, and that it has the power to bewitch any one found near that place.

What are these that we see in every household, in all the public places, near the hunting and the fishing grounds? These are the *inao*, willow sticks or poles so whittled that the shavings depend from them in curls.\* They are not idols, but are intended as reminders to the gods. They are also frequently employed as charms, either to drive away evil spirits or to bring near some wished-for good. Those who have told us that the *inao* were idols to be worshipped must certainly have been ignorant of the fact that idolatry was formerly named among the chief crimes, such as murder, adultery, etc.

Some of the customs of these people are most interesting, as helping us in understanding their beliefs. None are more interesting than those connected

with the burial of the dead. When the breath leaves the body, the friends of the departed kindle a blazing fire. Appeals are made to the goddess of fire, beseeching her to take charge of the spirit and to conduct it in safety to the creator of the world. For the benefit of this goddess the dead is praised and his virtues are extolled, and the goddess is charged to tell all these virtues to the deity. Wine is passed around, all partake, and each offers a small quantity to the spirit of the dead. Then some is poured out before the fire as an offering to the fire goddess, to whom prayers are all the while being addressed. The body is wrapped in cloth, white being especially prized for this purpose, and buried. The graves are marked by upright sticks to warn away intruders, but never visited by the friends of the departed. The dead are never spoken of, and any reference to them by outsiders is received with displeasure, and often with anger.

There are two degrading customs which are considered a part of the Ainu religion. One is the tattooing of the women, which gives them such a repulsive appearance. This painful process is begun in childhood and continued for years, as no maiden can be married until the bands around the mouth and on the hands and arms are of the regulation width. In the second place, not only is the drinking of saké\* well-nigh universal, but it is considered so praiseworthy that four young men in a certain village,† persisting in their refusal to partake, were declared to have offended the gods. The Ainu are drunkards. The reason given for their drinking to please the gods is, perhaps, just as sensible as that given by some drunkards of America, who drink alcohol in winter to keep warm and in summer to keep cool.

It has been said that they have no traditions, but this is disproven by the fact that they commemorate historical

\* For these, and for many other facts, we are indebted to the Rev. John Batchelor in "The Ainu of Japan," published in 1892.

\* A liquor made from rice, about one sixth alcohol.

† Visited by Miss Bird.

events by festivals. We have already noted the tradition which they give of their origin. Then, again, they worship the spirit of Yoshitsune, a Japanese hero, who, according to their tradition, lived among them seven hundred years ago, and to whom they say they are indebted for instruction in many things. Quite a mass of folklore is being gathered. This is related by men who seem to occupy the same position among this people as did the bards among the Druids. These old-time myths, never having been written down, are very unsatisfactory and often contradictory. They have, however, a value in that they aid the investigator in understanding some things which without them could not be accounted for.

The Ainu as a distinct race have no

future. Again we must compare them to the American Redmen, for, like them, they are disappearing rapidly. While it has been the policy of the Mikado's court to let them alone as much as possible, still efforts are being made to civilize them. They are being taught on farms and at school at the expense of the government. The missionaries also are laboring among them. One by one the barriers that separate them from their neighbors are being broken down, and in a generation or two the Ainu of Japan will live only in history. As one\* has said, "There is a marked difference between what I may call the civilized and the savage Ainu; and, therefore, he who would see something of them in anything like their natural condition must come quickly."

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## MISCELLANEOUS SECTION.

### *Fellowship with Christ in His Sufferings an Essential Qualification for the Work of the Ministry.*

BY REV. E. P. McCLINTOCK, NEW-  
BERRY, S. C.

THE attitude of each generation toward Christ and His Gospel materially affects the duty of those who are called to preach to that generation. The purpose of this paper is to present the conception of Christ which prevails in the popular mind, and the effect that this should produce on the work of the ministry.

The most material difference in the attitude of the world to-day in its relation to Christ and His Gospel is the greater deference accorded Him than that rendered by any former generation. He is no longer the despised Nazarene; neither is His Gospel relegated to obscurity. Instead of this, the matchless excellence of His character has written "His name" high above those of the heroes and martyrs, the statesmen and scholars, the philosophers

and moralists of all the ages; and the transcendent wisdom of His Gospel has made a place for itself in the midst of the busiest activities of this vigorous nineteenth century.

His supremacy is admitted, in form at least, at all the seats of human authority and intelligence. This is true of the four civil governments which are now leading our splendid civilization. The Queen of Great Britain, the Emperor of Germany, and the Czar of Russia all loudly proclaim their loyalty to the Lord Jesus Christ, and are, by virtue of their thrones, the heads of their respective State churches. In our own great republic, while there is a jealous separation of Church and State, there is a large number—much larger than ever before—of the officers of the State and national governments who wear the title Christian. The daily sessions of Congress and of the General Assemblies of almost all the States are opened with devotional exercises by a chaplain—usually a minister of the Gospel. On

\*J. K. Goodrich.

every United States man-of-war at all hours of worship, week day as well as Sabbath, the Stars and Stripes are lowered, and in their stead a white pennant with a blue cross in the left corner is run up to the masthead and flung to the breeze—the flag which carries itself so proudly among all the nations and on all the seas doing humble obeisance to King Emanuel, the king who won His crown in crucifixion.

The facts are equally significant and pleasing in another important factor in our civilization—the literature of the day. This is true of both the current and permanent forms of modern literature. More lives of Christ have been published in the last few years than in all the time that has elapsed since the invention of the art of printing; and in most of the leading magazines—purely literary I mean—there are often illustrations of Gospel scenes and incidents. The publishers furnish their best numbers with timely articles at Christmas, Easter, and Thanksgiving, the three most generally observed festivals of the Christian Church.

But while all this, and far more than this, is true and so pleasing, there is to the close observer, or to one who penetrates only a little below the surface, much that is painful. The civil governments, with all their chaplains and flying of colors, are not allowing the spirit of Christ's teachings to penetrate deeply into their constitutions or statutes. Every one of these governments is fostering sins which are heinous against the very first principles of His Gospel. While modern literature is honoring Christ, it comes far short of the fountain of His ethical teachings and the source of His moral influence. A number of the most popular magazine writers of our own country ignore entirely His death, or, at best, make it only exemplary. While the orthodox system is very generally professed, its cardinal principles are either egregiously misunderstood or else allowed to remain inoperative in the soul and unpractised in the lives of the multitude.

This fact will be discovered by all who mingle thoughtfully with their fellow-men.

This, then, is the attitude of the world to-day toward Christ and the Gospel. It sees some of the splendor of His character, and has got some glimpses of the wisdom of His teachings—is to some extent pleased with them—and is perhaps charmed with His life, but has by no means allowed the person of Christ or the power of His truth to come into its life as it should.

The indefatigable labors of our predecessors have effected this; their toil and their labor have brought the world to this knowledge and admiration of Christ and His Gospel. Now, the work of the ministry in our day is to bring this deference and respect of Christ into the proper adjustment with His sufferings, and in doing so it must align itself with Him in Gethsemane and on Calvary. There is not a "jot or a tittle" that can be added to the exposition of the atonement in its relations to God by our predecessors. They have expounded the cross Godward fully, clearly, exhaustively. Sometimes, however, as one watches the intense energy and the new complications of society, the thought must occur that there is needed some further expounding of the doctrine of the cross manward. It may be that while the fathers worked out the mystery of godliness as it applies to the Divine attributes, they saw also as clearly that He had linked Himself to us in the strong bonds of a common humanity, and that through His death He draws or affects our apostate natures. Be this as it may, while we do not abate by one iota the full satisfaction, the atonement for our sins in the death of Christ, we must present clearly the fact that the nexus between us and the moral system of Christ is *His death*. To get the Sermon on the Mount into our conduct we must first get Calvary, and Calvary as the sacrifice offered by a living priest, into our own lives. It may be that there is a resemblance in our work to the order in the Gospel narrative. It is the

nativity, the life and then the death, the last event in His earthly history, which made the preceding events fruitful. Even the disciples did not get the meaning of His teachings or His example into their hearts and lives till they understood His death, and learned through it the meaning of His doctrine and life. Truth taught and exemplified by the God-Man was rendered effective only when they understood His death. So the world has obtained very generally the knowledge of His character and example, and needs now to be taught His death as essential to render practical in human life His precept and example. To do this is the work of the ministry of our day. Many, very many are in serious danger of going no further than acceptance of the form of His doctrine and admiration for His character. We who preach must be so filled with the doctrine of the cross and its truths that we shall bring it to bear on others in our whole lives. We must keep our hearts so constantly and so closely to the heart of Christ on Calvary that they shall beat in unison with His heart there. We must maintain such a vital union with Him in His crucifixion that we shall get and keep the love which animated and sustained Him on the cross. His love for God and man in that experience must be gotten thence to energize and sustain us as His disciples. He taught that any man who comes after Him will encounter his daily cross, the symbol of His own suffering. When He instituted the initiatory rite of the New Testament Church baptism, He had this in mind. The minds of His disciples at once reverted to it when, in view of His suffering at an early day, He said so pathetically, "I have a baptism to be baptized with, and how am I straightened till it be accomplished." Water baptism has the strength and seal of being His appointment as the King and Head of the Church; and one of the ideas very near the root of the ordinance is fellowship in His suffering, sharing the spirit with which He suffered. The same ap-

pears conspicuously in the other sacrament. "The cup of blessing, which we bless, is it not the communion (fellowship, companionship) of the blood of Christ," and "The bread which we break, is it not the communion of the body of Christ." We must acquire and exercise this spirit of His, attaining His mind and character. The attainment of excellence of character after a purely human model, or from a human standard, requires serious and persistent effort. The excellence made attainable by Christ to His disciples is incomparably superior to this, and requires or demands corresponding exertion. It is the image and likeness of God in Him that He makes attainable to His disciples—gentleness and strength, humility and dignity, and all the long catalogue of virtues as He taught and practised them, Christlikeness, Godliness, irradiating our character with the glory of God as it shines in the person of His Son.

