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REVIEW SECTION.

I.—A SCIENTIFIC STUDY OF CHRISTIANITY.

PART I.—REVELATION.

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MAN is a religious being. Man is endowed with a sense of relation to God. There is no race of men without some religious faith, some form of worship and some hope of a future life. These things are the evidences of a religious nature and the elements of a religious life.

The normal development of a religious nature, according to all the laws of life and growth with which we are familiar, must proceed by means of correspondence with a correlated and an appropriate environment. The highest development of a religious nature, according to the laws of evolution, must be the result of normal correspondence with an appropriate and a true environment. The truest religion, therefore, must be that religion which establishes the most complete correspondence between man and God, and which produces the normal development of man in that direction which tends to the perfection of moral character and to the attainment of the highest possible moral good to the individual man, and to human society.

There is a religion Oriental in its origin but prevailing in the Western world and spreading now in all lands which claims to be the absolutely true religion. This religion has proven its adaptability to so many races, has produced such great changes in the character and the conduct of individual men, has, in many places, so purified and elevated society and so affected for the better the spirit of the world that it is, above all other religions, worthy of scientific study. This religion is Christianity. The origin of Christianity, so far as that origin is embodied in the character and life of Jesus its Author, and recorded in the books of the New Testament must, of course, be studied, primarily, according to literary and historic methods of criticism. As Mr. Huxley has said: "The question as to what Jesus really said and did is a strictly scientific problem which is capable of solution by

no other methods than those practised by the historian and the literary critic."

This method of investigation does not lie within the limits of this paper and is, therefore, left entirely to those to whose special department of study it belongs.

The method of investigation which is pursued in the present essay is the inductive method, viz.: observing phenomena, tracing them to their source and ascertaining the ultimate facts which underlie them.

The fundamental difference between the present method of studying Christianity and the literary and historic method may be illustrated by a single example. The literary and historic critic asks this question: Did Jesus and the apostles teach that if a man believes in Jesus he would be saved? According to the method now followed, the question is asked, Does the man who believes in Jesus find that he is saved? That is to say, does faith in Jesus as a personal Saviour produce power to overcome sin and to do righteousness. Or to express the present method more correctly, the question is asked: Has victory over sin, which is a fact in the life of at least some men, been won by faith in Jesus?

"Physical science," says Mr. Huxley, "has nothing directly to do with the criticism of the Gospels; it is wholly incompetent to furnish demonstrative evidence that any statement made in these histories is untrue." Accepting this statement as removing any objection to Christianity from the side of physical science, we may add the statement that historic and social science, as will subsequently appear, afford abundant evidence, that the statements and the claims of Christianity are true.

Let the inductive method pursued in physical science be applied to moral and social phenomena and the power and the place of Christianity may be ascertained. There are in the world to-day certain visible and palpable phenomena which in definite forms embody Christianity. There are churches whose spires point heavenward and whose bells call men to worship. There are congregations of men who assemble within these churches because they are drawn together by a common faith, a common love and a common hope. There are certain large sums of money contributed for specific objects, and there are societies which disburse this money for the support of present institutions and the establishment of similar institutions in all parts of the world. There are societies which are formed for the express purpose of providing for the poor, of instructing the ignorant and of helping those who have little power to help themselves. These visible phenomena are the embodiment and the expression of certain intellectual convictions and spiritual sentiments which are in the minds and hearts of men. These intellectual convictions which lead men to build churches whose spires point heavenward, and these spiritual

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sentiments which lead men to offer benevolent gifts for the benefit of their fellow-men are evoked and inspired by certain doctrines respecting the character and love and will of God. These doctrines are proclaimed in Christian pulpits, contained in Christian creeds and set forth, fundamentally, in the Christian Scriptures. There are three questions, therefore, which may well be asked and which I shall attempt to answer in this and in the following papers. These are as follows: What is the Christian religion? What does Christianity do for men? What does Christianity promise for the future?

Christianity, as it exists in a concrete form in the mind and heart of an individual man consists of three things, namely, a certain intellectual belief of the character of God and His relation to men; a certain moral power of resisting evil and of doing good; and a certain hope which is deemed a prophecy and a promise of eternal life.

Christianity as it exists apart from any individual man and considered as a system of religion consists of three things, namely, the revelation of the character, the love and the will of God; the redemption of men from the penalty and the power of sin; and the regeneration of men by which they are brought into vital correspondence with God and into the fulfilment of the conditions of eternal life.

Revelation, Redemption and Regeneration are the essential elements of Christianity. That these three things are claimed by Christianity and for it cannot be questioned. All that is preparatory in the Old Testament and all that is promised in the New Testament fall under these heads. From the opening sentence of Genesis, which declares God to be, in the beginning, the source of all things, to the words of Jesus, "He that hath seen me hath seen the Father," Christianity claims to be a revelation of the being, the power, the character and the will of God.

From the first promise of victory over evil to the declaration that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life," Christianity claims to be "the power of God unto salvation to every one that believeth." From the first declaration of the danger of death and of the condition of life to the positive doctrine that "whosoever believeth that Jesus is the Christ is born of God and overcometh the world and hath eternal life," Christianity promises eternal life to them who believe and obey. The task now undertaken is that of applying scientific methods of investigation to certain phenomena which appear under the influence of the Christian religion, and to certain promises of Christianity that it may be ascertained whether the claims of Christianity can be verified, and whether the promises base themselves upon conditions which, if true, insure their fulfilment.

1. Christianity claims to be a revelation of the being, character,

love, power and will of God. Can science verify that claim? Science, in the common meaning of the term, can neither deny nor affirm that claim; for science has no direct knowledge of God with which Christianity can be compared.

Science perceives phenomena and traces them backward from the proximate to the primal cause, so far as cause may come within the limit of touch and the scope of vision. Science ascribes every act to some antecedent cause, and every quality to some underlying substance, and soon reaches the limit of investigation and consequently of knowledge. Science, therefore, can have no immediate knowledge of God. Science may sweep the heavens with a telescope and survey the stars, but it cannot discover Him who made the heavens and who set the stars within them. Science may analyze light by means of a spectroscope, but it cannot discover Him who, perchance, may cover Himself with light as with a garment. Science may listen to the thunder and may ascribe it to a proximate cause, but it cannot hear the still small voice of Him who, perchance, may speak to the spirit of man. Science cannot know God directly, and, therefore, it has no standard by which to compare Christianity. Science may, indeed, know God mediately if it be humble and true to its own methods and conclusions. Science observes certain brilliant phenomena in the heavens and ascribes them to electricity, which is the name given to the ultimate cause of whose real nature nothing more is known than the phenomena reveal. Science observes certain phenomenal qualities and ascribes them to matter, which is the name given to the ultimate substance in which they inhere. In like manner science may observe certain phenomena which are manifestly purposeful, and may ascribe them to an intelligent and volitional source. So science may ascribe all purposeful action which lies without the limits of the activity of animate beings to an intelligent and volitional cause, and may call this God; but this, although true, would be only a mediate and partial knowledge of God. In like manner science may observe certain phenomena of Christianity and find it necessary to ascribe them to God as their source. There is, however, another way in which the methods of science can be applied to the study of Christianity. There are known to men a number of comparative sciences, such as comparative anatomy, comparative physiology and comparative philology, which aim to ascertain and treat of the fundamental laws and relations pervading objects. Thus two words of different languages may be found to be derived originally from the same root found in a word of a third language, and this relation is ascertained by means of similarity. From a single bone of an animal the kind of animal may be determined by means of the relation of structure and size which all the bones of the animal frame bear to each other, and the species and genus may be also determined. In like manner there is, or there

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ought to be, a science of correlation by which from one of the reciprocal parts being given the other may be inferred, or, if that is impossible, may be verified when it is found. For example, if a traveller walking upon the shore of the sea should pick up a fin he would infer that it belonged to a creature related to the water and dependent upon the water for the preservation of life. If a traveller upon the mountain-side should pick up a wing, he would infer that it belonged to a creature related to the air and dependent upon the air for the means of motion or of life. It is possible, for example, to conceive of an eye as existing apart from light; but if a being from another sphere who had no knowledge of light should find such an instrument or organ in an animal living in darkness and should afterwards find the same animal living in the light, he would have no doubt but that the eye and the light were related, and, so far as their relation is concerned, were made for each other. Now every organ of an animal body which does not find the full complement of its normal relation in that body stands related to something without that body. Every appetite and passion of the human mind and heart sustains, normally, a relation to that which meets its craving and satisfies its desire, and when these are fully met we say the object which satisfies is as real as is the want which it satisfies. There is, therefore, a science of correlation by which from one reciprocal part being given, the other may be inferred or verified when it is found. A babe is born into the world with eyes, evidently that which stands as the correlate is light. A babe is born with ears, evidently that which conveys vibrations to the organ of hearing is the correlate. A babe is born with a physical constitution which hungers, evidently that which satisfies hunger and sustains the life of the child is the correlate of this physical want. A man has, by nature, a certain sexual incompleteness in him, manifestly the love of a woman who satisfies his heart is the correlate of his want, and a man and his wife are reciprocally related to each other. A man has a certain craving for friendship, manifestly those associations which meet his want are its correlate.

Science may not be able to discover, in all cases, what is the proper correlate of an apparent want, but when something is found which meets and satisfies this want, then science is able to determine that what satisfies the want is its correlate and is a reality and true.

It is in the sphere of correlation that scientific methods of investigation can be applied to Christian truth. The proposition may be maintained by all the analogies of life below the religious nature of man, that a natural hunger or want or incompleteness in any being in itself, is *prima facie* evidence that there is bread or supply or source of completeness outside of itself.

The question which may well be asked then is this: Does Christi-

anity prove to be the correlate of man's religious nature, and does it meet and satisfy his spiritual wants? The answer to this question shall now be attempted.

Man is, essentially, a religious being, bowing in worship before that whose vastness or power or wisdom or love awakens within him adoration or fear or faith. If we inquire what man worships, the answer may be given from his history that he worships images and idols made by his own hands, stones and sticks formed by nature, fountains and rivers, sun and stars, beasts and birds, deified man and disembodied spirits, nature and God. This answer, however, is historic and superficial, not philosophic and profound. If we inquire, again, what man worships, that is, what corresponds to the thought of his mind and the sentiment of his heart, we find that it is not the form of the object worshipped but that of which the visible form is the symbol, or the spirit which is embodied in it, which awakens and evokes adoration or fear or faith or love. Even a fetich is feared because of the spirit of power with which it is supposed to be indued. It is the knowledge which a deity is supposed to possess and the power which it is supposed to exercise that call forth worship on the part of man. Fear of an invisible presence, faith in an invincible power, prayer and offerings to a spirit whose malevolence may be averted or whose benevolence may be secured, constitute the elements of the lowest forms of worship. In the higher forms of religious life, holiness, wisdom, justice, love, mercy and grace constitute the object of worship.

Now the God whom Christianity claims to reveal corresponds completely and answers perfectly to the worshipful part of human nature. The God of Christianity is a Spirit eternal, invisible and immortal; He is omnipresent, omniscient and omnipotent; He is holy, wise, just and good; He is loving, merciful, compassionate and gracious; He is the Creator of all things; He is the Preserver of all things; He is the Giver of every good and perfect gift; He is the sovereign Ruler of the universe, working all things according to the counsel of His own will; He is good to all and His tender mercies are over all his works; He loves righteousness and hates wickedness; He has no pleasure in the death of any, but seeks to save all from sin; He is the supreme Judge; He will avenge the wicked and He will reward the righteous; He is "The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin and that will by no means clear the guilty," *i. e.*, the incorrigible whom love cannot win and grace cannot save; He is a God whose righteous judgment will render to every man according to his deeds. To them who do not obey the truth, but obey unrighteousness He will render indignation and wrath, tribulation and anguish;

but to them who by patient continuance in well-doing seek for glory and honor and immortality, He will give eternal life.

A complete knowledge of the God of Christianity and a perfect response to that knowledge will call forth every element of worship which can possibly be found in the human heart. Awe, reverence, adoration, praise and gratitude, fear, faith and love, submission, obedience and hope are all awakened, evoked and perfected by the God of Christianity. To this fact the prayers of the ages and the hymns of the Church give abundant proof. Now as all the rays of the solar spectrum when blended give pure white light, so all the elements of worship when united must produce perfect worship; this perfect worship which combines every worshipful element found in human nature is produced only by Christianity. We conclude, therefore, that a God whose being, character, will and work, evoke every worshipful feeling and thought of which man is capable must be, like the ocean to a fish, like air to a bird, like light to an eye, like love to a heart, the counterpart and the correlate of man's religious being and spirit, mind and heart, the everlasting Truth, the eternal Reality.

This fact is evident also from the satisfaction of certain spiritual wants which are fully met in the God of Christianity. There are two things which are common in the religious worship of the world; these are sacrifices and priestly intercession. Whatever may have been the origin of sacrifices and of priesthood, they are manifestly designed to avert divine anger, to render the divine mind propitious and to secure the divine favor. Although they may sometimes simply express a desire to purchase the divine permission to follow a certain course of life and to receive the coöperation of the divine will, yet they very commonly express a feeling of imperfection, a conviction of sin and a sense of guilt on the part of the offerer of sacrifice and the subject of priestly intercession. That which the offerer, evidently, desires, on whatever grounds he may expect it to be obtained, is the approbation and favor of the being to whom the sacrifice is offered. If the sacrifice is to avert divine wrath, the offerer craves divine favor; if it is to atone for guilt, he desires pardon; if it is to secure help, he desires divine forbearance and divine assistance; moreover, penitence for sin, repentance of evil, crying out for help are not confined to any age or any race, but they are human and world-wide experiences.

Now the God whom Christianity claims to reveal is the counterpart of this human want. God is merciful, sparing those who have offended; patient, waiting in long suffering for the repentance of sinners; forgiving, putting away from His mind the remembrance of guilt; gracious, bestowing favor upon the penitent and humble, and helping all who seek His help. God meets and satisfies all the wants of the human heart which sacrifices and priestly intercessions express.

A third fact in respect of man as a religious being is also apparent. Man is conscious of weakness and dependence, of ignorance and need; he craves protection and guidance; he seeks illumination and strength; he asks for that inspiration which will give courage and hope. Of this fact the prayers of every race offered in every land are ample evidence and proof. In the Hindu Veda, we find such a prayer as this: "Indra, give wisdom to us, as a father to his sons. Teach us in this path, let us living see the sun! Let not unknown wretches, evil-disposed and unhallowed, tread us down." In the Hymn of Cleanthes, we find this prayer: "O God! from whom all blessings descend, whom the storm and the thunder obey, preserve us from error; deign to inform our minds; attach us to that eternal wisdom by which thou art guided and supported in the government of the world."

And in Euripides is this prayer for light: "Thou God of all! infuse light into the souls of men, whereby they may be enabled to know what is the root from whence all their evils spring, and by what means they may avoid them." Prayer for protection and guidance, illumination and inspiration, knowledge and strength, is common in the world. Christianity claims to reveal a God who sees men and who hears their prayer; who pities them that fear Him, and loves them that trust Him; who protects by His power and guides by His providence them that rely upon Him; who gives wisdom to them that ask it and strength to them that have no might; who provides for all absolute wants; who lifts away the unnecessary burden of anxious care; who imparts courage of heart and fortitude of will to bear every burden and to discharge every duty; who comforts in sorrow and promises victory even in death. All that the human heart craves to fit it for the life of earth is met in the God of Christianity. Other religions may present some divine attributes which are the correlate of human nature and human need; Christianity alone presents a God who is the complete counterpart of that nature and the consummate complement of that need. Every element of spiritual worship in man is evoked by the God of Christianity, and every spiritual want of man is supplied by Him. There are to be found in him mercy for the guilty, pardon for the penitent, peace for the troubled, comfort for the sorrowful, guidance for the ignorant, strength for the weak, hope for the despondent, and life for the dying.

By all the facts and analogies of the laws of correlation and correspondence in the lower realms of life, we must confess that a God who is to the heart of man what bread and water are to the body, and who is to the soul of man what light is to the eye, must be the living and true God, to believe in whom is peace, to know whom is power, and to love whom is life.

II.—SHALL WE GIVE UP DOCTRINAL TEACHING AND PREACHING?

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THE reference is, of course, to the future attitude of the Church, in its teaching and preaching, toward Christian doctrine. The form of inquiry implies that the question of abandoning such teaching and preaching has become an open one. How has it come to be so? Ought it to be so?

It is the object of this paper to consider and weigh the reasons for the present tendency to eschew doctrinal teaching and preaching, and to show the need for a powerful revival of such teaching and preaching.

1. The reasons for the present tendency are to be looked for in the influence of the current philosophic opinions and of the resulting practical life. The philosophy shapes the conduct; hence the explanation of the latter is to be found in the former.

(1) A shallow, rationalistic transcendentalism has persistently assumed and asserted the supremacy of philosophy over faith and the antagonism of the two, until the masses of mankind almost feel that the great distinctive doctrines of Christianity have been generally discarded as quite obsolete. What ground is there for this?

We would have nothing to say against a rational transcendentalism; rather everything in its favor. It has its legitimate sphere, and is the only possible basis of a rational, as distinguished from a purely speculative, philosophy. There is no antagonism between such a system of philosophy and the doctrines of the Christian system. This is made plain by the relations of philosophy and the Christian faith. The two deal, to a certain extent, with the same themes—man, the universe and God, and the relations of these; but the starting points and the modes of procedure are different. Philosophy culminates in these truths as the end of its rational processes; Christianity starts out with them as a direct revelation from God in the Bible. The one depends upon reason; the other upon faith. The one says this is intuitive truth; the other, this is the testimony of God. The evidence in each sphere is distinct and peculiar. In philosophy, inductive verification is employed, in bringing out rational principles as tested by the canons of intuition—self-evidence, necessity and catholicity; in our religion, induction proper is made use of, on the basis of the facts and truths in God's written word. It is apparent, therefore, that the range of Christian doctrine is vastly more extended than the sphere of philosophy, as the range of revelation is much wider than that of intuition. Nor is faith in the Christian system simply a blind trust; it is rather a rational belief or conviction. It rests on a revelation historically attested, centring in Jesus Christ,

and recorded in an inspired book. It has its corresponding internal evidence in the profound experience in which the believer's soul responds to this great divine revelation. This revelation has entered into and controlled the whole course of human history and human thought. The great problems of the universe, the life-and-death questions always pressing upon the human soul, this revelation answers with sublime simplicity, clearness, certainty and sufficiency in its doctrines of Creation, Providence, Original Sin, Incarnation and Redemption, making all again centre in the person and work of the historic Christ.

Resting as does the Christian faith upon such a vast scheme of rational evidence, no weapon forged from so-called reason or intuition has ever been lifted against it to prosper. Indeed what clear utterance has intuition to make about the Trinity and the nature of God, the origin of sin and evil, the work of redemption, the judgment of man and his final destiny? And so far as the truths are concerned, on which intuition, reason, has anything to say, its utterances are in accord with those of revelation. It is only by speculation and perversion of principles that antagonism has been made to appear to exist between the two.

In short, the whole vast fabric of rationalistic philosophy is made up of speculation based upon assumption and assertion. A single example will illustrate the entire method and scheme. The so-called philosopher affirms that there is no God, and therefore that the Bible revelation of God is baseless and Christianity the latest and most stupendous of the ancient superstitions. But how does he reach his affirmation? He *asserts* that there is no such thing as spirit and no such thing as cause, and therefore no such being as the Infinite Spirit and the First Cause. Now all this is in the very face of the most certain of our intuitive knowledge; for the most intimate and fundamental knowledge is that of our existence as spiritual personalities and of our causal agency, since these are involved in all our conscious activity. The philosopher professing to deal with reason and intuition, and to set these up as authorities against revelation, starts out therefore by assuming the contradictories of the real intuitions, and bases all his speculation upon these fundamental lies. It is all mere *brazen assertion*. And that is the best that Mill and Spencer, the modern Aristotle and Plato, can do! On such grounds their senseless followers raise the cry that Christianity is obsolete, and bow down and worship the great philosophers! For a "Thus saith the Lord," they have substituted," "Thus it is written in the books of Mill and Spencer."

Let it be understood then that we affirm, in the face of this "philosophy falsely so called," that there is not one fact or doctrine in all the Christian system that a true and rational philosophy has ever

done anything else than to confirm. The relation of philosophy and faith is not that of absolute exclusion,—Philosophy *or* faith; nor that of antagonism,—Philosophy *versus* faith; but that of harmony and coöperation,—Philosophy *and* faith. It would be as senseless and irrational to give up the great scriptural doctrines because of this persistent and impudent cry of rationalism about the “collapse of the Supernatural,” as it would for the world to suspend all its business activities because Vennor predicts a coming cyclone, or rather, because of the one which he predicted but which did not come.

(2) A still more shallow sensationalism and materialism, culminating in the all-pervasive teaching of Herbert Spencer, has gone far toward muddling the minds of men over the question whether we are anything more than developed brutes, or, worse than that, than mere developments of matter and motion by redistribution. There is no God, no soul, no freedom, no immortality, at bottom only matter and motion. It is sensationalism run mad, the “philosophy of dirt” clasping hands with the philosophy of brutality. Animal enjoyment is the great end of existence. Virtue consists in pursuing it under stress of the master instincts of nutrition and reproduction, and is thus merged in pure bestiality. God there is none, except perhaps the double, or supposed ghost, of our great-great-grandfather.

Now philosophy, according to Ueberweg, is “the science of principles”; but this scheme has no principles. Its assumptions and assertions fly in the face of all the fundamental truths of reason, and it is high time that thinking men should wake up to this fact of the essentially irrational character of this pretentious system, and estimate it at its real rational value which is mathematically expressed by *zero*.

(3) These false philosophies, in connection with others of kindred nature inherited from the past, have resulted in the prevalence of a heathen and immoral morality that has led to the divorce of Christian Doctrine from Christian Ethics, thus fossilizing the former and annihilating the latter.

Now if this be so, it is certainly a very serious state of things. The fathers told us that “truth is in order to holiness.” Christian doctrine was evidently intended to be the foundation of Christian ethics—*i. e.*, of an ethics whose essential elements are self-renunciation and self-sacrifice in devotion to Christ, and leading to a heroism that crucifies self and scorns all ends centring merely in man whether in his happiness, his culture or his dignity. The great Christian doctrines rightly presented imperatively demand, and by the grace of God surely lead to, such Christian morality.

But the false and heathen philosophy, new and old, has introduced the new morality, so called, of *egoism*, or selfishness and mere humanitarianism, which bids man get the best and the most for his own enjoyment, and perhaps for the enjoyment of his fellows, so far as that

promotes his own. This unchristian, heathen, unmoral, or, rather, immoral morality, based on the ethics of animalism, has largely supplanted Christian morality, as a theory of life. It answers the first question of the Catechism: What is the chief end of man? "To have a good time and come out number one." The view of practical life is thus revolutionized. There is no room for the old doctrines. They only make men uncomfortable; and as comfort is the chief end of man, the preacher who in this day would preach those doctrines is regarded as a brute. Said a lady to another in a fashionable congregation recently: "How did you like Dr. V.?" The reply was: "Ah! the *vulgar* man! Why, he said, 'you *sinners*!'" And so, if they are to be preached at all, the practical bearings, the force and fire, must be taken out of them. A congregation thoroughly enlightened (?) by the new ethics will not hear of a just God and sin and the judgment and hell and everlasting punishment, and has no conscious need to hear of Christ as the incarnate Son of God, the sacrifice for sin, the atonement, the Lord and Master. They say to the preacher as Israel of old said to the prophets: "Prophecy unto us smooth things." They tell us blandly—echoing Mr. Greg and that style of essayist—that there is no possibility of the old kind of Christian life, that no man in this age can live the life required of the primitive Christians, and that Christ in the very requirement showed the narrowness of his age and of himself and proved that his religion was not the absolute religion.

As a natural consequence the systems of the theologians have tended more and more to become dry, mathematical, barren statements, mere dogmas divorced from all the great practical Christian ends which God contemplated in the Gospel revelation, and sometimes about as fit to nourish the soul as sawdust would be to nourish the body. So there has been some reason for the cry of even good Christians: "Don't give us any of your dry, dead theology."

Even where the old truth has been preached with freshness and living, practical power, the hearers under control of the new ethics have come to cry out: "Away with it! Away with it! It is gloomy and morose and belongs to the Dark Ages! We will have none of it!" To meet this popular demand the truth has been minimized, until there is nothing left of doctrine but the "Fatherhood of God" and "Come to Jesus,"—in short, nothing but semi-universalism; and nothing left of ethics but heathen and minor morals summed up in the maxims of the lowest epicureanism or utilitarianism.

To vary and add spice to this gospel of twaddle, which is essentially commonplace and monotonous, the preacher who is "abreast of the times," your Rev. Shallow Aestheticus, must add the gospel of clap-trap, of vinegar and wormwood, applicable to the sinners not present, and of art and æsthetics, until the perfection of the new

state of things is reached in some ideal "Church of the Holy Oriflamme." The multitudes must have a "smart gospel," and prefer the "gospel of smartness" even to that.

In fine, the question: "Shall we give up doctrine in our teaching and preaching?" really means, Shall we, under stress of a false and heathen view of life—called *Christian*, but without a single Christian element in it—*give up Christianity*? The demand is infinitely unreasonable.

2. The one great and absolutely imperative need of the present day is a powerful revival of the right kind of doctrinal teaching and preaching.

It is not the purpose of this paper to discuss the need for the revival of such doctrinal teaching in the training of the ministry; albeit that may be a vital matter with the church. It is a well known fact, that the study of theology has been reduced to a *minimum*, other subjects having absorbed nearly all the time once given to it. Moreover, it is easy to see that a homœopathic dose of theological lore administered once a week through two or three years of the course, by means of written lectures smoked and dried a generation ago, is not likely to result in any theological *plethora*. And there is undoubtedly a growing feeling among competent judges that there must be a great revolution in present methods if the Church is not to perish of theological inanity and emptiness.*

(1) But apart from the question of theological training, it is easily shown that the teaching and preaching of the great Christian doctrines in their practical bearings is the only possible way of accomplishing the ends of Christ's kingdom. The end to be attained in gospel teaching and preaching is ultimately the glory of God. But proximately and directly it is to save sinners, and develop them in Christian character and power, so as to make them strong and intelligent co-workers with Christ in bringing the world back to God.

(a) It cannot be reasonably denied that the first aim of gospel teaching and preaching is to save sinners, or make them Christians. That end cannot be attained except through the fundamental Christian doctrines. In becoming a Christian two things are implied, the reception of the Christian system as our creed, and the conforming of our inward and outward life to its teachings. There is the acceptance of Christ, first, as *Saviour*, the sacrificial atonement; and, secondly, as *Lord*, the Divine Master to whom we give up our lives in obedience and devotion. The method of the Christian life is that of *faith working by love*. Christ and the great doctrines of revelation centring in him are presented to the sinner in the divine Word on the

*For an exceedingly able discussion of this subject, see Sherwood's "History of the Cross," published by Funk & Wagnalls.

testimony of God. Upon them he lays hold by *faith*, which thus becomes the inspiration of *love* and *devotion*.

From another point of view the three R's are at the foundation of the transformation from death to life: Ruin, Redemption and Regeneration. The sinner's conception and appreciation of his own *ruin* and lost condition must depend upon his understanding of the doctrines concerning God against whom he has sinned, of the nature and heinousness of sin as transgression of the holy law of God, of his own depravity and corruption, of the powerful foes within and without who are seeking his destruction, and of the utter hopelessness of his case as a sinner hastening to the bar of God. But this involves all the great doctrines of theology proper and of anthropology. His conception and appreciation of *redemption* must depend upon his knowledge of the doctrines of the everlasting love of the Father for a lost world; of the incarnation, humiliation, vicarious obedience and sacrifice, and of the resurrection, ascension, intercession and universal and everlasting kingdom, of the Son of God as the Redeemer. His conception and appreciation of *regeneration* must depend upon his knowledge of the condition and needs of his own heart; of the person, character and mission of the Holy Spirit as the applier of redemption; and of the nature of holiness and its necessity before God in order to peace and eternal life. But this involves the doctrines of soteriology as well as those centring in the Trinity. In fine, the preaching of Christian doctrine under the stress of a divine call, must be the only intelligent way of seeking to save sinners, so long as man remains a rational being. "How shall they believe except they hear? And how shall they hear without a preacher? And how shall they preach except they be sent?"