In the experience of every one of His disciples, sin in some form or other has entrenched itself by long-continued habit. Bodily appetite, the love of ease, the love of power or of ownership, or the praise of men has grown with the growth and strengthened with the strength of the individual. To extirpate these—for they must be dug up by the roots—and to be engaged at the same time in supplanting them with the lofty virtues and noble graces of the Gospel demands personal, persistent, painful, *crucial* exertion.

Manual labor is wearisome; so also is that which is purely mental or intellectual. To teach others, or to labor to communicate knowledge, and train, expand, and strengthen the mental powers of another is a task; but to teach the truth as it is in Christ is far more arduous and wearisome. To sell all that we have and buy the field—to delve and mine till we have gotten some of the precious ore, and then arrange the baskets of silver in which to place apples of gold; or, after we have learned to speak the word in season, to speak it in

love (and not contradict in our conduct what we have striven to teach), to exemplify fully in our lives what we have taught with our lips, and, if it please God, to crown our labors with fruit even of an inferior quality and small quantity, to avoid pride—these are some of the features that enter into the service of Christ and make it the most self-denying and self-sacrificing of all forms of service. Only the spirit of the cross can animate and sustain in prosecuting it. In and with both—the service of Christ and the development of our characters—the Father in heaven is aiding and co-operating, sometimes with severe dispensating, with prunings and scourgings. Even the fundamental truth of our immortality rarely if ever comes into our lives as an effective truth for our own use, and to be employed among others till we put our hand on the cold brow of some beloved dead. We have an instinctive longing after continued existence; but it is through our tears that we learn the alphabet of our own immortality as brought to light in the Gospel, and the love of the Father in giving His Son up to death for our sins. Bereavement is by no means the only or even the worst form of sorrow. Disappointment and a number of other sorrows are employed by God in developing our nature and qualifying for usefulness. And while the pruning knife is in the hands of a wise and an affectionate husbandman, it takes wrestling of spirit and travail of soul on the part of the individual to get out of the sorrow, the "peaceable fruits of righteousness."

Genius, learning, licensure, ordination, and installation are all inefficient in the ministry until this element is secured. The responsible work of expounding the oracles of God or counselling the dying, or any other function of the office, fails, without this, to make a faithful ministry. Our generation has learned more fully than any that has preceded it the value and beauty of character and self-sacrificing work, and the opportunity of the preacher is to

secure the character of Christ and commend Him and His Gospel through a Christlike life. Not self-imposed or meritorious austerities, but the Divine love learned on Calvary and expending itself in sacrifice for the good of man and the glory of God in Christ Jesus.

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#### Ideal Worship.

BY B. B. LOOMIS, PH.D., D.D., LAN-  
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IDEALS are essential to excellence, the loftiest ideal to the highest excellence. When Moses was about to construct a shrine for Jehovah, the first ever erected on this earth for the worship of its Creator, he was admonished thus, "See that thou make all things according to the pattern that was showed thee in the mount." It was to be a symbolic edifice that should both represent the Divine perfections and also shadow forth the relation which the holy God sustains to His sinful children on the earth, and no merely human conception could be adequate for the exalted purpose.

Thus it is ever that God's idea, when revealed, becomes man's highest ideal. The beautiful tabernacle in the wilderness and the magnificent temple at Jerusalem, with all their sacred symbolism, were the outcome and manifestation of the divine-human thought and plan.

So in the building up of God's spiritual temple, formed of living stones to stand forever in His presence, the earnest, careful workman will ever find that the highest ideal is a divine one.

To a careful and thoughtful observer of men and things there will appear two different and distinct ideals as to what public Christian worship ought to be, as obtaining at the present time, which may be denominated respectively the *aesthetic* and the *ethical*. In certain quarters it is plain that it is thought a service of public worship should be a work of art—a work of fine art. The aesthetic effect is made prominent in theory and very often is predominant in practice.

There must be, as in music or paint-

ing, a dominant theme running through all, giving perfect unity to the whole and securing the harmony of all parts of the service. Then there must be added the highest ornamentation possible. All things beautiful and attractive to eye and ear must be combined. White-robed choirs with processional and recessional hymns, the full tones of the majestic organ, the sweetest and richest of solo voices, and the grandest effects of choral music must unite with light softened by richly stained windows and all the glories of ecclesiastical architecture to produce a service which, in the words of David, shall be "exceeding magnificent," and thus worthy of the Great Being who condescends to be worshipped by men in an earthly temple.

And even in non-ritualistic churches is sometimes found this same idea of the importance if not the necessity of perfect unity and harmony in the service for its highest excellence. It is usually shown by insisting that when a topic for discourse has been once chosen, the sermon shall keep close to the text and proceed in an orderly and logical manner, nor wander in the least from the selected subject; the Scripture lessons read and the hymns that are sung shall bear upon the same topic; the prayers shall prepare the way for its consideration or seal its teachings upon the heart; in short, the great aim of the entire service shall be to impress some one great truth or enforce the one duty of the hour upon every hearer.

That such an ideal of worship has its excellencies and advantages cannot be denied; that it should be very attractive to men of carefully trained intellects is not strange; but that it has also serious disadvantages and defects will, I think, be generally conceded as we come to look at a more excellent way and consider a higher, because a diviner, ideal.

The Scripture standard makes the public worship of God not so much a "work of art" as "a means of grace." It should be a thing of beauty, since

God's Zion is the perfection of moral beauty. Rightly conducted, it *is a joy* to the intellect and the imagination; but it is still more the channel of Divine communication, through which the Giver of all good pours down from heaven the water of eternal life into the thirsty souls of men.

The true ideal of public worship toward which all its parts must converge, and to realize which it is safe and wise to sacrifice anything which would hinder or prevent, is, that it is the divinely appointed opportunity for men to draw near to God and to receive from God the light and help which He only can bestow; and the *highest ideal* of united public worship is never reached unless at its close every soul in the whole concourse has realized some precious Divine gift, some powerful and needed help, some rare spiritual uplift, some manifestation of God to the soul such as the careless, unworshipping outside world cannot know. If the most ignorant, or the most feeble, or the most wicked can leave a service, saying, "There was absolutely nothing in it for me, nothing to help my soul," then that service has just so far fallen behind the Divine ideal, has just so far been a flat and inexcusable failure.

God's thought concerning the purpose and possibilities of hours of public worship is set forth in words like these, "In all places where I record My name I will come unto thee and I will bless thee" (Ex. xx. 24); "The rich and the poor meet together; the Lord is the Maker of them all" (Prov. xx. 2). And in the marvellous dedicatory prayer made by Solomon at the consecration of the temple, which sets forth in detail the manifold phases of this one great object of public worship, after enumerating a great variety of circumstances under which men might be impelled to seek God's help, he adds, "*What prayer and supplication soever* be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart and spread forth his hands toward Thy house; then hear Thou in



heaven Thy dwelling-place, and forgive and do, and give to every man according to his ways, whose heart thou knowest, for Thou, even Thou only, knowest the hearts of all the children of men" (1 Kings viii. 33, 39).

The great heart of the Infinite Father cannot be satisfied unless every one who waits in His house is fed from His table.

For the realization of this exalted and exacting ideal three things are essential: 1. Variety. If it can be a variety in unity, so much the better; but variety there must be, or some souls will go away unprofited. The ideal, and usually the actual Sabbath congregation, is made up of all kinds of people. In those aristocratic and exclusive churches which are dying of their respectability this may not be the case, but in every normal and natural assemblage for the worship of God are to be found the old and the young, parents and their children, men and women, saint and sinner, the joyful and the sorrowful, the prosperous and the disappointed, sometimes the black and the white, all classes and conditions of humanity. A single service which is to reach and help all these diverse characters, having such widely varied environment, must have breadth and variety. It cannot run on a single narrow line, no matter how important or logical, clear or exalted. If, for example, the sermon is addressed particularly to the people of God and intended to minister to their growth in grace, then there should be something in hymn or prayer or Scripture lessons to show a poor sinner how he may get into a state of grace, how he may become so planted in the house of the Lord that he may flourish in the courts of our God. Says the clear-headed and astute Dr. J. M. Buckley, "The wisest ministers do not select all their hymns and Scriptures with reference to the sermon, but try to give all the people a portion of meat in due season."