(b) But doctrinal instruction is just as essential to the attainment of the second aim of gospel preaching. The saved sinner cannot be developed into a strong and efficient co-worker with Christ in the work of conquering the world, without intelligently grasping in their practical Christian bearings, the divine teachings involved in the Christian life and work.

To become a strong Christian he needs to develop that powerful character which finds a sufficient basis only in these grand doctrines of the Word of God. As the historian Froude has shown, in his "Short Studies," Calvinism, which he hates, has in all ages furnished the substantial backbone of the moral universe and the pith and puissance of the world's heroism. His friends may question whether it has been because it is Calvinism or because of the great essential truths involved, but they cannot question the fact. The strong character must be bottomed in great principles, and the requisite principles have been furnished by the doctrines Christianity has formulated in answer to the life-and-death questions of the human soul. It is

these truths that link the Christian with God and with all his sublime and eternal plan. A strong, heroic, godlike Christian character, such as Christ wants in his work, can find no other adequate basis, and there is no other possible way for the development of real Christian power.

However little truth may be sufficient to maintain in the pulpit the clap-trap and fustian that claim to be the Gospel, and to keep up the life of shocking selfishness and silliness and indifference to the demands of Christ and the needs of a lost world, which passes in this age for Christian, it must be clear as sunlight to any man taught of God and in sympathy with Christ, that this is not adequate to make of a saved sinner such a worker together with Christ as can be used for the speedy evangelization of the world. That can only be done by bringing him to a comprehension of the situation; in short, leading him to understand something of the terrible struggle in which the Captain of our salvation is engaged with Satan and his hosts, of the lost and ruined condition of the world of sinners hastening to eternal perdition, of his own personal responsibility for the soul of his brother man all over the world, of his obligation as a steward of Christ to use all his powers and possessions in the service of Christ in saving men by the Gospel, of the presence of Omniscience taking note of every idle word and deed and extending perpetual inspiration and hope and help, and of the absolute worthlessness of even a universe of worldly treasures when balanced against even one human soul. Who does not see that the Divine hopes and enterprises revealed in these doctrines of the Bible are just what are needed to make men efficient co-workers with Christ,—furnishing them the all-powerful motives and lifting them up to the sublimest heights of their possibilities of effort and achievement?

And nothing but the renewed and powerful preaching of these doctrines can remedy the defects in the type of piety too largely prevailing in the Church and hindering its efficiency,—the want of singleness of aim, of a just measure of consecration, of self-denial for Christ, of scriptural faith, of earnestness of life, of a sense of individual responsibility to the Master. Nothing else can revolutionize the so-called ethics of the age and lead to the substitution of a Christian ethics for a heathen and brutish, putting in the place of baptized selfishness and greed the law of self-sacrifice and devotion to Christ.

(2) It follows therefore from the very ends contemplated by the Gospel that the needs of this age, so far from calling for an abandonment of doctrinal teaching and preaching, imperatively demand a powerful revival of such teaching and preaching. There are vastly greater things waiting in this age for accomplishment by the Christian Church than in any preceding age, and as surely as God lives and His Word is true they cannot be compassed in any selfish and lazy way, nor by any ignorant and half-hearted work.

There are the multitudes to be saved. There is need that the Church and the world should be roused and stirred as in the "Great Awakening" of a century and a half ago, only on a vastly wider scale and to profounder depths. The preaching of Edwards, Whitefield, and their co-laborers of that day, was the preaching of doctrine in its powerful, practical bearings, and that whether men would hear or whether they would forbear. God, his absolute sovereignty in salvation, his "just liberty with regard to answering the prayers or succeeding the pains of mere natural men, continuing such," the helplessness and hopelessness of "sinners in the hands of an angry God," justification by faith alone, the necessity for the new birth or of a transformation of nature by the Spirit of God,—all these and the whole range of rousing and quickening doctrine were burned into the souls of the men of that age. The fruits were seen in a revolution in life, individual, domestic and social, in the organizations for pushing the work of missions, and in the vastly enlarged sphere and activity of the Church. Who will say that there is not greater need to-day? Who will show us any other and better way?

With the whole world waiting for the Gospel, and Christ calling his followers to the task of giving it to all, the Christian worker must be taught, in the light of God's Word, just what the world needs and God requires, and how the needs and requirements are to be met. He will find the requisite light in the doctrines of the Word. He may find help toward the light and impulse to a better life in works like Fish's "Primitive Piety Revived," which had such influence in the revival of a third of a century ago; but they will help him chiefly by leading him back to the essential Christian doctrines of the Word. The work has become so much broader that the pressing home of the doctrines must be all the mightier and more persistent, if a more powerful life is to be the result. The hosts of evil are so marshalled and panoplied that only a truer and stronger presentation of vital Christian doctrine can gird the Church with the power to accomplish their overthrow. The Christian may find the facts concerning the evil with which he is to cope, in such works as Strong's "Our Country," or Pierson's "Crisis of Missions"; but the needed power must come out of the practical doctrines of the Christian revelation.

Let these vital truths be taught and preached, with the power of the Holy Spirit, until God and the unseen world, the lost soul and everlasting woe, Christ and redemption, the judgment and eternity, heaven and hell, become living realities, the theology of the Church a living theology, and the coming of Christ's kingdom will assuredly be hastened. Shall it be? It will be — if the many thousand readers of this REVIEW will lift up the standard of the cross anew and rally the Church around it for the conquest of the world for Christ and proclaim God's truth with an energy born of the Spirit. Girded with

power from on high, with a single aim for Christ, a complete consecration to him, entire self-sacrifice for him, absolute faith in him, and a holy earnestness in his service, who can set bounds to the possible accomplishments of even a single generation? The Lord's call is, "Whom shall I send, and who will go for us?" Who will respond: "Here am I; send me."

III.—CHRIST PREACHING TO THE SPIRITS IN PRISON.

BY REV. T. D. WITHERSPOON, D.D., LL.D., LOUISVILLE, KY.

AN interpretation of this famous passage (1. Pet. iii:18-20), which may challenge criticism upon strict exegetical grounds, must, we think, comply with the following conditions:

First—It must respect the manifest antithesis between the two datives, *σαρκί* and *πνεύματι* of verse 18. If one be rendered "in the flesh," the other must be rendered "in the spirit." To translate one with *in* and the other with *by* is to violate a plain law of language.

Second—The verb *ἐκήρυξεν* of verse 19 must, unless such a construction is inconsistent with the sense of the context or with the known facts in the case, receive its usual aoristic signification. The aorist in Greek does sometimes have the force of the pluperfect, but the other is its natural sense, and we are not warranted in giving a pluperfect signification, unless either the context or known fact demands it. To make the aorist here refer to an action that was over and done twenty centuries before the events of the preceding verse, would be justifiable only under conditions that do not seem to us to exist.

Third—The force of the *πότε* in verse 20, and its peculiar relation to *ἀπειθήσασιν* must not be overlooked, separating as it does between the period of the "preaching" and that of the "unbelief," carrying the latter backward so as to be synchronous with the building of the ark in the days of Noah. This particle must not be ignored, or, what is worse, taken from its natural connection with *ἀπειθήσασιν*, and unnaturally associated with *ἐκήρυξεν* of the preceding verse.

Fourth—The expression *τοῖς ἐν φυλακῇ πνεύμασιν* must have due weight as implying that the spirits were in prison at the time when the preaching took place. The uniform meaning of *φυλακῇ* must also be respected, as implying a place or state of actual confinement, and not merely "a moral imprisonment in vice and unbelief."

Fifth—The participle *πορευθεῖς* of verse 19 must receive due consideration, as involving the idea of a personal mission on the part of Christ, and not merely an agency employed by him in his personal absence.

If these principles are correct, an exegesis that can be successfully maintained in a hand-to-hand conflict with the advocates of probation after death, must recognize the preaching (whatever it may be)

as done personally by Christ, and not simply mediately through Noah or the Apostles. The preaching must be subsequent to his "being put to death in the flesh, but quickened in the spirit." It must be addressed to men in a disembodied state and in prison, men who at a former period had been disobedient while the ark was building.

Those who concede these principles must still further, we think, be brought to the conclusion of Principal Cunningham, the eminent theologian and ecclesiastic of Scotland, who, in his admirable work, *Historical Theology*, summarily disposes of the subject of this article in the following brief but emphatic paragraph.

"With respect to the very obscure and difficult passage in 1. Peter, iii: 19, about his (Christ's) going and preaching to the spirits in prison, I must say that I have never yet met with an interpretation of it that seemed to me altogether satisfactory. Among the many interpretations of it that have been given, there are just two in support of which anything really plausible, as it appears to me, can be advanced, viz., that which regards the preaching there spoken of as having taken place in the time of Noah, and through the instrumentality of Noah; and, secondly, that which regards it as having taken place after his resurrection, and through the instrumentality of the Apostles. The latter view is ably advocated in Dr. John Brown's *Expository Discourses on First Peter*. If either of these interpretations be the true one, the passage has no reference to the period of his history between his death and his resurrection." (Hist. Theol., Vol. I., p. 92.)

Considering the immense number of interpretations, patristic, mediæval and modern, that must have passed under the eye of this learned and acute historian of Christian doctrine, it is not very reassuring to the advocate of a new one to be told that of all previous interpretations only two can be considered even plausible, and neither of these altogether satisfactory. There is, however, this ground of encouragement, that, if a satisfactory interpretation has not yet been reached, there is room for further research. The new one may be the satisfactory one, and if it is not, the author of it has only failed as so many great and good men have done before him.

The writer very modestly proposes a new theory—not strictly original, for suggestions of it have come from various sources—but new in the sense that, in so far as he knows, it has never been elaborated and presented in distinct and definite form. In this brief paper it can only be given in outline, and will be best brought out by an examination of the passage in its order.

The subject of the Apostle is the happy issue of the sufferings of God's persecuted people. He illustrates by the glorious results of the sufferings of Christ. The first of these results is seen in the difference between the nature of the body in which he was put to death,

and that in which he was brought back to life again. "Being put to death in the flesh." Here *σαρκί* is that form of the instrumental dative to which Hadley (§609) gives the name of the dative of respect, "showing in what particular point or respect something is true." It is what Kuhner (§282, 1, b) calls the dative of "the object upon which the action shows itself or becomes visible." It was only with respect to this *σάρξ*, this fleshly organism, that Christ could be put to death. It was that he might become subject to death that "the word was made flesh (*ἐγένετο σάρξ*)." By the withdrawal of the human soul from this animal organism death was effected. In this organism the putting to death manifested itself. To distinguish this mortal, perishable body in which Christ was born and was crucified, from the imperishable, immortal body in which he was raised from the dead, the Apostle denominates the former *σαρξ*, just as the Apostle Paul does in the 15th of 1st Corinthians (v. 34), who afterward (v. 44) paraphrases it by the expression *σῶμα ψυχικόν*, as distinguished from the *σῶμα πνευματικόν* of the resurrection state. Christ then was put to death *σαρκί*, that is, as Paul would say, in "a corruptible body." He was quickened *πνεύματι*. Having used *σάρξ* as a brief, terse expression for the natural body = *δῶμα σαρκικόν*, he preserves the antithesis by using *πνεῦμα* as a brief expression for the spiritual body, *σῶμα πνευματικόν*. This seems to be the only appropriate rendering of the word *πνεύματι* in this connection. To speak of Christ as being quickened in his human spirit conveys no adequate sense, for that spirit was always alive. To speak of his being quickened in the Holy Spirit is equally without definiteness of meaning; but to say that he was quickened in a spiritual body gives the same sense to the dative that it had in the antithetical clause already considered, the spiritual body being that in respect to which the quickening took place, the human soul entering the transformed body and quickening it to life. It is interesting in this connection to notice the distinction between quickening and raising from the dead (Eph. ii : 5, 6, etc.), the body being quickened by the soul's reanimation of it, both body and soul being raised through this quickening by the divine and miraculous power of God. This interpretation of the passage makes it convey to the persecuted Christians to whom it is addressed the very encouragement and comfort that was most needful for them. As by being put to death, the just for the unjust, our Lord exchanged the frail, perishable body in which he had tabernacled, "enduring the contradiction of sinners against himself," for a glorious, spiritual, incorruptible body which was no more subject to pain or decay, so the believer, suffering the martyr's bloody death, would, by the very blow that crushed the poor, frail tabernacle of flesh, come into the possession of a glorious resurrection-body, spiritual and immortal. The limits of our space will not permit us to follow out this line of interpretation through

other passages in which *σάρξ* and *πνεῦμα* seem to be used in the same sense. Let one suffice. To the writer's own mind it has thrown a flood of light upon that somewhat obscure passage (1 Tim. iii: 16), "God was manifest [manifested or made incarnate] in the flesh, justified [raised again for our justification] in the spirit, seen of angels [at the time of his resurrection,]" etc. Translating the words "flesh" and "spirit" in this passage, as we have done in the one before us, the obscurity of the "justified in the spirit" is entirely removed.

But to proceed with our analysis. The only glorious result of Christ's being put to death, the just for the unjust, was not the attainment of a resurrection-body. The Apostle goes on: "In which [resurrection-body] he went and preached," etc. Now, whatever the preaching may have been, it was, upon our theory of interpretation, not done until after the resurrection, and so under our interpretation, as well as under those referred to by Principal Cunningham "the passage has no reference to the period of his [Christ's] history between his death and his resurrection." No support can be drawn from it for the doctrine of the "descent into hell." Can any be found for the theory of probation after death?