And Martin Luther says in regard to his own ideal of religious worship, "When I preach I sink myself deeply down; I regard neither doctors nor

masters, of which there are in the church above forty. But I have an eye to the multitude of young people, children, and servants, of whom there are more than two thousand." A Christian minister must get out of the rut of a precise formalism; he must consent at times to diverge somewhat from a cold and stately argumentation if need be to help some suffering soul by the way.

It is said that a great admirer of Bramwell once invited a scholarly German friend to accompany him to hear the fervent Methodist. At the close of the service, anxious to know the impression produced, he says, "Well, Mr. Troubner, how did you like him? Do you think he wanders too much from his subject?" "Ah, yes," said the German, wiping his moistened eyes; "he do wander most delightfully from the subject to the heart."

When a Christian minister succeeds in doing that he can be pardoned almost any fault in his literary style or logical order.

He is a rare master of the human heart who can reach, and interest, and help all the varied classes who sit under his ministry, and to do this in a single service is little short of a miracle. In fact, it would require an absolute miracle as great as that of the multiplicity of tongues at Pentecost if a man were dependent upon the power of intellectuality alone. No one man is many-sided enough to enter into the case of each individual member of a large congregation and present to him in the short space of an hour of worship just the truth suited to his individual needs.

The second essential in a successful, an ideal church service, is *sympathy*. A service may be as splendid as the glittering pinnacles of an Arctic iceberg. It may have a precision, and regularity, and order that shall make it faultily faultless; but unless some heart is manifested in it, some sincere regard for man as a creature of hopes and fears, of joys and sorrows, doubts and perplexities, toils and trials, it will fail to

bring to the worshippers the comfort and help they seek.

This necessary sympathy must be manifested both by the preacher and the congregation. When the preacher is filled and possessed by the spirit of his Divine Master, when Christly pity for souls lost in sin or struggling against great odds to escape its snares moves his heart, and he forgets all else in his soul-absorbing desire to be of some real service to the mass of humanity before him—he will be likely to find his way to their hearts. When they are compelled to see in him not a member of a priestly caste, standing afar off on some moral height or intellectual elevation which separates him from all sympathy with them in their daily need; but when they are made to see that here is a warm flesh-and-blood man, of like passions and experiences with themselves, a brother man who has known the bitterness of guilt and the sting of sin, but who has found a universal divine panacea, which in the largeness of his great soul he delights to offer to all his unfortunate brethren, the door of the heart flies open and a way is made for the truth and the grace of God to enter and abide.

So, when a whole congregation, or at least the Christian portion of a congregation, are full of saintly sympathy for each other under the burdens and cares and sorrows of life, and filled with the Master's tender compassion for lost and wandering souls, then do preacher and people conspire together to produce a moral atmosphere which acts and reacts upon each other, stimulating the preacher to his best efforts and putting the congregation into most plastic and formative state, the condition best fitted to receive all holy and helpful impressions. *And still more*, such an atmosphere of love and devotion will flow around every soul present, stealing into the heart by every possible avenue until, as the hour of privilege draws to its close, though there may have been no word of sermon or scripture, or song or prayer that seemed especially adapt-

ed to one's peculiar circumstances or condition, on the whole, there has been realized by every one a gracious uplift, a sweet and soothing and supporting influence which seems to have more of heaven than of earth in it, and which is precious beyond all price in a cold and selfish world like ours. Such a tide of holy, helpful sympathy is always possible, whenever and wherever there is enough of the spirit of Jesus the Christ in both the pulpit and the pews. Its beneficial, practical effect is beautifully illustrated by Dr. John M. Reid in the incident told of the cordial, sympathetic welcome which his father received when he first visited as a stranger in a strange land the old John Street Church in the city of New York.

At the close of the service the Christian sympathy then abounding among these early Methodists found concrete expression in a hearty handshake and the words, "Glad to see you, friend; come again; seats all free." Dr. Reid says, "That old saint didn't know it, but it is true that when he shook the hand of that young Irishman that Sunday morning he shook whole generations into the Methodist Church, men and women into its ministry, and thousands of dollars into its coffers."

I have reserved for the last what all will at once recognize as the chief essential of ideal church worship, namely, *spirituality*. "God is a spirit; and they that worship Him must worship in spirit and in truth."

The wise variety and the tender sympathy for which I plead are both essential, but only as a means to an end, the avenue of approach to the holy temple of worship itself; while by a genuine spirituality the worshipper enters into the very holy of holies and finds the mercy seat and the sacred shekinah burning there. No occasion of public worship reaches the divine ideal which does not bring every worshipper consciously into the immediate presence of the infinite and eternal God, leading him, in spirit at least, to cry out:

"Lo! God is here, let us adore,  
And own how dreadful is this place;  
Let all within us feel His power  
And silent bow before His face.

The one paramount purpose of worship on the part of weak and sinful mortals is to obtain reconciliation with God and help from God; and these are to be realized by a conscious approach to Him in whom all men live and move and have their being. "The Lord is in His holy temple," saith the Eternal. "There am I in the midst," says the Incarnate Immanuel.

Whenever a congregation can be made to realize that though no form is visible to sight or tangible to touch, yet that there is a Presence, unseen but real, omniscient, reading every heart, knowing every desire, cognizant of every need, a Presence that is all-loving and delighting to help and comfort and save and sanctify every soul, a Presence that is at the same time all-powerful and able to do for men all that His infinite wisdom and His eternal love prompts, then do they feel that they are indeed come to the "Fount of every blessing," the source of all help, the supply for all need, and that under the sheltering wings of this overshadowing Divine Presence humanity may hide in safety until all the calamities of earth are overpast.

Thus, rejoicing in the conscious presence of Christ, they are ready to exclaim with John Wesley a hundred years ago, "The best of all is, God is with us," and with his brother Charles,

"Thou, O Christ, art all I want,  
More than all in Thee I find."

The pastor that can thus lead his people into the realized presence of the Most High is worthy to be called a man of God. He may be as impulsive as Peter, as unlettered as James and John, as mean in bodily presence as Paul, but if he has learned the happy art of leading the flock of Christ into the green pastures where the Good Shepherd feeds His sheep he is an honored ambassador of heaven, a recognized legate of the skies.

The service that brings the people to sit together in such a "heavenly place in Christ Jesus," to enjoy such an hour of heaven let down to earth, and that offers to God such sincere and spiritual devotion is, to my mind, "ideal worship," a worship oftentimes so true, so pure, so heavenly that it only needs the rending of the veil, the removal of a few limitations, the absence of a few negations and the addition of the one element of perpetuity to make it altogether fit for the upper and the eternal sanctuary.

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#### PREACHERS EXCHANGING VIEWS.

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

ON page 356 of the October number of the REVIEW I find what I cannot but think is a slight misquotation of the teaching of Joseph Rabinowitz, or, if not a misquotation, then he is slightly wrong. It is a small matter, and yet, since it bears on the important question of biblical study, I venture to call your attention to it. It is said that in the passage from Amos ix. 11, 12, quoted in Acts xv. 17, an obvious error of transcription is corrected *by him*. In this

particular James very accurately follows the Septuagint, and makes no correction. The corruption of the Hebrew text in this place evidently crept in after the Septuagint translation.

It is not unusual to find that the New Testament writers preferred to follow the Septuagint, and it is very common to find the Hebrew text different from the Septuagint.

In Gen. xv. 11, after we are told that birds came and sat upon the sacrifice,

our present Hebrew text reads, "And he drove them away" The makers of the Septuagint read, "And he sat down by them." Another well-known instance is in Gen. xlvii. 31, where we are told that Israel "bowed upon the head of the bed." Paul in Heb. xi. 21 says, "The head of his staff." The consonants are the same, but the vowel points were not then used, and the LXX chose the other readings.

H. W. TEMPLE.

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#### Preaching without Fatigue.

THIS discussion on "How to preach without fatigue" is enough to "make one tired." Why don't some farmer ask, "How can I labor all day without fatigue?" The question would be as practical and as sensible as is the one under consideration. Force cannot be expended without fatigue. When a man can accomplish work, physical or mental, without putting forth force, he can work without fatigue. But who wants to engage a man to perform manual labor who will put no force in his work? Who wants to hear a man preach that uses no energy in the act? As a rule, the preaching that is not fatiguing to the preacher is exceedingly so to the congregation. Put real work into your pulpit if you expect real results. In putting forth real work don't be alarmed if you are *real* tired; it won't hurt you.

C. G. MOSHER,  
WORCESTER, MASS.

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#### Criticism.

IN your issue of September, under the head of "The Preacher: His Qualifications and Work," the writer, in commenting on the word "instructed," gives its Latin derivation (*in* and *structus*—built into), and from this draws the inference that a man who is instructed is a man who is built into. This is correct so far as the *root* meaning of the English word is concerned; but it is

not legitimate exegesis to take a word in the English translation and give its *derived* meaning for the meaning intended to be conveyed by the original. The Revised Version translates the word "hath been made a disciple." No meaning should be attached to an English word which will not bear comparison with the original, else a departure is made from Scripture misleading and erroneous. The writer also quotes Eph. iii. 9 as containing the word "treasure." The word in that passage is not treasure, but mystery.

B. FRANKLIN.

NORTH LANSING, N. Y.

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#### The Pulpit Scold.

MEN are called to preach Christ, but are not called to scold either saints or sinners. Some of the sinners may enjoy hearing the preacher scold the saints now and then, but it does not really increase their admiration for the preacher, nor does it lead them to think any better of the power of the Gospel. It rather looks to the sensible sinners that if the Gospel had its full effect upon the preacher himself he would be in a sweeter frame of mind and deal far less in cudgelling denunciation of his brethren and sisters. And, besides this, both saint and sinner are apt to mightily brace themselves up against receiving favorably the messages of a chronic pulpit scold. One hearer may take a momentary gratification in seeing the "other fellow" scolded; but when the scolding is plainly directed toward himself he objects altogether, and wants all such hostilities to cease. And so, viewed from every standpoint, the pulpit scold stands at a decidedly poor advantage, and always plays at a losing game. You cannot scold men into Christ's kingdom, nor can you berate them into duty. You can warn, reprove, and faithfully declare the whole truth without descending to the bad, ruinous habit of scolding your hearers.

C. H. WETHERBE.

### Pastoral Busybodies.

ONE of the most aggravating and damaging faults which can attach to any pastor is that of being a busybody. It is contemptible in any one, but especially so in a pastor. Some pastors—it is to be hoped there are but very few—seem to have a feverish itch for meddling with matters which are quite out of their ordained province. There are certain things connected with church work put into the hands of competent committees which the pastoral busybody thrusts his hand into and seeks to manage. One such is now in mind who makes himself very obnoxious to committees who have in charge certain church work because he will persist in superintending the work himself, practically ignoring the chairmen of the committees, and attempting alterations of the plans of the whole. In some instances these committees are composed wholly of ladies, and it may be easily imagined that they feel that the pastor shows himself very ungallant, to say the least, by such a disagreeable course; and it is not at all surprising that he is quite unpopular with them, to say nothing of the feeling of others respecting the matter. And any pastor who makes a practice of unduly meddling with the work which strictly belongs to others will soon become severely unpopular.

C. H. WETHERBE.

### The True Shepherd.

NOT every pastor is a true shepherd. Not every true shepherd is endowed with the highest qualities in the art of shepherding his flock. But every true shepherd looks after *all* the members of his flock, "the decent old sheep" as well as the indecent lambs. Decency has nothing to do with the shepherd's duty. The so-called "decent old sheep" may not be so "decent" as the shepherd has supposed. I have found many times that those who had seemed to need the least caring for really needed and wanted more attention than some who appeared much less strong and healthy.

Appearances are sometimes very deceiving. Some of the best-looking sheep have their secret ailments and hidden sorrows. Hence, the true shepherd will visit all of his flock and give each one a chance to unburden his or her heart to him and seek his counsel and ask his prayers. One thing I have found in my experience which I regard as of vital moment, and that is this: in calling upon families among whom were unconverted ones, I have frequently found my heart going out in deep prayer for the unsaved ones even when no proper opportunity has been presented for speaking to them on the subject of religion. My calling upon them has been the particular occasion and suggestion of prayer for them. And such prayer, inspired, I believe, by the Holy Spirit, must have answer sometime and somewhere. The true shepherd looks after and visits all his flock.

C. H. WETHERBE.

### A Few Specimens of Faulty English Examined.

THE question whether the word "none" can ever be rightly used in a plural sense was lately discussed in this magazine. During the discussion those who took the affirmative side quoted from some eminent writers passages in which it is so used. We are very apt to think that if a writer of note uses a certain expression it is, therefore, good English. That fact does not necessarily prove that it is. A Latin author tells us that Cicero sometimes uses slang in his speeches, though he does not quote any specimens of it.

Many writers of the highest education at the present day often use faulty English, as I shall immediately show. Is it not, therefore, quite reasonable to suppose that writers of the same class in bygone days did the same? We must take care not to be influenced too much by a name, however great, but exercise our reason. I proceed now to quote, with comments on them, speci-

mens of faulty English used by writers of whom—what shall I say?—well, “better things might reasonably have been expected.” These improprieties, I may here remark, have all crept into our language during just the past few years. Those to which I would call attention are the following :

1. “*Under the circumstances.*” At first the expression was “*in the circumstances,*” but that form of it is now very seldom used. It is, however, the correct one. The word “circumstances” is formed from the Latin *circum* (around) and *sto* (I stand), and, therefore, means literally those things which surround one. In fact, we often use instead of it the English word “surroundings.” “Environment,” which is also sometimes used in place of it, is from the French *environner* (to surround). The surrounding expressed by the word under consideration is a horizontal one, like that of the horizon, from which noun the adjective just used is formed. Now we can be *within* or *in the midst of* such surroundings, but we cannot be *under* them. The Psalmist says : “As the mountains are round about Jerusalem, so the Lord is round about His people.” Jerusalem is *within* the circle which the mountains form, not *under* it. The Lord’s people are *within* the circle which He forms, not *under* it. The Lord promises to be a wall of fire around His Church. She shall then be *within* that wall, not *under* it. Dryden uses the correct preposition when he says of Shakespeare : “Within that circle none durst walk but he.” A person is never described as being “*under* streitened circumstances.” But why should not that expression be correct, if one like this is, “Under these circumstances, I cannot give my consent” ?

2. “*Lesser.*” For example, “a lesser light,” “a lesser evil.” This is a double comparative ; but double comparatives and superlatives are improper. “Less,” the comparative of “little,” is the word which should be used. No well-educated person uses such expres-

sions as these : “The lessest thing that I can do ;” “This is a more better way, that a more worse way ;” “The most prettiest flower in the garden.” But such expressions are no more incorrect—I will not say “more incorrecter”—than the word “lesser.”

3. “*Try and,*” etc. For example, “Try and come to my house to-morrow evening.” The mere fact of one’s trying to do a thing does not necessarily prove that he will succeed ; but in the sentence just quoted trying is represented as successful. The word “try” is, therefore, of no more use than a third wing is to a bird. Say then, simply, “Come to my house to-morrow evening.” But the speaker supposes that he whom he invites may not be able to come. Say then, simply, “Try to come,” etc.

4. “*Do*” as an auxiliary to the verb “have.” For example, “I never do have any time to attend to such matters ;” “Did you have a pleasant time at the picnic yesterday ?” Here the words “do” and “did” are utterly useless, and therefore each of these sentences is like what a six-fingered hand or foot usually is. “I never have,” etc., “Had you,” etc., are quite sufficient, and therefore more elegant. “Do” may be used with “have,” to give more force to an entreaty, as, “Do have a little more patience with him,” but not in sentences such as the others above quoted. I suppose that by and by “do” will come to be used as an auxiliary to the verb “be.” Then such expressions as these will be fashionable, “I do be very glad to see you,” “Did you be well entertained at the concert last night ?” Uneducated persons often use a combination of that kind. Biddy’s husband likes to deposit his earnings in the Green Lion Losings Bank. Often, when speaking of him to others, she says : “I do be tellin’ him that it ’ud be better fur himsilf an’ mesilf an’ the childer if he didn’t be afther goin’ to sitch places at ahl, at ahl.” There is just as good reason for saying, “Do be” as “Do have.”

We have seen that "do" can quite properly be used as an auxiliary to "have" in entreaty. So can it with "be." A mother can, as far as English is concerned, quite correctly say to her children when they are rather noisy, "Now, do be quieter."

Here I shall pause. Should this article not fall into the jaws of that fearful monster, the Waste-basket, I shall in another notice a few more of the ways in which the "Queen's English," or—as I suppose I should call it in a United States publication—the "President's," is dishonored.

T. FENWICK.

WOODBIDGE, ONTARIO, CANADA.

#### "Plagiarism."

I HAVE read many articles in different magazines during the past year on the subject of "plagiarism," the latest one of which is an editorial in the November issue of HOMILETIC REVIEW, to which I wish to reply. I have no doubt that many preachers, especially younger ones, to which class I belong, are at a loss to know the real meaning of the word "plagiarist," and what constitutes "plagiarism." Any man who wishes to be honest with God, with himself, and with his fellow-men desires not to steal from others in any way. A preacher certainly should shun the thought of stealing from another preacher either sermons or horse feed. Webster defines a "plagiarist" "One who plagiarizes or purloins the writings of another and puts them off as his own; a thief in literature." And such an act he calls "plagiarism." Now if a preacher should take into his service another preacher's sermon and deliver it to his people, giving no credit whatever to the other preacher, but giving the people to understand that it is his own production, he certainly would be a thief—a sermon thief; and if he should then steal the other preacher's horse, he would be a horse-thief, but in both cases a thief. In the first case he would be a "plagiarist," and guilty of gross "plagiarism." That would be a

plain case; but there are cases not so plain, where it is hard to draw the line. So much has been written on the subject and so much censure given to any one who is guilty of plagiarism, that one is sometimes at a loss to know to what extent he can make use of the sayings of other and greater men. This is an age of much literature, of magazines and books without number. The preacher has on his desk before him and in his library cyclopædias, histories, and commentaries. It may be he has "Parker's People's Bible" or "The Preacher's Homiletic Commentary," and from these and other works he has to read and study to deduce the thoughts and manner of expressing such thoughts of the great minds of past generations and present time. And in his earnest search after truth, his thirst for knowledge, his zeal to impart to others such knowledge and truth, and in his desire to be himself entirely original in thought and expression, he sometimes finds it very difficult to tell when he comes to that point in his searching, of which it must be said, "Thus far shalt thou go, and no farther." He is puzzled to know how little or how much of what he reads he has a right to use, and in what way he can express himself, so that what he "grinds out" can be honestly claimed as his own "flour." From what has been written on the subject, a preacher may be led to believe that if, in expressing a thought, he should make use of a sentence, a phrase, or even one word used by any other preacher in expressing the same thought, he would be guilty of plagiarism, as much so as if he had stolen an entire discourse; and would be regarded as further dishonest if he would not in each and every case give credit to the particular individual who spoke the particular word, phrase, or sentence.