Let us examine the word translated *preached*. It is not *εὐαγγελίσαστο*, the word usually employed to express the offer of salvation, but *ἐκήρυξεν*, which simply means to herald forth or make proclamation of something without determining what. To show that the idea of an offer of salvation is not inherent in the word, it is only necessary to observe how often, in order to express this idea, the words *τὸ εὐαγγέλιον* are appended to it (Mark i: 10, xiv: 19, xiii: 10, xvi: 15, etc.), how often it is rendered by our translators *published* or *proclaimed* (Mark i: 45, v: 20, vii: 36, xiii: 10, etc.), and how often it is used where no thought of an offer of salvation was before the mind of the speaker, (Mark i: 45, vii: 36; Luke viii: 39, xii: 3; Rom. ii: 21, etc). There is no necessity of importing into the word here a signification which in so many other passages it does not bear, and which is out of harmony with the whole body of Scripture teaching in reference to the close of probation at the moment of death.

But, it may be asked, if this preaching, or proclamation by Christ did not include an offer of salvation, what was it that he proclaimed? and what significance had it, worthy of the emphatic reference to it here? These questions we will endeavor to answer. Upon the theory which we have adopted, that the aim of the Apostle is to set forth the glorious issue of Christ's sufferings, that which he proclaimed was the completion of his mediatorial work on earth in his final victory over death and the grave. It was part of the triumph that awaited him, that in his resurrection body he should ascend from earth, enter the invisible world, and there, as a mighty conqueror, returning from a successful campaign, make proclamation to all worlds that his mis-

sion to earth was accomplished, that he had "made an end of sin, and brought in an everlasting righteousness," that he had "abolished death and brought life and immortality to light." The Scripture is full of the most glowing allusions to this triumphant ascension of our Lord, "leading captivity captive," as if death and hell were bound to his chariot wheels, "spoiling principalities and powers, making a show of them openly, triumphing over them in his cross," etc. In the same strain the Apostle here represents our Lord as ascending in his resurrection-body, trumpeting to all worlds the tidings of his victory, and the completion of his work. So universal and far-sounding is this proclamation that it goes even "to the spirits in prison," etc., *καὶ τοῖς ἐν φυλακῇ πνεύμασιν*. Here it seems plain that the *καὶ* should be connected with the words that immediately follow it, and translated *even*, instead of being construed with the verb at the end of the clause and translated *also* as in the authorized version. The thought in the Apostle's mind is that the proclamation went so far as to extend even to those antediluvian sinners, who, both on account of the remoteness of the period of their life on earth, and because of the enormity of their guilt that brought down the judgment of the flood, might be supposed to occupy the extreme limit of that circle of "outer darkness" that would be penetrated by the annunciative cry. Even to them came tidings of the fulfilment of all of Noah's prophecy in the victory of Christ over death and the grave. The Apostle would thus convey the highest possible conception of the universal triumph accorded to our Lord when as a conqueror he "came up from Edom with dyed garments from Bozrah, glorious in his apparel, travelling in the greatness of his strength." The relation of this line of thought to the Apostle's object—that of fortifying Christians against persecution—will again be apparent. All this glory and honor with which Christ for the suffering of death has been crowned, is the earnest of a glory which awaits every soldier of the cross who is "faithful unto death," who stands steadfast in face of sword and torch and lions. He shall one day go up in his resurrection-body to share the triumphs of his all conquering and glorious Lord.

The interpretation we have given to *ἐκήρυσεν* could be further confirmed, if we had time, by comparing this passage with the kindred one in the succeeding chapter which refers to the gospel as having been "preached to the dead," where there is the same use of the terms "flesh" and "spirit"—but where, when the Apostle wishes us to understand that the offer of salvation was made, he is very careful to use *εὐαγγελίζω*, and not as here *κηρύσσω*. But a proper analysis of that passage would require the space of another article. We stop here, only remarking that a rigid examination of this second passage in the light of the context will demonstrate that, like the one we have studied, it gives no support whatever to the hypothesis of a probation after death.

IV.—THE LEADING PROBLEMS OF NEW TESTAMENT DISCUSSION.

BY REV. PROFESSOR GEORGE H. SCHODDE, PH.D., COLUMBUS, OHIO.

THE Bible is the cynosure of all eyes in our times even more than ever before. This is especially true of America. This fact becomes all the more significant when it is remembered that the Bible study of to-day in method, manner and spirit is more independent than was that of the preceding generations. However much we may deplore or rejoice over the fact that the attitude of the Christian scholarship of our times against the historic creeds of the churches is on the whole rather critical, and that even in such fundamental points as the doctrine of inspiration, the literary authenticity of some prominent books or parts of books in the sacred writings it has learned to assert its own judgment, certain it is that the Biblical study of our day is no longer willing to swear *in verba magistri*, and thus theoretically and ideally at least is in a better condition to achieve really valuable results than before. Whether these results be gold and silver, or hay and stubble, is an altogether different question. In principle the attitude of Protestant Bible students now is more in harmony with the standpoint of the New Testament and of the Reformation than has been the case for many decades past. Evangelical Christianity is anti-traditional both from within and from without; and traditions, be they Jewish, Catholic or Protestant, have worth and merit only in so far as they can stand the Scriptural test. If the Protestant Bible students of our day have applied this test more rigidly than had been customary, they are simply exercising the same rights which their spiritual fathers of the Reformation era employed against the Roman Catholic Church and her system. Certain as it is that the abuse of independence in Biblical investigations has been doing the cause of truth much harm, so certain it also is that the re-establishment of correct principles and practices has effected immense good. The Bible now is better understood and appreciated than ever before.

Since the disappearance of the Tübingen school from the arena of technical Bible controversy, the Old rather than the New Testament has been especially prominent in the ups and downs of critical research. Wellhausen's transfer of the Levitical system from the beginning to the end of the Old Testament religious development, and the adoption of this reconstruction of the sources for a revolutionary conception of the origin and character of this religion by Kuenen and others, quite naturally made the records of the old covenant the great debatable ground on which this new phase of the never-ending struggle between historic faith and unfaith unfolded itself. The researches and discussions in the New Testament department have, however, been going on all the same during the last decade or two. They have, however,

been confined more to the circles of the specialists and scholars, and have not gained the public prominence which the Old Testament controversies secured for themselves so rapidly. But indications point to a radical change in this direction in the English-speaking theological world. The English publications on the special problems of the New Testament are rapidly outnumbering those on the Old; and questions such as the Synoptic Problem, the authenticity of the Pastoral and the General Epistles, the Composition of the Apocalypse, are rapidly coming to the front. Fortunately for their proper understanding and solution they are not coming like a wolf on the fold, as did the Old Testament discussion through the Robertson Smith publications and trials in Scotland, but with measured and calm presentation of their claims.

In principle the mooted problems in both spheres have practically been, and are yet, identical, involving in their innermost kernel the question as to the factors and forces that entered into that development of which the Biblical books are the official documents. In both the traditional views of the Church must contend against a more or less naturalizing and even naturalistic interpretation of these. The new religious thought of the age, in so far as it is subversive of the divine character of the Scriptures and their revelation, is, to use an expression of the late Professor Delitzsch, a constant tendency toward a religion of the era of Darwin. The idea of development, which has, been the most fruitful of results in modern scientific research, has when applied in an extreme manner and without the proper correctives and limitations, worked the same havoc in the religious and Biblical that it has in other fields of research.

The final end and aim of all Bible study is the reproduction of the original thoughts of the sacred writers, the interpretation of the text both as to the individual import of the separate passages, sections or books, and as to the bearing of these on the character of the Bible religions. Practically the object is then the same as that pursued in the explanation of any other literary work, however much the contents of Holy Writ are in origin, kind and character entirely unique and *sui generis*. Preparatory to the exegetical process proper there are here, as elsewhere in correct literary interpretation, the two disciplines of lower and higher criticism. The former, generally known as textual criticism, has the object of securing as near as possible the very words penned by the sacred writers; the latter, of bringing the circumstances of time, occasion, author and other surroundings that gave shape and form to the original composition, to bear upon the elucidation of the original meaning and intent.

In the New Testament department investigators have been able to preserve the logical order of these processes much better than has been done in regard to the Old. In the latter, the questions as to

higher criticism have been brought much nearer to a solution satisfactory to the majority of students than have those of textual criticism. Indeed, the preliminary considerations of critical aids, such as the value of the Septuagint, and of the method and manner of applying the principles of the science, by no means enjoy a general consensus. In the New Testament field the textual criticism, both as to methods and results, is, notwithstanding the protests of the late learned Dean Burgon and his school, to all intents and purposes settled. Owing chiefly to the labors of such men as Tischendorf, Tregelles, Westcott and Hort, we have practically a *textus receptus*, not based as was the original going under this name, upon accidental readings or immature combinations, but upon an almost exhaustive collection of the data and a rigid application of correct literary criticism. While the problems of textual criticism of the New Testament are by no means as difficult as those of the Old, to a great extent because the latter lacks the materials both quantitatively and qualitatively, yet it took decades of patient toil to collect and sift the more than 150,000 variants found in the New Testament textual apparatus. The work, however, has not only resulted in a reliable text, but has also furnished new evidence for the old truth that the Scriptures only gain by a thorough and exhaustive but honest investigation. Of the seemingly appalling number of variants only about four hundred materially affect the sense and only about fifty are really important, while not one affects an article of faith or a precept of duty which is not sustained by other and undoubted passages. The work of this discipline which conservative Christians have hesitated to accept are its demands for the elimination of such passages as the pericope in John viii: 1 seq., of the doxology of the Lord's Prayer, of the last verses in Mark, of the Trinity passage in 1 John v: 7.

The leading question in New Testament higher criticism is the Synoptic Problem, or the literary origin of the first three gospels. While it has not the far-reaching importance for New Testament literature that the Pentateuchal Problem has for the Old, it has fundamentally for the establishment of Christianity and its original a corresponding prominence. The problem is easily stated. The points of agreement between these books are so many and so exact that it is simply impossible for them to be absolutely independent documents; on the other hand, the divergencies are so many and so pronounced that the one could not be the original of the others, or either two of the third. Distinct from this purely literary question is that of historical criticism as to what phase of and with what degree of reliability our present gospels represent original Christianity.

The former question is as old as is Bible study in the Christian Church; the latter is an outcome of the critical doubts of the last century. In regard to the first the New Testament specialists of our

day are a unit that the old method of simply declaring the one or the other gospel in its present shape to have been the original from which the others drew the body of their information is an unsatisfactory solution. It does not explain the facts in the case. It is acknowledged on all hands that other sources must have been consulted in addition to those accessible to us at present. Briefly stated, the following is the solution to the Synoptic riddle that has secured the greatest number of adherents. The oldest among our first three gospels is Mark, the relation of the gospel to an earlier document or documents being yet a matter of debate. In addition there was a Hebrew or Aramaic pre-canonical gospel record, containing chiefly the *Logia*, or discourses of Christ, but little of his personal doings. This writing was lost at an early period. But out of these two writings, that is, the Mark gospel and the pre-canonical *Logia*, both the first and the third of our present gospels were chiefly drawn, another source for these being also the living traditions concerning Christ and his works and deeds current in the early churches. It is further conceded that the Gospel of Matthew in its present shape is of a secondary character, not an original writing, nor even a translation from a Hebrew gospel generally attributed to the Apostle Matthew, but a composition of the Greek Mark with the original Hebrew gospel account, which naturally need not imply that the present Matthew is not reliable or trustworthy. Professor Weiss of Berlin, in addition maintains the hypothesis that Mark, too, made use of the pre-canonical source. The existence of such a source, for the existence of which there is at least seeming testimony in the statement of Papias as quoted by Eusebius, yet from which we have not a single absolutely certain citation, is the most important factor in the whole argument. It may, however, be questioned whether even this is not a *deus ex machina*.

When, however, we proceed to the further problems in detail the harmony among investigators is hard to find. As firm a believer in modern critical methods as the gifted Harnack of Berlin, in comparing the views presented in recent important works on the New Testament by Holtzmann, Weiss, Weizsäcker, Pfleiderer and others, lamented the chaotic condition of affairs and almost despaired of securing solutions along the lines now pursued by the advanced men. Even "the golden ring" of the Pauline Epistles, *i. e.*, the four great Epistles of Romans, Corinthians and Galatians, which the Tübingen school had left intact as genuine and historic sources of early Christianity, are now signs spoken against. Professor Steck of Bern has recently out Heroded Herod by a sensational attack on Galatians, much as the French scholar Vernes has recently declared against the conservative character of the Wellhausen-Kuenen school of Old Testament critics! Such phenomena may be in a measure eccentricities and extremes of

radical criticism, but they are symptoms of a real disorder. It must not be understood as though the field is being left to neological research. To every attack there is a reply, and the efforts of churchly men to defend the Scriptures are as pronounced as are those of the critics to undermine them. Not in this sense as if the object was in each and every case to maintain the traditional views on the origin, character, etc., of each New Testament book. The scholars of the Hengstenberg-Keil line of thought are few and far between even in England and America. The most pronounced and aggressive type of Evangelical thought in the Protestant Church at present in the domain of Biblical criticism is the new conservative school, which with a firm adherence to the Scriptures as the Revelation and the history of the Revelation is willing to adopt whatever correction as to the human side of the Sacred Scriptures honest and fair criticism makes acceptable. But in the New Testament the lines between the parties have seemingly not yet been so closely or tightly drawn as in the Old ; the questions are still more open and the possibility of satisfactory solutions better.

On other problems of this kind but little need to be added. If it is true, as Professor Schürer recently maintained, that the number of those who deny the Joannine authorship of the fourth gospel has increased in the last ten or fifteen years, the increase can refer only to their number, and not to their argument. That John wrote this gospel is better fixed now than ever. The Acts as trustworthy history, particularly the "we" sections, have been called into question again in a manner reminding one of the sneering reflections of Wellhausen on the Book of Chronicles. The Pastoral Epistles have been strongly vindicated as of Pauline origin ; while of the general Epistles, second Peter is accepted with hesitancy even by some very conservative men. Of all the New Testament writings this seems to be the one with the fewest friends and defenders. A regular kaleidoscope of hypotheses are on exhibition concerning the character of the Apocalypse, the view having obtained currency with considerable rapidity that it is one or two Jewish apocalypses worked over with additions by a Christian writer. These views have at least the merit of being novel and interesting.