In my Thanksgiving sermon I made use of the following quotation from an address of a renowned orator:

"We are slow to learn that *men*, not territory, constitute the greatness of a nation; and that among men character,

not numbers, constitutes strength. This is an era of statistics. Greatness is proved by arithmetic. Which is the greatest nation? The modern catechism answers: 'The biggest.' 'Who is the greatest man?' 'The richest.' 'What is the source of power?' 'Numbers.'"

I took the thought which I consider is embodied in this quotation and clothed it in a new dress, which I present below, and submit to you for your judgment and opinion, as to whether or not I can lay claim to it as being of my own manufacture:

"I ask the school-boy, 'What makes a great nation?' He answers, 'The extent of her domain.' 'What constitutes the strength of a nation?' 'The number of her people.' 'What makes a great man?' 'The amount of wealth he possesses.' But his answers all are wrong. The greatness and strength of any nation lies in the greatness of her men. A man is great only as he is rich in Christian character." If there is any plagiarism in the above, will you kindly indicate where it is, and then frame the thought contained in the first quotation in such language as will be free from it. A little more light on how to make use of other men's sayings, so as to grind one's own flour from their wheat, will, no doubt, be acceptable to many of the readers of your valuable magazine.

WOODLAND, ILL.

F. W. I.

[Our correspondent's sensitiveness of conscience will always prove his protection against the crime of which we wrote in our last number. We may, perhaps, make the matter, concerning which he deserves information, clearer by an illustration than in any other way. He is no thief who looks into his neighbor's garden and enjoys the beauty of its flowers. Nor is he a thief if he even comes where he may smell their fragrance. He may gather inspiration from what he sees and enjoyment from what he smells, and still be no thief; but if he enters the garden and pulls up

the flowers without permission, and plants them in his own garden as though they were his own, he is a thief; and, if detected, will be so regarded and treated by the law. He is no plagiarist who enjoys the productions of others or finds in them the inspiration of his own thought, nor he who makes use of their thoughts in language of his own coining; but he who takes the thoughts as expressed by his neighbor, and without acknowledgment of his indebtedness delivers them as though they had the stamp of his own mint upon them, is a plagiarist or literary thief.—EDS.]

### The Sinless Man.

WILL you please allow a layman to ask a question or two through your excellent magazine as to a subject that I can get no satisfactory answer about or any enlightenment on only through a denomination that is almost wholly ignored by the ruling denominations of the present day.

John says that "Whosoever is born of God doth not commit sin, for his seed remaineth in him and he cannot sin, because he is born of God," and the same idea in other passages of like reading.

Now I have never heard a sermon preached on these texts but that the whole effort seemed to be to explain away the idea that a man born of God could not sin. The preachers would take passages from the Old Testament relating to the condition of the people, and quote them as evidence against the idea of a man being sinless now, such as, "There is not a just man on earth that doeth good and sinneth not;" "There is none that doeth good, no, not one," etc. I thought I had found one man who held with John, the author of a little tract called "The Perfect Man" (I refer to Dr. Drummond), who says in plain Queen's English that if a man were born of God and abode in Him he *simply could not sin*. All copies, however, not sold were withdrawn or their issue was stopped, and a new ver-



sion put out under another name, the sinless man clause being left out entirely. I am anxious for a copy of this first edition, but am informed that it is "out of print."

I want to ask if this statement of John is true, or is it an interpolation, or was John mistaken, or does it "mean something else in the original," or was it written especially for a few saints in John's time, or is God a liar, or is the whole trouble with men who would try to reconcile God's Word with their individual experience, and failing to make the two agree, conclude that it must mean something else? W. T. A.

#### "Waking Sleepers."

IN the REVIEW now received I see an article on "Waking Sleepers."

I am glad to say that in my church I rarely see a sleeper during service, but one Sabbath morning a good brother, who is a deacon of a near-by church, was with us, and I noticed he was asleep. I cut my sermon rather short, and called out very loudly, "Will Brother G— please lead us in prayer?" The effect on the brother was most ludicrous to witness, but it taught a lesson to my people not to sleep in church. R. P.

BROOKLYN, N. Y.

## EDITORIAL SECTION.

### LIVING ISSUES FOR PULPIT TREATMENT.

[WE are glad to make room for the following appeal touching an evil which has a strong hold among us. Recent developments indicate that the day of its doom is hastening on.—THE EDITOR.]

#### The Gambling Evil.

##### AN APPEAL TO THE PEOPLE.

It is evident that the time has come when the friends of law, order, and public morality throughout the Union should band themselves together for an organized resistance to the spread of the gambling evil. An abundance of facts and figures are at hand to prove that this evil has been rapidly increasing in this country in recent years, and that it has already reached a magnitude hardly conceivable to those who have not investigated the subject. It has corrupted State legislatures, courts, juries, and municipal governments, and defeated the ends of justice in countless ways. It has dictated the passage of laws drawn in its own interest, bribed the judiciary to render decisions favorable to its progress, and the police authorities of many cities to adopt a policy of inaction in regard to its existence.

Backed by untold wealth and manipulated by the hands of shrewd and unscrupulous persons, it has invaded the spheres of political and commercial life, named its own candidates for office, and controlled the results of local, municipal, and State elections. The gambling passion has brought ruin and disgrace to many trusted men in commercial circles, disaster to many large business interests, and diverted vast sums of money from the channels of honest and legitimate industry. Into the homes of the land the same passion has brought immeasurable shame, sorrow, and misery through the crimes and misdeeds committed at its instigation.

##### THE GAMBLER IN POLITICS.

As an evidence of the enormous political power of the gambling interest and its influence over courts, juries, legislatures, and municipal governments, we need only point to the history of the Louisiana Lottery, to the passage of the Ives Pool Law in New York State, and to the more recent race-track legislation in New Jersey. It is hardly necessary that we should recite here the long and bitter struggle

with the Louisiana Lottery, ending finally in its partial subjection by the massing against it of the moral forces of the entire nation. In New Jersey by the acts of the Legislature of 1893 the country was called upon to witness the shameful and humiliating spectacle of an old and once-honored commonwealth literally sold into the hands of a ring of gamblers. Surely a darker page of legislative history was never written than that recording the proceedings of the New Jersey Legislature of 1893. And what was made possible in New Jersey through the apathy and indifference of good citizens will become possible in other States unless a strong, united, and persistent effort is made to resist the encroachments of the gambling vice. A law was passed by the Illinois Legislature last winter legalizing pool selling on race-tracks, but it was afterward declared unconstitutional by the State Supreme Court. An effort to pass a similar law was made in the Indiana Legislature at its last session. Laws legalizing certain forms of gambling now exist in New York, New Jersey, Kentucky, Missouri, California, and other States, most of them passed in defiance of the expressed sentiments of the better class of citizens.

#### RACE-TRACK GAMBLING.

Of all forms of gambling now prevalent, that of the race-tracks and their adjuncts, the city pool-rooms, is undoubtedly the most formidable and the most dangerous. A volume would be needed to give the details in regard to the vast network of political, commercial, judicial, and legislative accessories and alliances which go to the support and development of race-track gambling. It is estimated by a writer friendly to the race-track interests in a current periodical, that "there cannot be less than one hundred million dollars embarked in racing and enterprises dependent on it." The incomes of race-track owners are princely in the extreme, and the salaries paid by them to

"starters" and other officials put to shame in their munificence the salaries paid to the judges of our highest courts and legislative bodies. The starter at the Guttenburg course receives \$25,000 a year, and the common pay of starters and judges on other tracks is \$100 per day. It is universally conceded that the race courses receive their chief income from gambling privileges, and that they could not exist without them. The "bookmakers," as a rule, pay the racing associations \$100 a day for the privilege of doing business on the tracks, and the telegraph companies pay as high as \$1500 a day for the privilege of sending news from the tracks to the pool-rooms. It needs no argument to prove that all the vast sums invested in race-courses and the vast incomes derived from them could not be if the interests involved were only those of honest and legitimate sport. The great race-courses of the country to-day are in very truth only a network of gambling concerns managed by gamblers in the interests of gamblers, under the false pretext of improving the breed of horses.