The superstructure that is reared on this reconstruction of the sources, which includes also that these sources are not regarded by advanced criticism as exact expressions of the original forms of Christianity, but as having been prepared as exponents of a later phase in its development when extraneous elements had been added to the original teachings of Christ, is in accordance with these premises. The object is by the analysis of the New Testament writings to rediscover the character and contents of original Christianity and to determine what were these factors and forces which modified

this original Christianity and made it that of the Catholic Church of the third century. The ultimate problem is thus in kind one entirely akin to that of Old Testament investigation.

The problem itself will be at once recognized as the basal question in the old Tübingen debate. Baur's answer was that Catholic Christianity was the result of a compromise between Judaistic and Hellenistic, between Petrine and Pauline Christianity. His idea was that the Christianity of Christ and his first apostles was essentially Judaistic; that Paul independently developed the idea of universality of the new faith; that there were years of controversy between the factions, ending finally in a compromise between the two and a substantial victory for Paul, the traces of all these ups and downs being yet traceable in the New Testament writings. Ritschl modified or rather undermined this view by maintaining that "Catholic Christianity was not evolved out of a reconciliation of Judaistic and Gentile Christianity, but is a stage in the development of the latter alone." In making prominent the Greek influence Ritschl has given the keynote to the theories now current in advanced circles. The most pronounced advocate is probably Harnack, whose leading proposition is that Catholic Christianity and the Christian dogma, in their conception and development, are "the work of the Greek mind on the basis of the gospel." Greek thought and Greek philosophy, the *Zeitgeist* of the day, took up this faith, originally that of substantially a Jewish sect, and transferred it to Greek soil, changing it, not merely formally, but also materially and essentially. And this Greek thought was not Greek Christian thought, or Pauline thought, but the thought and philosophy that antagonized Paulinism, although it accepted some of the teachings of the latter. In this way Christianity was "secularized," and post-apostolic Christianity in essential feature differed from that of the Apostolic age.

It is evident from this brief bird's-eye view of the New Testament field that its problems and perplexities are essentially the same as those in the Old Testament field, and are of equally far-reaching importance for Biblical science. Their free and frank discussion can only serve the cause of Scriptural truth. As Delitzsch says in his last work, published only a day or two before his death, we do not know exactly what will be the shape and form of Biblical criticism in the twentieth century; but this we know, that out of all this debate and controversy the Word of God will come forth better established and better grounded than ever before.

V.—MORAL ASPECTS OF THE PRIZE SYSTEM IN EDUCATIONAL INSTITUTIONS.

BY REV. NEWELL WOOLSEY WELLS, BROOKLYN, N. Y.

It is now some years since the venerable ex-President of Yale, Dr. Noah Porter, in writing me with reference to the prize system of that institution, expressed regret that the prizes offered were not "larger and more substantial and more numerous." The fact that the custom of Yale in this matter of the proffer of prizes is that of most, if not all, of our larger schools, colleges and universities renders it probable that the views entertained by him are shared by the majority of our representative educators. It is, therefore, with great diffidence, and only at the request of the editors of this REVIEW, that I venture to offer the following paper, antagonizing the position of those who maintain these views. My conviction has grown stronger with advancing years that the evils of the system greatly outweigh any advantages that may be derived from it. That such evils exist Dr. Porter readily concedes in the letter referred to, declaring that special precautions have to be taken against them. Nor is my conviction weakened by the assertion of so well-known and eminently successful an instructor as Friedrich Froebel, whose view upon this subject has but recently come to my notice, that "prizes must not be given for success in school work."

A system so generally in vogue must assuredly have the support of reasons which to those who favor it seem good and sufficient. It is not a matter of surprise to find them falling back upon precedents "in the Economy of Nature and of God." But a diversity of spheres may nullify the value of precedents as arguments. The rule obtaining among the angels in respect of matrimony would hardly be regarded as a wise one to be adopted by the human family as at present constituted. What may be well enough in the economy of an omniscient or infallible God may be far from well enough in the administration of a given institution by men not quite omniscient or infallible.

But it is not the fact that an analogy exists between the so-called Divine prize-system and that which obtains among men. The former should rather be designated a system of rewards; against which, wherever rightly administered, there can be no rational objection. There is no space to direct attention to the distinction between the two. They will, doubtless, occur to any thoughtful reader.

It goes without saying, that there can be no injustice with God. He "is righteous in all his ways." His offer of rewards for moral effort will not conflict with any legitimate interest, individual or other, in any sphere of his universal domain. This truth is so obvious as hardly to need statement. Moreover, in his judgments there are no errors, no oversights. He knows every condition of each contest and

every emotion, thought and act of each contestant. The contests for success in which his rewards are offered are of such a character as to admit of no possibility of unfairness in their prosecution. And still further, the rewards offered by him are never of such a character as to divert the attention of competitors from the very highest moral considerations. They are neither corruptible nor corrupting. And yet again, the contest for these is never of the nature of a competition in which but one can prove successful while all others must endure the ignominy of defeat. Those who contend for his rewards do not contend against one another, but against the unworthy in themselves and without themselves. The great Apostle emphasizes the distinction between this contest and those for earthly prizes when he writes to the Corinthians: "Know ye not that they which run in a race run all, but one receiveth the prize; so run that ye (*i.e.*, all of you) may obtain." The Judge of this contest rewards "*every man* according as his work shall be." Indeed in this contest every man is under obligations to do what he can to accomplish the success of every other; this is one of the conditions of the success of the individual. It is a contest in which the binding law is the possession of a love which, on the one hand, envieveth not and, on the other, offendeth not; in which every man is commanded not to please himself "even as Christ pleased not himself," but to "please his neighbor for his good to edification."

We, therefore, maintain that this system "in the Divine Economy" presents no sufficient warrant for that which at present obtains in our educational institutions, and proceed to give our reasons for antagonizing the latter.

They are, in general, these:

1. The effect upon educational institutions themselves.
2. The effect upon instructors as a class.
3. The effect upon students, including contestants, successful and unsuccessful, and non-contestants.
4. The difficulty, if not the impossibility, in a large number of cases, of an absolutely fair award.

First, then, as to the effect upon educational institutions and interests. To everything, says the Preacher, there is a season. Among others there is a season of birth—"a time to be born"—and this is invariably a season of weakness and struggle at the cost of more or less pain. This is as true in its application to institutions as to individuals. There is not one of our great schools, colleges or universities, whose name is now a synonym for strength, of which the assertion does not hold good. It has been only after it has attested its right to exist that wealth has poured into its coffers through many channels and in increasing measure.

Now a nation's development renders it natural and necessary that there should be a corresponding development of educational facilities. New institutions are constantly arising, born of this increasing demand, institutions at a distance, nearer or remoter, from those already existing. They are subject to the same conditions of struggle that characterized the early history of their predecessors. They arise not as the competitors and rivals of the latter, but as their coadjutors in a work too large to be successfully accomplished by them; and yet at their birth they find their progress impeded, themselves hampered, their very existence sometimes threatened, by what is in effect, if not in intention, a bid for patronage, in the form of an advertised premium-system, which the larger wealth of older institutions enables them to make. Indeed, there is no "if" about it. Not only do annual catalogues devote a large space to an enumeration of the prizes offered, and lay great stress upon their magnitude and multitude, but in some cases independent publications, devoted exclusively to this purpose, are sent out into all sections of the country by some of our stronger institutions as inducements to students to seek their education therein. Here is a striking illustration of the truth that the strength of the wealthy is their wealth, the destruction of the poor their poverty. Our belief is that, while an indefinite multiplication of our colleges and universities is to be deprecated, local interests should have their due recognition. The strong should not be built up at the expense of the weak. The chromo-system is one with which we have little sympathy. Let the quality of the goods offered be their single advertisement. The financial ability to offer prizes is no true criterion of the worth of an institution. Wealth and worth are not necessarily correlated. Let wealth, if possessed, be devoted to the improvement of educational facilities, and there cannot be too much of it. "Prizes do some good," wrote President Eliot, of Harvard, to me awhile since, though not specifying the good done, "but I should always prefer to use the same amount of money in providing teaching in the subject which it is desired to promote."

But, in the second place, we are opposed to the prize-system because of its effects upon those to whom is committed the work of instruction. What is the true end of an education? What is education? It is the educing, the leading, or drawing forth of—what? Simply the faculties of intelligence? Does it have regard to nothing else than the acquisition of knowledge or the increase of the power to make such acquisition? Does it not embrace the training of emotions and will as well as of reason and memory? Instruction is what? The building up within of a system or systems of objective truth? Has it no reference to edification—up-building—in truth and beauty and goodness? Tuition is what? Oversight merely in the matter of

attaining intellectuality? Does it not involve a strict attention to and jealous guardianship over character and life? Teaching is what? The showing of truths and facts in all their relations excepting that of their bearings upon the moral nature? Do these represent the sum of the objects aimed at in the processes known to us as education, instruction, tuition, teaching? "Mere intellectual acuteness," Rugby's great Head Master was wont to say, "divested as it is in too many cases of all that is comprehensive and great and good, is to me more revolting than the most helpless imbecility, seeming to be almost like the spirit of Mephistopheles." And Principal Shairp, himself no unworthy disciple of that Head Master in his recognition of the vast responsibilities resting upon a teacher of youth, in his *Culture and Religion* emphasizes the truth that education is "the educing of *all* that is potentially in a man, the training all the energies and capacities of his being to the highest pitch and directing them to their true ends." In other words, education contemplates the making not only of full-minded men but of high-minded men.

Such being the case the responsibilities of instructors are immense. The true instructor is, in the highest of senses, a pastor. Arnold used to say to his Assistant Master, "No parochial ministry can be more properly a cure of souls than yours." To my own mind there is a world of suggestiveness in the fact that the word *pupil* etymologically signifies an orphan, and so hints at the truth that the instructor temporarily sustains to him the relation of a parent, a relation that involves closest intimacy and deepest interest, such a relation as would make it possible for the natural dullard to look for and obtain encouragement; the easily tempted to be tenderly guarded and admonished; and the man of genius to be directed toward the most worthy employment of the talents entrusted to him. The apprehension of the existence of such a relation on the part of the instructor would lead to the recognition of the obligation resting upon him to deal with those under his care not as classes but as men; would substitute sympathy for that antipathy which for some reason has come to be regarded as the natural sentiment between teacher and taught.

Now what is the natural effect of the prize system upon the educator? It is regarded by him as a rapid-transit method of evolving scholarship. He is able to throw off from himself upon it some of the responsibility that belongs to himself. More and more it is permitted to take the place of the personal interest which every conscientious instructor should take in the development of the moral as well as the intellectual faculties of every one of his pupils. He is tempted to say to himself, certainly if pupils cannot find in these proffered prizes a sufficient inducement for fidelity in the prosecution of their studies nothing can make them studious. And so the tendency is to foster

indifference to what is a thousand-fold more important than even perfect scholarship—the development of the idea, and the cultivation of the habit, of devotion to duty.

And out of this tendency grows another, and one that is equally evil; and that is the tendency to partiality in the estimation and treatment of students. So long as human nature is what it is that tendency will be natural. But a willingness to contend for prizes ought never to be regarded as a valid claim upon the special interest of an instructor. I would by no means assert that there is a conscious bias, a deliberate preference, shown on the part of any. But there can be no question, in the minds of those who have paid any attention to the matter, that such preference exists, and, if not created by, finds, at least, a stimulus in the system we are considering.

But we hasten on in the next place to the consideration of the effect of this system upon the students themselves. I regard it as one of the most serious evils resulting from the prize system that it tends to substitute an envious rivalry for the generous and loving spirit that should ever obtain between those engaged in the common quest after truth. None will deny that there is such a thing as generous competition, or that there have been men of such nobility of mind that they have been able to take pleasure in the success of others without any tincture of selfish regret at their own defeat. But this is the exception, not the rule. The average man sees in his fellow-contestant for a prize, which but one can win, a rival, and that consciousness is sufficient to embitter their mutual relations. Whatever tends to awaken a desire of acquisition at the cost of another's pain is unworthy of adoption as an incentive to effort. "A considerate man" writes Emerson in his *Essay on Culture*, "will reckon himself a subject of that secular melioration by which mankind is mollified, cured and refined, and will shun every expenditure of his forces in pleasure or gain which will jeopard this social and secular accumulation." A proffered prize is at one and the same time the cross of considerateness, the cradle of envy, the crown of selfishness.

But aside from this, the system of our criticism encourages the substitution of a mercenary for a high moral motive in the pursuit of knowledge. I use the word "substitution" advisedly. The idea underlying the adoption of the system by our Educational institutions, as has already been said, is that prizes act as a stimulus to attainment, that they are a means to a desirable end. But the danger, and one too frequently realized, is that they come to be regarded as ends in themselves, and conceal the true end from view. They foster a greed of gain or a thirst for honor—at the cost of a desire for truth. The pursuit of truth or beauty or goodness for its own sake is noble, but the pursuit of these for dollars and cents is ignoble; and no acquisition of knowledge can make up for the moral deterioration and

loss consequent upon the development of an unworthy desire. The education is downward rather than upward when the mercenary spirit is cultivated. The prize is gained at an immense loss. There is a reversal of the experience recorded in Swinburne's lines, and a little hour is bought with an eternity.