#### CRIME-BREEDERS.

As crime-breeders we unhesitatingly affirm that the race-track gambling dens of the country excel any other agency of evil in existence with the possible exception of the saloons. The Louisiana Lottery with all its ramifications and its vast wealth and power never constituted such a menace to public morality as the allied race-track interests. We have it on undoubted authority that over \$2,898,000 was stolen in a single year recently by men who had lost the money "playing the races." The *New York Times* of July 24th, 1893, contained a column article under the heading, "Victims of the Race Track," giving a long list of forgeries, embezzlements, and other crimes recently committed, all attributable to race-track gambling.

This is the testimony of the Superintendent of Police of New York City: "More young men have stood here at

this desk confessing their first offence against law and ascribing their downfall to their infatuation for pool-room gambling than I would care to attempt to estimate. Actual experience has satisfied me that no form of gambling offers greater temptations to young men to take what is not theirs. As horse-racing is conducted now, it would be well for the community to stop racing altogether. We are sending men to prison right along on account of the race-gambling craze. Homes are being destroyed and the lives of young men blighted every day in this city for the same reason."

On the general subject of gambling Mr. Chauncey M. Depew, President of the New York Central Railroad, says: "A considerable proportion of failures in business and 90 per cent of the defalcations and thefts and ruin of youth among people who are employed in places of trust are due directly to gambling. I have seen in my vast employment so much misery from the head of the family neglecting its support and squandering his earnings in the lottery or the policy shop, and promising young men led astray in a small way and finally becoming fugitives or landing in the criminal dock, that I have come to believe that the community which licenses and tolerates public gambling, cannot have prosperity, in business, religion in its churches, or morality among its people."

The amount of small speculation and larger stealings by bank clerks and others in position, is much greater than is generally known. The fact is evident from the report of a guarantee company, which reports that in nineteen years it had insured the honesty of about one hundred and forty thousand officials, of whom over two thousand had defaulted. Considering the fact that the company is noted for its conservatism in taking risks, this shows a sad condition of affairs. The report of the company places the blame on the prevalence of gambling in its many forms, and states that most of the de-

falcations were made under sudden temptation and for small sums. "It seems remarkable," it says, "that the State legislature or municipal authorities, whichever have the power, do not take steps to stop the numerous avenues, such as pool-selling, bucket shops, turf exchanges, and other openly permitted sources of inducement which are publicly held out to employés to engage in gambling—not infrequently with their employer's money." For other evidence in regard to the crimes and immoralities due to race-track gambling, pool-rooms, and policy shops, we refer to the columns of such newspapers as the *Herald*, *Tribune*, *Times*, and *Mail and Express* of New York, the daily press throughout New Jersey, the *Traveller* of Boston, the *Commercial* of Buffalo, the *News-Record* and other papers of Chicago, all of which have devoted a large amount of space at various times in the past two or three years to exposing the character and methods of race-courses and other branches of the gambling business.

#### OTHER FORMS OF GAMBLING.

There are many other forms of the gambling evil on which we might dwell, such as policy gambling, widely extended and a special curse to the poor in many of our large cities; bucket shop gambling, a specially dangerous and formidable phase of the evil because carried on in apparent conformity to certain commercial usages and under color of law; gambling with cards, roulette, faro and fortune wheels, gambling raffles and other games of chance, and in a score of other forms, some concededly criminal and others in the guise of innocent amusement. It needs to be said, also, that the Louisiana Lottery and other concerns of its kind are still in existence and doing a vast amount of evil in spite of restrictive laws. As has been well said, "The lottery snake has not been killed, but only scotched." There is grave danger that this form of gambling may be revived again in all its strength unless careful

watch is kept and the evil is attacked at every possible opportunity.

In view of the facts thus recited, we appeal to all lovers of law, order and morality throughout the Union, to combine in a strenuous and uncompromising opposition to the gambling evil in its many forms. We recommend that organizations be formed wherever practicable, having for their especial object the repeal of gambling laws, the education of public sentiment with reference to the gambling evil, and the strict enforcement of such laws as may exist for the suppression of this vice. We appeal to the churches and all religious and reformatory agencies and organizations throughout the country, to make the gambling evil an object of special consideration to the end of arousing men everywhere to a realization of its magnitude and enormity. We appeal to the press of the country, secular and religious, to throw its powerful and far-reaching influence against gambling practices in whatever form they may appear. We earnestly believe that if the moral forces of the country can be thus massed against this evil, it may at least be driven from the lodgment it has found in our legislatures, in our courts, in our municipal governments, and in our statute books.

[Signed]

EVERARD KEMPSHALL,  
NOAH DAVIS,  
J. ELMENDORF,  
E. V. LINDAURY,  
J. H. KNOWLES,  
JOHN Y. FOSTER,  
JOHN L. SCUDDER,  
F. D. HUNTINGTON,  
JOHN F. HURST,  
A. J. GORDON,  
CHARLES L. THOMPSON,  
ROBERT S. MCARTHUR,  
DORMAN B. EATON,  
JAMES M. KING,  
JOSIAH STRONG,  
E. P. INGERSOLL,  
LA SALLE A. MAYNARD,  
BISHOP JOHN H. VINCENT,  
PRESIDENT FRANCIS L. PATTON,  
REV. B. M. PALMER, D.D.

### Divorce.

*I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.—*  
Matt. v. 32.

THAT Americans have abundant reason for humiliation for the ease with which divorces are obtained in different States and sections of our Union has long been acknowledged. A glance at the statistics given below, compiled by Dr. S. P. Stevenson, will be enough to bring the blush of shame for our national dishonor to the cheeks of our readers. We trust it may result in combined effort to secure such legislation as shall remove the disgrace and avert the Divine judgment which otherwise may reasonably be anticipated.

"In the United States there are forty-six sets of divorce laws in as many States and Territories, and no two are alike. They recognize forty-two grounds for absolute divorce. South Carolina grants no divorce for any cause. New York allows divorce for one cause only. Other States have ten, twelve, or fourteen grounds for breaking up the family. Some States have no provision for limited divorce. All divorces are absolute, and carry with them liberty of remarriage for both parties. The effect of these laws is shown in the vast number of divorces in the United States. According to the Congressional investigation of a few years since, in the twenty years from 1867 to 1886, inclusive, the whole number of divorces granted was 328,716. A single State, Illinois, has granted 36,072 divorces. Ohio follows close with 26,367, and Indiana is hard behind with 25,193. Still more alarming is the rate at which the evil increases. In the twenty years referred to the population of the country increased but 66 per cent, while the number of divorces increased 157 per cent. Thus the evil is increasing more than twice as fast as the population of the country is increasing. In the same

twenty years in Great Britain and Ireland there were granted only a few more than 5000 divorces. Divorce is more than thirty times as frequent in the United States as in Great Britain."

#### The English Coal Strike.

*I will be a swift witness against . . . those that oppress the hireling in his wages.*—Mal. iii. 5.

*Be content with your wages.*—Luke iii. 14.

ONE of the most disastrous and costly strikes on record came to an end last month. To say that the misery consequent upon it far outbalanced any advantages that may be derived from it is to put the matter very lightly. For sixteen long weeks—more than a third of a year—1,003,250 workers have been without employment, representing various industries brought to a standstill by the refusal of 250,000 English and 100,000 Welsh miners to work, and also representing between 3,000,000 and 4,000,000 persons reduced to destitution through their idleness. In the Midland districts the estimated output of coal is usually 2,000,000 tons per week, valued at 7s. 6d. per ton, or £750,000, at the pits, and 12s. 5d. per ton, or £1,250,000, at the dealers', the advance including transportation rates, cartage, and commission. During the sixteen weeks of the strike the normal output of 63,000,000 tons has fallen to 39,000,000; the normal export of 11,000,000 to 8,750,000; the normal consumption of 40,000,000 to 27,250,000. This falling off in consumption tells the story of the closing of iron and steel works, cotton and woollen mills, and various other manufactures and industries brought to a stand-still. The withdrawal from circulation of the immense sums of money usually distributed among employés in wages and salaries has caused incalculable losses to shop-keepers and trades people of every description. The estimated loss to mine-owners, ironmasters, railways, etc., is £13,255,615, or

not far from \$65,000,000. The reduced production caused an advance in prices to the amount of £1,767,000. Miners, iron-workers, and other artisans lost £18,208,000. The total general loss is placed at £33,231,215, or in the neighborhood of \$165,000,000. There have been riots also which the military were called upon to suppress, and which they did suppress at the cost of life.

It is needless to ask, Did it pay? The Church of Christ can do but one thing in the presence of such gigantic evils, and that is, preach Christ by word and deed as the true solution of the problems of which these evils are the false solution. Christ in the employer and Christ in the employed will make forever impossible such a condition of things as that which we have described above. When employers have His spirit abiding in them they will without hesitation give to those who labor for them "that which is just and equal." When employés have His spirit abiding in them they will render their service "in singleness of heart, fearing God;" will do their work faithfully and well "as unto Christ." Love, born of the love of the indwelling Christ, will always inspire right treatment of the neighbor. Whittier's words are worthy of constant reiteration:

"Not without envy Wealth at times must look  
On their brown strength who wield the reaping-  
hook

And scythe, or at the forge-fire shape the plough  
Or the steel harness of the steeds of steam;  
All who, by skill and patience, anyhow  
Make service noble, and the earth redeem  
From savageness. By kingly accolade  
Than theirs was never worthier knighthood  
made.