And yet again, whenever there is set before one an end unworthy of him there is ever the temptation to secure that end by unworthy means. The tendency of the substitution of a mercenary for a moral motive is to render the contestant for a prize indifferent to moral considerations in his efforts to secure it. I am not writing at random. I have before me the testimony of one of our best known metropolitan instructors to the effect that he has known of repeated instances in which prizes have been assigned to those afterwards ascertained to have been guilty of the most iniquitous practices in securing them. The ambition that is stimulated by what is unworthy of the heart's best emotions, whether it be accumulation or the public applause consequent upon acquisition, tends to strengthen the force of the temptation to dishonesty and chicanery. The Apostle wrote in describing the athletic contests of his day, "If a man strive for the mastery—yet is he not crowned except he strive lawfully," in which words he hints at what is a natural temptation of contestants, a temptation to trickery, a fact that is recognized in modern contests of a similar character. And this—when the contest is carried on in the presence of large numbers of spectators, alert to catch the first sign of what is "foul." How much more potent and seductive will that temptation be when it is comparatively easy to cover up the tracks of deceit or dishonor, and when by reason of the character of the contest the prize means so very much more to the winner.

But supposing the contestant to have been successful honestly, does his success in securing the prize accomplish that which was in the instructor's mind in proffering it? The satisfaction that was anticipated in the acquisition of that for which he has strained every nerve, is found to be a very hollow thing. "Success," wrote Henry Ward Beecher, "is full of promise till men get it, and then it is a last year's bird's nest from which the bird has flown." No man will long go a-seeking for empty birds' nests. The failure of success is a most suggestive topic. The prize-man, after the first glow of pleasure, finds himself subject to a reaction. He realizes the worthlessness of that for which he has sacrificed so much. His ambition dies within him. Henceforward he is content with mediocrity. The Rev. Dr. W. S. Plumer, widely known and honored as a preacher and teacher, often asserted, as the result of an extended observation, that the prize men of our collegiate institutions rarely attain high prominence in after life; and he accounted for it on the ground that their ambition exhausts itself upon that which when obtained does neither satisfy nor gratify.

Meanwhile the unsuccessful rival, unaware of the true condition of things, knows the bitterness not of mere defeat, but of a defeat that is seen by others. The "honorable mention" intended for a salve to the wounds of his spirit, is like salt water thereto. It is a badge of defeat, not an ornament of honor. He is publicly humiliated. His efforts have gone for nothing. He envies his competitor, who, he thinks, is enjoying his victory and finding heart satisfaction in it. He questions the fairness of his judges. In a word he is a disappointed and embittered man, and the chances are that, as his rival has lost all ambition through his hollow success, he will lose all ambition through his failure.

These, if not actual effects, are tendencies of the system under consideration, and cannot be counterbalanced by any resultant good. And when we add to these the last reason for our antagonism, the difficulty, if not impossibility, of a perfectly fair award of prizes, we are constrained to the belief that little good, if any, can be found in it. A system which, in many instances, makes the award consequent upon a single effort for which all past training has been a preparation; which makes nothing of the varying circumstances in which competitors are placed; which takes no account of changed conditions at the time of the contest, as where sickness has assailed one or other of the competitors; is a system at the very foundation of which is unfairness. When the time comes that every man shall be rewarded "according to his work," and the examination of an hour or so shall not be regarded as the fire that tests "every man's work of what sort it is," we may change our views in regard to it, but not before.

SERMONIC SECTION.

THE HAND OF GOD IN AMERICAN HISTORY.

BY PROF. ARTHUR S. HOYT [PRESBYTERIAN], CLINTON, N. Y.

A Thanksgiving Sermon.

Happy art thou, O Israel! who is like unto thee, O people saved by the Lord.—Deut. xxxiii: 29.

There remaineth yet very much land to be possessed.—Josh. xiii: 1.

THE verses are not connected in the narrative, yet they have a logical connection in history. They are retrospect and prospect: the last words of Moses, ecstatic praise as the Divine guidance is retraced along the desert way: a warning word to Joshua, when the people, satisfied with themselves and absorbed in

their pursuits, had forgotten their larger mission. God has made you a people, and given you a land. Let this fact inspire you to aim at nothing less than the completion of God's plan.

I take it that Bible history is of the greatest use when translated into the present tense. We have in this book a few pages of world history, illumined and interpreted by God's Spirit, that we may know how to read all history, that we may gain the spiritual taste and perception,

"The instinct that can tell
That God is on the field."

And there is special need for the attempt to recognize God in our national life. It is not the tendency

of *national prosperity*. Strange paradox it is that the weak and suffering people are the reverent and grateful ones, and with the loftiest ideas of God. But power breeds pride and spiritual blindness. And this young giant of the West, proud of his achievements, glorying in his strength, is tempted to say, "My hands have gotten me this great wealth," and so leave God out.

And then we are devoted to the study of *secondary causes*: the forms and laws of Force in nature, the forms and laws of Force in human life. It is possible to use the most delicate instruments and tests—and not find the spirit; to trace the development of races and governments and literatures, and not touch the efficient cause. We may hide the sun by holding a clod before the eye. And we may hold ourselves so close to the objects of earthly thought and work, as to forget Him who is over all His works.

It is therefore with a strong feeling of its importance that I would attempt, reverently and without dogmatic assertion, to turn a few pages of our national history, and find thereon the handwriting of God.

There have been *five distinct contests* for the possession of this New World.

I. The *first* was between *Man and Nature*. We rejoice in the victory; but it seemed a very unequal contest at first. An unknown and untamed wilderness from the Atlantic to the Pacific! Three little dots on the coast, at Plymouth, at Amsterdam, at Jamestown, where our fathers had set their feet! Soil, climate, distances, forms and forces of Nature, all seemed to fight against man. The Pilgrims "moored their bark on a rock-bound coast." Winter mantled the fields and fettered the streams. Dense forests, great rivers, lofty mountains barred the advance.

But who were the men that stood undaunted, axe in hand, before the

savage growths of the new Continent? Men of heroic breed, of lofty faith, who only bent the knee to God. Such men laughed at hardship, feared nothing, and took up the heaven-appointed work, though they saw not its end. Do men call it chance or the blind working of ethnic laws, that the New World was mastered by the Anglo-Saxon race, and that part of the race tempered by the fires of persecution into Christian fortitude? I call it the *providence of God*.

Then consider the *physical features* of the Continent as affecting the type of the new people to be here developed. What effect had the stern features of the Eastern coast? You remember the answer of the New England farmer to the question of the summer visitor. Looking at the great rocks and the scant soil—"What do you raise up here?" "We raise men." The first generations were toughened in physical and mental and moral fibre by their contest with nature. It made them careful, industrious, economical, inventive. And when the Yankee had been formed, he pushed westward to find the rich prairies of the interior. Here a new impulse was given to agriculture. And when the nation had become agricultural, manufacturing, commercial, the mountains veined with gold rose on the western vision. Is this order of industrial development a *mere chance*? Let their El Dorados stand first with their sordid lust and wild speculation; it may be that American history would have to be rewritten. Even the Puritans might not have been proof against the insidious disease, Cortez told the Mexicans had stricken all his soldiers to be cured only with gold dust.

The hand of God formed the Continent: the hand of God chose and led a peculiar people here; and what shall we say of the time? Was it not the "fulness of time"? Think

of the Protestant Reformation, the birth of modern science and the colonization of America: what marvellous fitness of men and forces to the opportunities! Bacon had compacted and expressed the law of scientific knowledge—the newest and strongest impulse of modern thought. Newton announced a new theory of the universe. The sciences were being established. Men came to America filled with the spirit of investigation, and our land has reaped the brilliant results of practical science. Looms and presses, reapers and cotton-gins, railways and steamships, such have been the hundred hands given us by Providence for the conquest of nature. What a thrilling story of conquest! Men walked into the wilderness with fearless feet. They drove their plow through the long sleep of the prairies. They made every river sing the song of labor. They never paused until their utmost home was built

"Where the haunted waves of Asia die
On the strand of the world-wide sea."

II. *Another contest* in this land has been between *Civilization* and *Barbarism*. I would not cloak the crimes committed by the white man against the Indian. I would not be an apologist for national faithlessness—"the Century of Dishonor." Neither would I adopt the priestly logic of the Abbé with Cortez, who reduced cruel conquest to the simple syllogism: Resolved, 1st, That the world belongs to the saints. Resolved, 2d, That we are the saints." Yet we must recognize the truth that continents cannot be kept as hunting grounds; and that a civilized people, however Christian its policy, must sooner or later come into conflict with native races.

Is there no Divine meaning in our contest with the Indian? What if King Philip's War had come 20 years sooner? It would have burnt up every trace of the white man. Who stilled the savage breast until

the Colonies had grown strong enough for self-defense? How can we account for the singular neutrality of the Iroquois during the seven momentous years of the Revolution? Not for lack of British agents or British gold. The same unseen hand that shut the mouths of lions and quenched the violence of fire restrained the tomahawk.

The wigwam must give way to the cottage. And the day is not distant when in all this broad land there shall be no room for a wild Indian; but, thank God, the remaining conquest will be with schools and churches, and just laws of person and property.

III. The *third contest* of the New World has been *religious*. I have already suggested the fact that this land was unknown until a higher type of Christianity had sprung up in the Old World. The opening of the Bible and the opening of America went together. The contests of the Reformation period were soon transferred to these shores. Which should have the controlling influence in forming the new State—*Protestantism* or *Romanism*?

Picture to yourselves the field and the combatants. The South was held by the Spaniards and the French in the name of the true Cross. A Catholic Empire was growing strong in the North under the fostering hand of Louis XIV. Following the steps of Jesuit explorers, it had built a chain of forts from the St. Lawrence to the Ohio, and claimed all the West for France and the Mother Church. What could the handful of Protestants do, shut up as they were to the coast? Their only hope was across the sea. Follow their hope; and how stand the forces in Europe? France, Spain, Bavaria, Austria, Poland, had formed the Catholic league against Frederick of Prussia: a part of the plan was the crushing of Protestantism in America. Could Frederick with-

stand the powerful alliance? Not without the help of England. And if you read Trevelyan's life of Fox, you will see how little likelihood that the England of George II. would furnish a champion of truth, so utterly godless had England become. English "society was critical, polite, indifferent, witty, cool of heart and of head, skeptical of virtue and enthusiasm, skeptical above all of itself." Even Chesterfield could feel its moral weakness. "We are no longer a nation." Yet even from this society God raised up and anointed a man for His work. "England has been a long time in labor," said Frederick the Great, "but she has at last brought forth a man"—a man of deep conviction, passionate love for truth, lofty scorn of the unworthy, confident appeal to the higher sentiments of mankind, undoubted faith in himself. William Pitt—a figure of solitary grandeur—was God's instrument. Who can doubt it? It was Pitt who threw the whole force of England on the side of Frederick, and made possible the victory of Rossbach and the Germany of to-day. It was Pitt who carved a British Empire out of India. It was Pitt who met Louis XIV. on the heights of Abraham and put an end to the dreams of French Empire in America.

But once since has the dream of Catholic Empire threatened our peace. In the darkest days of '62 and '63, when absorbed in our own life and death struggle, the arch plotter of the Tuilleries laid violent hands upon a sister republic in the name of the only true Church. We know how quickly the bubble Empire broke.

We have no fear of our Roman Catholic brethren. We welcome them to all the privileges of religious freedom. We bid them God-speed in their work of ministering to the spiritual needs of our millions and bringing the Gospel spirit to the

solution of our vexing problems. The most distinguishing note in the recent Catholic Congress at Baltimore was that of patriotism and the enlarged duty of a free Church. Catholic Americans, no less than Protestants, should rejoice that a free and progressive type of Christianity gained the victory here over a priestly hierarchy in league with the State.

IV. A fourth contest in our history has been that of civil principles; between *Aristocracy* and *Democracy*. It is not necessary to retrace such familiar steps as the events leading to the Revolution. But note the facts that cannot be accounted for on any mere evolution of human forces. The loyal Colonies, not desiring separation from the Mother Country, driven to revolt by an insane king and a blinded party; the choice of Washington as Commander-in-Chief; the failure of Arnold's treachery; the survival of the winter at Valley Forge; the victory of Yorktown and the independence of the Colonies after a year of hopeless weakness and repeated success of the British arms. Well might Washington recommend to the army the "performance of divine service with a serious deportment and that sensibility of heart which the recollection of the surprising and particular interposition of Providence in our favor claims."

A little later, when the same old foes in new arms came to the death-grapple, when Aristocracy defied the will of the people, who will say that it was mere human wisdom that nominated Abraham Lincoln at Chicago! The wise men wept and trembled. An unseen hand directed personal friendship and rivalry, sectional pride and hate in calling,

"Once more a shepherd of mankind indeed."

"The kindly, earnest, brave, foreseeing man,

Sagacious, patient, dreading praise, not
blame,
New birth of our new soil, the *first American*."

You remember how the hopes of speedy peace faded—with what singular hesitancy the Government failed to strike at the Institution which was the real cause of all our trouble. Good men, loyal men, could not understand it. Wendell Phillips called Lincoln a traitor, the war a failure, and openly advocated disunion, because the slaves had not been set free. But a higher wisdom made the unfaltering skill of "that sure-footed mind," keeping silence until the voice of the people became the voice of God, and slavery had become an accursed thing.

V. Now a single word in regard to the *fifth contest* for the possession of this fair land—that between the *Gospel* and *Secularism*. And this, after all, is the supreme contest; it dominates every force and phase of life.

There can be but two ideas of man—the *Christian* and the *Secular*. The Christian holds man to be an animated spirit, that needs God even more than bread, that has God's laws in Nature and Revelation—laws whose obedience is the solution of every question of earth and the fulness of human life.

The *secular* idea declares that we do not need God, and cannot know him, and that human desire and experience are the sole guide of life. Secularism is in sympathy with the material progress of the day. It is aggressive in its claim, with the modesty of the crab in the fable, who, borne up on the strong wings of the eagle, boasts of its high flight. Secularism claims as its own all the advances of our Christian civilization. It flatters pride, and stimulates desire, and deadens conscience. It defies man, and at last shall *demonize* him.

Any prevailing idea of man must in the long run reap its logical re-

sult. Secularism not simply obscures the soil and draws a cloud over the heavens; its fleshly idea is producing its brutish offspring. It threatens society in the carnival of the appetites. It threatens business in the clash of selfish interests. It threatens the State in the divorce of morality and politics.