Well for them if, while demagogues their vain  
And evil counsels proffer, they maintain  
Their honest manhood unsuspected, and wage  
No war with Labor's right to Labor's gain  
Of sweet home-comfort, rest of hand and brain,  
And softer pillow for the head of Age.

"And well for Gain if it ungrudging yields  
Labor its just demand; and well for Ease  
If in the uses of its own, it sees  
No wrong to him who tills its pleasant fields  
And spreads the table of its luxuries.  
The interests of the rich man and the poor  
Are one and same, inseparable evermore;

And when scant wage or labor fail to give  
 Food, shelter, raiment, wherewithal to live,  
 Need has its rights, necessity its claim.  
 Yea, even self-wrought misery and shame  
 Test well the charity suffering long and kind.  
 The home-pressed question of the age can find  
 No answer in the catch-words of the blind  
 Leaders of blind. Solution there is none  
 Save in the Golden Rule of Christ alone."

#### Popular Uprisings.

*Go in to possess the land, which the Lord  
 your God giveth you to possess it.—  
 Josh. i. 11.*

PERHAPS never in our political history has the public conscience more emphatically asserted itself than in connection with the recent elections in several of our States. Iniquity has so long run riot with impunity that Christian men have come to be almost in despair as to their power to overthrow it. The party spirit seemed dominant over everything else. The success of Republicanism or Democracy had hitherto appeared to be the chief consideration with the majority of voters, the result being that the baser element had continued in the ascendant, whichever party triumphed, since it was the baser element that had secured the hold upon both of these parties and swayed them at its will. The time for independent action was certainly ripe. It has at length become the conviction of the better men in both parties that the morality of the people was a more important consideration than any other. To this conviction the party spirit at length gave way. Banding together on the basis of this conviction good men, irrespective of party, assailed the common enemy, and in almost every instance routed it, "horse, foot, and dragoons." Bossism in some of our large cities fell, like the giant of the Philistines before the stone from David's sling, dead as the stone that smote it. In certain localities the gambling evil, which had entrenched itself behind the fortress of political power, met disastrous defeat. On all sides there was given proof of one truth, that if there be unanimity of conviction and effort there is moral

power enough in any community to overthrow the great social evils that have hitherto held up their heads in brazen defiance of law and order. This is as true with reference to the traffic in liquor as it is of any other evil. When the moral forces of a community are ready for its overthrow it can be overthrown. Sooner or later this will be felt to be the case, and the blow will be struck that will prove its death.

The pulpit and the press together were largely instrumental in accomplishing the recent revolution. Let pulpit and press combine for the suppression of the saloon evil and the day of its doom is not far distant. The pulpit has a mighty power over the press. Let it use its utmost influence to foster a popular sentiment that shall demand the extermination of the saloon, and the press will not be slow in following its lead. Popularity is the life of the press; and when these two mighty agencies shall join forces and work together for the overthrow of what is now the greatest foe of our national life and liberties, we shall not have long to wait before we shall see the triumph of the cause espoused by them.

#### The Public-School Question.

THE following is the text of a bill which is proposed for submission to the Legislature of the State of New York at its approaching session. It is entitled

"AN ACT FOR THE PROMOTION OF EDUCATION THROUGHOUT THE STATE OF NEW YORK.

"The people of the State of New York, represented in Senate and Assembly, do enact as follows:

"Section 1. That whenever any individual, or body or association of individuals, or any organization of persons, incorporated or unincorporated, shall have established a school for the free education of youth in the primary branches of education, to wit, reading, writing and arithmetic, and such school shall have been in existence for the term of at least one year, with not less than fifty pupils in regular attendance, and shall have been submitted to a satisfactory inspection and examination thereof by the State or local Board of School Trustees, or such other persons as may from time to time be designated for the

purpose, the person or persons, association or organization conducting or managing such school shall be entitled to receive from the State (or city, or county, or district) each year a share of all State and other moneys now directed to be apportioned and distributed among the common schools, the same to be apportioned and distributed among them as directed to be apportioned and distributed among the common schools by Chapter 555 of the laws of 1864.

"Section 2. Such sums shall be paid annually from time to time, provided that such school shall be always open at reasonable time for inspection, as aforesaid, and that the pupils shall have passed a satisfactory examination at such stated times as may be determined by the Board of School Trustees in accordance with the usages and regulations in force for the public schools of the State.

"Section 3. The provisions of this act shall apply only to primary and grammar schools, or schools in which the course of study is substantially equal to that in use in the public schools of the State."

The father of the above bill is the editor of the New York *Sunday Democrat*, Dr. Michael Walsh, and he is at present writing engaged in securing signatures to a petition to the Legislature asking its enactment into law. It is represented by him that the proposed measure has the papal sanction, and is "approved by the cardinals and clergy, by the leading bishops in England, Ireland, and all English-speaking countries, as well as by some of the most noted prelates of France and Germany." That the claim is true of many of the Romish clergy and laity in our own land also cannot be denied. At the same time it is gratifying to state that there is strong opposition on the part of many famous names in the Romish Church here. Among these are ex-Judge Charles P. Daly, State Senator Eugene P. O'Connor, and John A. McCall, President of the New York Life Insurance Company, all of whom have recorded themselves as strong friends of our existing school system and enemies of any plan that looks toward its overthrow, which is the case with this proposal to give public support to parochial schools. Despite the fact that such eminent authorities as the Papal Alegate, Satolli, Cardinal Gibbons, of Baltimore, Archbishop

Ryan and Bishop Keane have given countenance to it, the antagonism that has been aroused in others almost if not equally as prominent renders it most certain that the legislatures of our States will hesitate long before enacting the measure. Archbishop Corrigan is reported to have said of it: "I think it most unwise. Moreover, I know of no bishop in the archdiocese who approves of it." The editor of the *Western Watchman*, a Catholic journal published at St. Louis, Mo., writes: "We are unalterably of the conviction that the denominational system is the very worst that could be devised for our country. We have no hesitation in saying that the present purely secular system is the very best that could be adopted for our heterogeneous mass of believers and unbelievers." The editor of the *Milwaukee Catholic Citizen* writes: "We are opposed to a division of the school fund. Not because it is wrong in principle or inequitable in practice, but because it is beset with dangers to religious freedom, because it is generally impracticable, and because it would impair the efficiency of the common-school system as a whole."

Of course outside the Romish Church the opposition is unanimous. This opposition is voiced by the National League for the Protection of American Institutions in a public appeal which is in part as follows:

"The practice of nations in the support of schools where the union of Church and State prevails furnishes no precedent for the United States. We are not looking to monarchies for instruction concerning the best training of youth to fit them for citizenship in this Republic. Popular suffrage here rests for its safe exercise upon the character and intelligence of all classes of the people. The Republic, for its own preservation, has established and must insist upon maintaining a free common-school system of education. It must be maintained without compromise. It is the only system capable of converting the dangerously heterogeneous elements of our population into a safely homogeneous citizenship. The tax for the maintenance of public schools levied upon all citizens, whether they have

children to educate or not, is for the *public* good and not for *private* benefit. The State opens its schools with equal advantages to the children of all its citizens. The State does not deny the right to parents, organizations, or churches to establish and maintain private or parochial schools at their own

expense. . . . We appeal to all loyal American citizens to co-operate in every feasible way in the defence of the American free public-school system, on which the safety of the Republic and the peace and prosperity of its citizens so largely depend."

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### EDITORIAL NOTES.

#### Knowing the Sheep.

It was a suggestive truth which the Chief Shepherd announced when He said to His disciples, "I am the good shepherd, and know My sheep." A personal acquaintance with every member of his flock is an essential of good shepherding. Failure in this particular will always mean a limitation of the usefulness of any pastor. The true pastoral relationship is one that exists between the pastor and the individual members of his flock, not between him and the flock in general. To minister to the needs of all aright he must know the needs of each. His is a duty not for one day in each week, but for the whole week. It contemplates the constant guiding and guarding as well as the feeding of the flock. To accomplish this he must acquaint himself with old and young; must know their individual difficulties and dangers; and adapt himself to their varied necessities. A realization of this obligation will keep any one from the unworthy ambition of building up a large church. A church too large for the oversight of any pastor means the loss of power. Better a small flock faithfully tended than a great one running at large. He who with his Master can say, "I know my sheep," will accomplish larger things than he to whom such an assertion is impossible, though he may gather about him a far greater number of those who hear his voice and are known as his followers.

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#### Fulprit Vanity.

NOWHERE more than in the pulpit is the consciousness of self out of place.

The man who forgets whose ambassador he is in his satisfaction with himself as an ambassador, who ignores the fact that one is appointed to this high office and his commission given him only "that the excellency of the power may be of God," and in perceptible admiration of his own gifts

"With a sweeping of the arm  
And a lack-lustre dead-blue eye  
Devolves his rounded periods,"

would be better employed digging ditches or graves. His call to the ministry was not a Divine one. He has mistaken the voice of his own vanity for that of the Spirit. His ministrations will have no blessing. He cannot lift a soul above the pedestal on which he stands. "Can selfishness invite to self-denial?" Whatever the art he displays, he is as useless as a lay-figure. The true preacher is filled with but one ambition—to glorify his Lord. Whether honor or dishonor comes to himself is a matter of indifference to him. Like Paul, he is determined to know only Christ among men. Blessed are they of whom the testimony is true which the apostle gave of his brethren, "They are the glory of Christ."

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#### Prolonging Ministerial Usefulness.

WHEN a minister is laid aside from the active work of the ministry it is not infrequently the case that he feels as though his work were at an end, and all that remained for him was to wait the summons to the service of the Master in the temple of that land that is very far off. It is a gratification, therefore, to read such words as we find in



the introduction of the latest volume of sermons from the pen of the pastor emeritus of the Broadway Tabernacle, New York, Dr. William M. Taylor, whose publications always command a wide circle of readers: "I hope in this way to prolong my usefulness as a preacher of that Gospel to the furtherance of which I gave my life at the first, and would give it again, only with more intensity than ever, if I had the opportunity." The sermons that follow show Dr. Taylor at his best, and will unquestionably accomplish that which he declares to be his intention in their publication. Reaching, as they undoubtedly will, a larger congregation than that which heard them when first delivered, they will widen the sphere of the blessing which they then conveyed, and the writer will have the satisfaction of knowing that though flesh and heart fail, the truth shall fail never. The earthen vessel may be frail, but that which it holds and imparts may be more precious than jewels of brightest lustre. The excellency of the Divine power does not diminish, but may prove itself the mightier when the human medium through which it is distributed is weakening. The example set by this eminent servant of Christ may well be followed by others who with him have been laid aside from the ministry of the pulpit.

#### PRAYER-MEETING TOPICS, 1894.

- Jan. 1-6. My Responsibility to Christ's Church for the New Year.—Col. i. 24.
- Jan. 7-13. A Foolish Bravery.—Jer. xxxvi. 24.
- Jan. 14-20. For a Pattern.—1 Tim. i. 16.
- Jan. 21-27. Strength.—1 Kings xvii. 1.
- Jan. 28-31; Feb. 1-3. The Unprosperous Prosperous.—Ecl. xii. 18.
- Feb. 4-10. God in the Daily Duty.—1 Tim. i. 1.
- Feb. 11-17. Heart Fevers and their Cure.—1 Tim. i. 2.
- Feb. 18-24. Masking.—Prov. xiv. 12.
- Feb. 25-26; March 1-5. Me and Him.—Rom. xiv. 7.
- March 4-10. What shall lift me?—Matt. xi. 19.
- March 11-17. A Right Defiance.—Ps. xi. 1.
- March 18-24. Who is This?—Matt. xxi. 10.
- March 25-31. The Place where the Lord Lay.—Matt. xxviii. 6.
- April 1-7. The Sunward Side of Habit.—Rev. xxii. 11.
- April 8-14. Some Thoughts of God.—1 Tim. i. 17.
- April 15-21. The Tongue.—Matt. xii. 37.
- April 22-28. The Gospel of Glory.—1 Tim. ii. 11.
- April 29-30; May 1-5. The Good of not Getting.—Phil. iv. 19.
- May 6-12. Waring the Good Warfare.—1 Tim. i. 18-20.
- May 13-19. The Best Possible Thing to do.—Ps. xxxiv. 8.
- May 20-26. The One to Hold to.—John xiv. 6.
- May 27-31. Humility.—John xiii. 5.
- June 3-9. Over against the Treasury.—Mark xii. 41.
- June 10-16. The Glory of Jesus.—John xiii. 31.
- June 17-23. The Accumulation of Power.—1 Chron. xii. 22.
- June 24-30. The Work of God.—John vi. 29.
- July 1-7. A Finding Soul.—Acts x. 1.
- July 8-14. The Divine Victory.—Rom. xvi. 20.
- July 15-21. Wood, Hay, Stubble.—Gen. xix. 30; 1 Cor. iii. 9-16.
- July 22-28. How to Get Love.—1 Tim. i. 5.
- July 29-31; Aug. 1-4. Not Forgetting.—Heb. xii. 1.
- Aug. 5-11. The Help of Hindrances.—Phil. i. 12.
- Aug. 12-18. Doing what One can.—Mark xiv. 8.
- Aug. 19-25. The Christian Motive.—Rom. i. 5.
- Aug. 26-31. Good Cheer for Discouraged Ones.—Mark vi. 50.
- Sept. 2-8. Fronting the Other Way.—Acts xvi. 23, 34.
- Sept. 9-15. Our Ascended Lord.—1 Peter iii. 22.
- Sept. 16-22. The Function of Character.—Isa. xxxii. 2.
- Sept. 23-29. A Faithful Saying.—1 Tim. i. 15.
- Oct. 1-6. Concerning Prayer.—1 Tim. ii. 1-3.
- Oct. 7-13. The Young Man Timothy.—1 Tim. i. 2.
- Oct. 14-20. The Need of a Right Doing-Without.—John xii. 24.
- Oct. 21-27. Our Hope.—1 Tim. i. 1.
- Oct. 28-31; Nov. 1-3. Help.—Mark i. 29, 31.
- Nov. 4-10. The Passing and the Abiding.—Isa. xl. 8.
- Nov. 13-24. Into Thine Hand.—Ps. xxxi. 5.
- Nov. 25-30. A too much Unthought-of Cause for Thankfulness.—1 Tim. i. 12.
- Dec. 2-8. Losing the Memory of It.—Isa. xxxviii. 15.
- Dec. 9-15. The Secret of It.—John ii. 7.
- Dec. 16-22. Concerning a Saint.—Acts. xii. 11.
- Dec. 23-29. God with us.—Matt. i. 23.
- Dec. 30-31. Almost; Altogether.—Acts xxvi. 28, 29.

## BLUE MONDAY.

## Mixed Scripture.

It is not our custom to find food for fun in sacred things. And yet how often it happens that the most serious occasions are those in which the most forcible appeals are made to the sense of the ludicrous by some ridiculous expression! A Sunday or two since we were present at the opening exercises of one of our Sunday-schools, and were astounded to hear the superintendent pray that those there gathered might be enabled to know 'the chief of sinners and the altogether lovely.' The combination was almost equal to that of the colored brother who took for his text, "He played on a harp of a thousand strings—spirits of just men made perfect."

L.

## Church Organizations.

APPROPOS of the subject of the multiplicity of church organizations discussed in our last number, here is a good story from the *Bible Reader*:

"We asked an old colored preacher the other day how his church was getting on, and his answer was: 'Mighty poor, mighty poor, brudder.' We ventured to ask the trouble, and he replied: 'De cieties, de cieties. Dey is just drawin' all the fatness an' marrow outen de body an' bones ob de blessed Lord's body. We can't do nuffin' wid-out de ciety. Dar is de Lincum Ciety, wid Sister Jones an' Brudder Brown to run it; Sister Williams mus' march in front ob de Daughters of Rebecca. Den dar is de Dorcas, de Marthas, de Daughters of Ham, an' de Liberian Ladies.' 'Well, you have the brethren to help in the church,' we suggested. 'No, sah. Dere am de Masons, de Odd Fellers, de Sons of Ham, an' de Oklahoma Promis' Land Pilgrims. Why, brudder, by de time de brudders an' sisters pays all de dues an' tends all de meetins, dere is nuffin left for Mount Pisgah Church, but jist de cob; de corn has all been shelled off an' frowed to dese speckled chickens.'"

## "Great Success."

THE pointed editorial of last month on the word "*Grand*" suggested to me the experience of the good deacon. Our deacon had rather an optimistic turn of mind, which frequently found expression in the phrase, "It was a great success." His good wife sickened and died, and on returning home from the funeral, sad at heart, he dropped into a chair, sighed and said, "It was a great success."

G. R. W.

YARMOUTH, N. S.

## The Reason.

It is always a matter for regret when a minister preaches in such a manner over the heads of his people that they are unable to catch the meaning of his sentences. On the other hand, it would be a matter for regret if he so lowered the standard of moral action that it would be an easy thing for any of his hearers to attain to it. In the utterance of truth he should strive to be so plain that none in his audience could fail to understand him. In his presentation of a standard of action he ought not to fall one whit behind the Master who enjoined, "Be ye, therefore, perfect, even as your Father who is in heaven is perfect." If with a high ideal men are able to get no further than the low plane reached by the majority of them, it is almost distressing to think how unworthy would be their attainment should the ideal be lowered. "That was a good answer," says the *Boston Herald*, "that one of Brookline's best-known divines made the other night after prayer-meeting. Coming out of church, one of his parishioners said to him: 'Doctor, don't you know that it is impossible for any one to live up to your preaching in this world?' 'Ah,' said the genial reverend, 'don't you know that I have to blow at the rate of ten knots an hour to keep you fellows going at the rate of five?'"