Here are the two warring principles of life. The contest is ever on—not the less real because often so unseen. And it becomes us, as the soldiers of faith, reverently to recognize the presence of God upon the field. In the darkest times of our spiritual history the Divine power has flashed for our defense. At the opening of the century unbelief was worn as a badge of intellectual superiority. President Dwight declares that the Christian students of Yale could be counted on the fingers of one hand. The Bishop of Virginia expected to find in every educated man he met a disciple of Thomas Paine.

Then it was that the most remarkable movement in American religious life began—the movement for Foreign Missions. Then came the American Bible Society, American Sunday-schools, the mighty waves of revival influence, and, borne on their crest, the social reforms of the century. Surely, "when the enemy entered in as a flood, the Lord lifted up a standard against them."

There are prophets of despair today, who believe that worldliness has eaten out the piety of the Church and that the purity of social life has departed with its simplicity, that honor has fled the business world and patriotism from our politics. I *cannot believe them*. The spiritual forces are strong here. Yes, more of the Divine power is being poured into the hearts of men. Witness the new forms of Christian life within the Church and without. Is there a single need of society over against which you cannot find some band

moved by something of Christ's compassion for men. Are young men in danger? Thousands of young men are banded together for the uplifting of young men. Does evil wear special fascination for the youth of this generation? Never before has the Church so felt the significance of childhood, and been so wise and persistent in holding and training and using its children and youth. The Young People's Societies—the Young Men's Associations—they are a central heart of holy fire in the chill life of the world. Are there wide distinctions between classes—the oppression of the rich and the discontent of the poor? Are there wide regions of pagan blackness—the shadows on our own hills and valleys? Never before has Christian life been so united and practical and outstretching in its plans and activities.

The Fathers' God is with the children. The Divine life among men, that has never died out in the darkest and longest night, is growing to its new opportunities and responsibilities. It can be said of our land with all the Sinaic fervor of the inspired singer for Jerusalem, "God is in the midst of her; she shall not be moved: God shall help her, and that right early."

We may derive the truth—from this survey of our history—that *God has a definite mission for this people, a spiritual, not a material mission.* It will not chiefly be indicated by railroads and telegraphs, by banks and warehouses, by beautiful homes and splendid public monuments, by Pan-American Congresses and World's Fairs. It is too precious for such gross standards. *Man*, not iron and wood and stone, is the chief concern of Providence on these shores—man, the best and holiest man, man in relation to man, *society* that shall embody for all the world the blessed truths of our holy faith.

And we may be sure that God *will*

not forget his plan, the holy mission of the People. We know not the tests and trials that may come to us in the opening century. The ends of the earth have met here, and great economic and social and political questions are upon us. But God is over all. And the past is mighty in its lessons of trust and hope. God's plan in our national life is clear, and prophetic of glorious destiny.

This then is sacred soil. God has spoken to his people here. Have we cast off the ways of unrighteousness? Do we stand before him with reverent and obedient spirit? When the Lord sends the breath of heaven, and the vessel begins to move, it is the time, not for listless trust, but active service. The sailors man the ropes, the sails are stretched, and the vessel bounds on its mission. God's providence and presence is our opportunity and call. The future is secure only as the Master has faithful servants. We can fulfil our mission only as we keep our Christianity pure and strong and the Church true to its teaching of a crucified and reigning Christ.

It is said of Dr. Thomas Guthrie, the eloquent Scotch preacher, that he wrote his sermons in the study of the church—wrote them aloud, that they might have the directness and simplicity of face-to-face speech. When his enthusiasm would burn low and the work grow heavy, he left his study, entered the church, stood in his pulpit, and pictured the vast audience that from Sabbath to Sabbath hung on his words—their needs and conflicts and hopes; and with this marvellous picture of human need in his heart, he went back to his work with a holy baptism.

Brethren, much of our work may seem out of touch with any Divine purpose; we may be tempted to make it a weary burden or a selfish gain. May we rise often to some point of wide vision, see the way wonderful with Divine purpose and guidance,

have our hearts quickened with the mighty issues to be met before this land, from the Atlantic to the Pacific shore, shall be Immanuel's land! Then all toil shall be made holy, and duty be transformed into spiritual power.

INDIVIDUAL PATRIOTISM.

BY REV. JAMES A. CHAMBERLIN
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NORTH DAKOTA.

Thanksgiving Outline.

If I forget thee, O Jerusalem, let my right hand forget her cunning.—
Ps. cxxxvii: 5.

PATRIOTISM was a distinct feature of the early religions. Especially was it so of the Jewish faith. Though somewhat concealed beneath matters of more importance, it finds a prominent place in Christianity. I have, then, no apology for my theme. In no country should men be truly patriotic more than in this favored land. America is chosen of God for great ends. She depends on the people to accomplish those ends. The loyal service of every individual is demanded.

We shall treat in this discourse of Individual Patriotism.

I. The truly patriotic citizen is or ought to be an educated citizen. And yet fully 25 per cent. of our population is ignorant. Thirteen per cent. of voters cannot read the votes they cast. More than this, the times demand men who can read more than their ballots. Men are demanded who can read the times: who can comprehend and reply to party dictation: who are too intelligent to fear anathemas, or party threats; men who can write as well as read their ballots. The patriot of to-day must be able, by searching and thinking, to decide for himself all political questions which arise from time to time, so as to know and act the right.

II. The truly patriotic citizen is always a law-abiding citizen. This

is a land of liberty, not of unbridled license. Daniel Webster in his speech at Charleston, S. C., May 12, 1847, well defines liberty as the creature of law.

No man who organizes *vs. law* is other than a traitor.

No Socialistic school or flag can be tolerated.

Organizations against law are organizations against government, and must be suppressed.

But to be closer. Every man who breaks the law of his City or his State, is to that extent disloyal.

A patriotic citizen respects the law of his commonwealth.

III. The patriotic citizen of the highest type is a God-fearing citizen. "In the name of God. Amen." "In the name of God we trust." This is a *Christian* nation. The citizen who does not recognize the "Higher Law" will not truly revere the lower. The better the *Christian*, the better the *patriot*. "If the Son shall make you free ye shall be free indeed," may be said of nations as well as of individuals. The God-fearing patriot will be the enemy of all vice and crime. He will defend the Sabbath. He will support the Bible. He will serve the "powers that be" so long and so far as they represent and observe the laws of eternal righteousness.

WRONGING ONE'S SELF.

BY HENRY A. STIMSON, D.D. [CONGREGATIONAL], ST. LOUIS, MO.

He that sinneth against Me, wrongeth his own soul.—Prov. viii: 36.

THE significance of this declaration lies in the sharp distinction made between the consequences of wrongdoing. Sin is an affront to God. It is an injury inflicted by the sinner upon himself. We talk of the evil one does to his wife, child or friend, but a true view of sin involves an aspect of wrong-doing as related to God. David emphasizes it when he says, "Against Thee, Thee only

have I sinned." Sin can be forgiven. This is a fact we could not arrive at through our own knowledge. It is the wonder of revelation that God can pardon, can be just and yet justify a penitent soul. He does it so effectually that it is really blotted out; the scarlet and crimson come to be white as snow and wool. The blood of Jesus Christ, His Son, cleanses from all sin. We are restored to fellowship with God. This is true of saintly Mary and of the disciple that Jesus loved, but equally true of the persecuting Paul and of the dying thief on the cross. Anywhere, if the penitent soul seeks and accepts the intercession of Christ, his transgression is forgiven.

Yet it would be repugnant to our moral sense to overlook the consequences of sin and put on the same plane one whose life had been one of spotless purity and a gray-haired sinner who had at the eleventh hour found pardon. Justification by faith is a doctrine which is not to be perverted and abused. The Scriptures always make prominent the foundation fact, "Whatsoever a man soweth that also shall he reap." It is an inflexible law. Yet it is often overlooked; therefore let us notice certain particulars in which the principle is seen.

To begin with, opportunities are lost. A man wrongs his own soul by the sinful neglect of God's commands in his early years. He may be pardoned, but the grace of God cannot make the old man young again. Opportunities that were his in youth and wilfully neglected, are gone forever! Those grand years, freighted with golden chances of service for God and humanity, can never be recalled. The talents which lay unused so long are now no more available. Regret and remorse will do nothing to restore the past. The sinner may be forgiven, but he never will be the same here or in eternity,

that he would have been if he had given God his entire life.

Again, moral growth is arrested. You may secure the resumption of arrested processes in the growth of a crystal. So in the development of a plant retarded through thermal changes or infelicitous surroundings. But as you ascend the scale of being difficulties increase. Those who devote themselves to the nurture of certain animals tell us that the early exposure of the young is likely to result in irreparable injury for which later care cannot compensate. But in one's moral nature the law we illustrate holds inexorable sway. John Stuart Mill saw late in life how he had cultivated the intellectual at the expense of the moral elements of his being, and lamented the drying up of his affections and the loss of nobler moral impulses. Charles Darwin also saw and confessed the atrophy of his artistic sensibilities, sequent upon his one-sided, exclusive attention to physical science. He that sinneth against God wrongs his own soul, for he dwarfs, deadens and stultifies his better faculties. Pardon may be sought and found, but the past cannot be undone. You may turn away from wholesome reading, companions and recreations and become familiar with impure books, companions and amusements. You may take pleasure in the vile play in the theatre, or in wanton mirth and vicious appetites. You are wronging your own soul as well as offending your God. He may forgive you, but forever and ever you will be wholly different on account of your sin from what you would otherwise have been. "From him shall be taken even that which he hath." At the best, you will be maimed and crippled in your true personality.

Following out the thought, take a single faculty like the memory. In one respect it seems like a mirror carried uncovered through the

street. It catches up every object that is reflected into it from without. But it is more. It is rather like the sensitive plate that the photographer uses. There is retention as well as reception. There is a permanent impression. The passing thought, the momentary impulse, the fugitive desire we entertain—all these are ours, yea they are us. As we think in the heart so are we. We are ever enriching, or defacing our moral life through the faculty of memory. The blood of Christ may take away the sting, but it cannot efface the stain of unholy contact.

Again, look at the true end of our life here, service for God and our fellow. See that service unrendered. It remains undone forever. Talents are wrapped in napkins. Recall the parable. It is not charged that the talent was abused, but simply unused. The power of blessing others is neglected, year after year. "Take it from him and give it to him who hath ten talents."

Or, look at the effects of our sin on others. Here is a wayward son who has impoverished and saddened the life of a loving father and broken the heart of a devoted mother by his long course of prodigality and transgression. He returns. He is forgiven. The robe, the ring, the shoes, the kiss are his, but look at the bowed and burdened father. Forgiveness of the sinning son does not repair the ravages seen in that father, nor does it bring back to life the mother whose days were shortened by the sorrow and the shame of that wicked career. There are, indeed, some restored men whose return and renovation are monumental witnesses of the grace of God. This fact is never to be obscured, restricted, or abridged. But what shall we say of those who, counting on God's clemency, continue to sin with greediness, who tolerate unholy affections, are selfish, untruthful, jealous and impure? Are they

not clearly sinning against their own souls? Let us thank God that this law is established as an abiding restraint. For if his love is an inadequate motive, if gratitude for his kindness and awe for God's holiness hold us not back, this imperious fact may help to deter. Better, indeed, is it to enter life halt and maimed than to be cast into outer darkness, but best of all is it to put up the hourly prayer, "keep me from sin," and trust the hourly grace that will surely be given in answer to genuine prayer. True religion in a man is that which earnestly and habitually makes for righteousness and holy obedience. If it does not keep from sin, it is not a religion sufficient to save.

THE GOSPEL OF CHEER.

BY WAYLAND HOYT, D.D. [BAPTIST],
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*Then were they all of good cheer,
and they also took some meat.*

—Acts xxvii : 36.

FROUDE has somewhere told of men who create "an epidemic of nobleness." It is of such men I would talk to you to-day. I wish to present the scene of that tempest-tossed ship and Paul the bright, animating centre of that crowded company of discouraged souls. Lucian has given us a detailed description of one of those grain ships that in his day plied between Rome and Mediterranean ports; a ship 140 feet in length, 58 feet beam, and 45 feet depth of hold, with graceful stern and gallant prow, crowned with a goddess. He speaks of her yards and cables, her anchors and rudder, her cabin and all the other to him marvellous equipments. It was such a ship, of perhaps 1,500 tons burden, the evangelist in this story says sailed from Alexandria bound for Italy, with 276 souls aboard, including soldiers and prisoners. The autumn weather had grown perilously stormy. The course had be-

come circuitous, and it was evident that the voyage would be with hurt and damage to the vessel, and also that it would imperil life. Not heeding Paul's advice, they pushed on, hoping to winter at Phenice, a haven of Crete. But a tempestuous wind called Euroclydon arose. Then they took up the small boat in tow, then undergirded the ship, they lowered sails and stowed them away and let the vessel struggle and drift. They also lightened the ship, but matters did not mend. Clouds and mist shut out the sun by day and the stars by night. Fourteen gloomy days dragged on. They deemed that they drew near some shore. It was midnight. Fiercely wind and rain and wave beat upon them. They were near a treacherous coast. Wet and cold, hungry and faint, they give up all hope. At that critical juncture the heroic apostle stands forth and tells them that God has spoken to him assurance of the personal safety of himself and of all who sail with him. "Wherefore sirs, be of good cheer, for I believe God that it shall be even as it was told me." As the day was coming on he urges them to eat, for, he said, "there shall not a hair fall from the head of any of you." Then he took bread, gave thanks and began to eat. They, seeing him eat with cheerfulness, were also of good cheer and did eat. I need not tell the sequel. You know how they all escaped to shore and the inhabitants showed no little kindness to them on the island.

It is the scene on the ship's deck that I would make prominent—that crowd of haggard faces and Paul in their midst, or going from group to group, as the bellowing gale would prevent his words being heard by them all at once. He takes bread and gives thanks "in presence of them all." What a lesson this is for those who say that they have no time to give thanks at the table for their daily food!

"They also took some meat." The contagion of his high cheer begins to spread. They were "all of good cheer." Two questions meet us as practical queries in the voyage of life we all are making.

I. What is needed?

II. How may we do it?

It is not all smooth sailing. The sky is sometimes gray and the waters are often rough. If there comes not the furious gale that is pictured here, there is the chilling mist, there is the dreary drizzle of disappointment. We are hungry in heart and hopes are deferred; we are stopped at Malta when we want to be in Rome; we are sickened and faint; there are sick beds and open graves; God has seemed to forget us and prayer appears to be but wasted breath. What do we need? Not somebody to say that the sky is dark and the storm is fierce. We know that already. Not that our lot is hard or our loss is great. We know that already. But what we want is just this, the gospel of cheer from the lips and life of one like Paul, who, in connection with brighter spheres and celestial fellows, takes in their joyous life and gives it forth to us. They heard his voice, "Be of good cheer." They saw him eat. "Then were *they all* of good cheer and they *also* took some meat."

How such a temper sweetens the home! Here is a toiling wife. It is hard to make the ends meet, to care for the children, to keep the house tidy, to prepare meals and repair garments. Her ingenuity is tasked greatly, and her patience still more. Feeble health may weaken, or sickness of the children may burden her. Does the husband cheer her with a kiss as he comes home? No, it is a year since he thus greeted her. Has he a kind word at her efforts to please? No, such is now as rare as a rose in winter. It was not always so. But an East wind is blowing now

and she is struggling on in a sea without a sun or star. Or, it may be that the husband is borne down by business troubles and comes home only to find a complaining wife. Her person is negligently attired and her home is not an attractive place. She has no word of cheer for her wearied companion. He finds no quiet retreat and no inspiration in her society.

So in Sunday-school and Church work, we find many who give not cheer but querulous, murmuring words. The sails of enterprise are not filled with the breath of their cheering voice, but they pour out volumes of criticism of others who laboriously lead. Two men were riding in a muddy road. The one behind felt it to be his province to say to the other who painfully and with zigzag course sought to avoid the deepest mire, "Go there, this way, not that way." At last his companion told him that he had better change places with him. "No, I'd rather keep in the rear and find fault," was his frank reply. Much of this complaint is empty. The faults pointed out are imaginary. The familiar incident of Michael Angelo is in point. The nose of "David" was called too long by a conceited critic. The sculptor took a handful of dust in the hand that held the chisel, climbed the ladder and pretended to use his mallet in fashioning blows, without touching the marble. When he came down the ignorant Florentine critic pronounced the work perfect.

What is needed is cheer and comfort, not censure. There are many weary hearts. In the home, the store, the school, the office, everywhere, the young and old are burdened, disappointed and disheartened. They need help. I meet some who have come from the East. They are 1,500 miles from home. They are disheartened and say "No-body cares for us and we might as

well give up." Men and women employed in some great industry come to be regarded as parts of one great machine which is moving on in its irresistible revolutions and turning out its daily products. "Am I my brother's keeper?" The *laissez faire* method is not the Gospel way. "Bear ye one another's burdens." That is the rule. Opportunities for its application are everywhere about us. That toiling schoolboy, that hard worked servant, the new convert just beginning a life of long struggle, the neighbor who stands by a new-made grave, the laborer for Christ who is bearing the heat and burden of the day, each and all need the Gospel of cheer. They need it from you. Not more naturally does the violet lift its face to the sunshine than do these souls yearn for human sympathy and helpfulness. Now comes the practical point.

2. How can we meet this need? There is nothing of mere sentimentality about it. The aid we bring, moreover, is not so much preceptive as it is in the indirect power which example wields. It is by the contagion of a hopeful, cheerful life led by ourselves. Paul's words might have been blown away by the storm, but it was what he did, rather than what he said, which influenced his fellow passengers. "In presence of them all," he took bread, called on God and ate. "Then were they all of good cheer." It is by being ourselves full of this noble, inner cheer that we impart joyfulness and courage to heavy hearts. It is not by advice, still less by censoriousness, that we bring about better conditions, but it is by a patient, steadfast adherence on our part to what is true and uplifting that we bring other hearts into chime with that which is sweet and good.

A musician from over the sea once came into a meeting where, when a hymn began to be sung by the peo-

ple, he was offended by the entire disregard of time, tone and tune. He was greatly disturbed. But soon he noticed one female voice, full, rich, commanding, which steadily kept to the proper pitch, time and intonation, and gradually brought the voices about her and finally all in the room into tuneful harmony. Only the heart that is in accord with God can breathe forth the harmony which is to sweeten and cheer distracted souls. If we should ask Paul about his experience he would tell us that he once was proud, harsh and wilful, and that his will clashed with God's will. He was brought to see that God was right and he was wrong. His first prayer after this revelation of himself was, "Lord, what wilt THOU have me do?" Then Paul was ready to do or bear whatever God appointed, whether to fight beasts at Ephesus, to be a prisoner or to die for the Lord Jesus. The peace of God "stands sentinel" over the heart that thus lovingly yields all to Him. Then the joy of the Lord becomes the strength of one's life. Then others will catch "the epidemic of nobleness" as was the case of those on the ship of Alexandria, driven up and down in Adria. "They *all* were of good cheer."

"But this was an inspired Apostle," you say. True. The inspiration of good cheer, Christ in you the hope of glory, belongs, however, just as much to you. There is no condemnation. We are joint heirs with Christ. Who shall separate us? Therefore we joy in God and take up also the ministry of cheer to others. The humblest saint may be a centre of quickening and transforming power to a whole neighborhood. Instead of souring, saddening and irritating by petulance and complaint, he may enliven, unite and beautify all about him. The best man I ever knew

was Deacon S., whom I remember in my boyhood. He was a Scotchman, a florist, a poor man comparatively, for he probably never made a thousand dollars a year in his life. His life, however, was a perennial Summer. Why, people came to church to get the warmth and glow which the dear, good deacon's smile gave them. His flowers, too, found their way to pillows of pain and homes of want, where color and fragrance were appreciated by those who had no means to gratify their tastes. How well I recall his cheery words to me in my college vacations, when he would say to me as he invited me into his conservatories: "This air is as fine as that of Italy." Then he would speak of my studies and tell me to be good, to be the best in my class and the like. Those were sermons to me. They were sermons which have never been forgotten. And when the good man fell asleep what mourning there was through the city, unequalled save when Garfield was buried. The shops were shut. The flags hung at half-mast and each citizen felt that he had lost a friend. This is what even a humble believer in God can do. The life and light of Christ rayed out of his eyes. He silently, as well as by the lips, preached the Gospel of cheer. Will you? Seek not great things, but do as Stanley in his new book says he told some of his ambitious men, do the work just at hand, day by day, and as faithfully as possible, with cheerful heart. Keep doing it. Life is thus a glorious privilege. As Paul had the assurance of his own safety and that of all who sailed with him, you will gladden other hearts besides your own and lead them into experiences of peace and joy here which shall be prophetic of that felicity which shall be eternal above.

THE ALL-CONQUERING CHRIST.

A Bible Study.

By J. T. GRACEY, D.D. [METHODIST],
BUFFALO, N. Y.*The Lion of the tribe of Judah . . .
hath prevailed.*—Rev. v: 6.

It is needless to say to the biblical student that this imagery has its base on Genesis xlix: 8-10. An old Hebrew Sheikh comes to die, and dying blesses his boys. He talks poetically. It is easy for a Semitic man to speak in poetry. One old Arab is on record as having composed a poem of 157 lines when dying. But this Sheikh is a prophet of the Most High God, and his utterances are more than poetry. They are discriminating and far-seeing prophecy. They forth-tell as well as foretell the destiny of the sons, through generations to come.

I. The victorious leadership and power of Judah. Of Judah, the old man says that he shall be chief amongst his brethren. "Thou art he whom thy brethren shall praise . . . thy father's children shall bow down before thee." He is to be a victorious power. "Thy hand shall be in the neck of thine enemies . . . from the prey thou art gone up." His is to be a legislative and regal power. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet." He is to be the true centre of government, the rallying point of the world's hopes, "to him shall the gathering of the people be."

Let us trace the history to see the facts that fulfil the prophecy. Two hundred years after the old man's dying words were spoken we find the children of Israel going up out of Egypt, and God gives directions about the order of their encampment. "On the east side (Numb. ii: 3) . . . shall they of the standard of the camp of Judah pitch." Why is Judah assigned the principal place in the front of the Tabernacle? Why is he here the chief tribe? Why should not Reuben

the first born be appointed here? There is no explanation to be given except that for his sin he had been displaced "and the genealogy is not to be reckoned after the birthright," and "Judah was made the chief ruler" (1 Chron. v: 1, 2). Again in Numbers vii: 12 when the offerings were to be made Nahshon . . . of the tribe of Judah was assigned the dignity of offering first. In Numbers xxiv: 9 Balaam warns Balak that he would better beware of these people because according to an old tradition they destroy their enemies with a lion's strength. "He couched, he lay down as a lion, and as a great lion: who shall stir him up?" save at his own peril. The tradition does not die and Moses reannounces it at his dying. He blesses the descendants of the boys whom Jacob blessed a'dying. He renews and re-formulates the prophecy (Deut. xxxiii: 7), "And this is the blessing of Judah: Hear, Lord, the voice of Judah, and bring him" (victorious from battle) "unto his people; let his hands be sufficient for him; and be thou an help to him from his enemies." The same all-conquering element, the all-prevailing all-victorious might must still abide with Judah. When the tribes had passed into Canaan the remnants of the people were to be overcome and Israel inquires of the Lord who shall be put in the forefront of the fray, who should lead to battle. "Who shall (Judges i: 2, 3) go up for us against the Canaanites first, to fight against them? And the Lord said, Judah shall go up; behold I have delivered the land into his hand." Still later the tribe of Benjamin revolt (Judges xx: 18) and the people "went to the house of God" and "asked counsel of God. Which of us shall go up first to the battle against the children of Benjamin? And the Lord said, Judah shall go up first."

The regal pomp and power of the Messiah was symbolized by David,

and the foundation of his royalty he recognized to be this old legend of his people, this prophetic decree of the father of his line. The Lord chose me, and my father's house, for he hath chosen Judah to be the ruler (1 Chr. xxviii:4.) When the north wind ripples over his harp, he sings "Judah is my (Israel's) lawgiver." (Psalm lx:7).

II. But this all-conquering and all-controlling power of Judah but symbolized the real royalty and supreme sway of Jesus Christ, and hence we go on to the New Testament. Matthew opens with a long chapter of hard names—the family record of the Lord Jesus, "the book of the generation of Jesus Christ, the Son of David." The old promise of Jacob in Genesis was that this regal might, this conquering splendor should abide with Judah till the Peace-Bringer the Shiloh should come (Gen. xlix:10). We have been wont to remark how this was fulfilled and to emphasize the fact that when the Shiloh did come this power departed from Israel. Rome's greedy eagles flew over Jerusalem and struck their bloody talons into Judæa's heart, and since then they have been peeled, scattered and scorned, hunted and hated, without a priest, without an ephod, without a sceptre, the by word of the world. But that is not the deeper and inner meaning of the utterance. The truth is, that the regal power and splendor never did depart from Judah. Look at Matthew's record. It is a record which God kept through three thousand years, and which after Shiloh came, of *Judah*, fell into confusion, so that no Jew on earth, it is said, can prove to-day to what tribe he belongs.

The power never did depart from *Judah*. It only centred in the *Shiloh*, and he was of the tribe of Judah. All that had been before, as compared with the race power of the *Shiloh*, was only a dim foreshadow.

It was as unequal to the real might and majesty of the real Lion of the tribe of Judah, as "a painted ship upon a painted ocean" is to the real ship on the real ocean.

It is needless to point out the manifested regal sway of Jesus Christ. It is needless to remind ourselves at length, that Christian kings and Christian princes and Christian presidents rule to-day more than half the land surface of the globe and all the seas. The unobserved but steady transfer of the thrones and of all political power from heathen and Moslem to Christian hands is but one of the many indications that the sceptre has not yet departed from Judah, nor a "lawgiver from between his feet."

III. It would be interesting to note at length the blending of the Lion of the tribe of Judah, and Shiloh the Peace-Bringer as the two elements are portrayed in the book of Revelation. The *Rest-Man* is to rule, until he put all enemies under his feet. He is to be the *Prince of Peace*, "that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him" (Eph. i:10), for to this Lion, Shiloh, "shall the gathering of the people be." In our text Rev. v:5,6, John was asked to behold a Lion, and he looked and beheld a Lamb. He looked for the Lion of the tribe of Judah and beheld the Shiloh. And now henceforth John flashes and flames with the record of his visions of the all-conquering, all-controlling, all-compelling power, the regal splendor, the triumphant sway of the Shiloh—the Lamb slain. The Lamb is the centre of thrones and principalities and powers. He is the centre of the homage and honor of the whole creation. The Elders with harps are before the throne (Rev. v:8), and the assembly shouts his worth saying, "Worthy is the

Lamb to receive power . . . and strength, and honor and glory," and his enemies overthrown are fearful in his presence crying (vi:16) "hide us . . . from the wrath of the Lamb . . . who shall be able to stand" before the irresistible sweep of his "sceptre?" And (vii:9,10) an international multitude too vast to be estimated, victorious in his might, waive palms before the throne on which he sits, and these are they (verse 10) which washed their robes in the blood of the Lamb, and he (verse 17) fed them and led them, "and wiped away all tears from their eyes." And yet again (xi:15) amid the thunders and lightnings great voices in heaven say, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ and he shall reign forever and ever." And still further, when the head of all the organized evil forces is overthrown, it is said he was cast down by "the blood of the Lamb." Christ's forces are enrolled, his registry is complete, and power was given him (xiii:7,8) over all kindreds and tongues and nations, and this marshalled and enrolled multitude whose names are written in the book of Life of the Lamb slain, not from Jacob's time, but "before the foundation of the world," ascribe unto him all dominion.

The scroll unfolds, vision rushes after vision, and one regiment of 144,000, the "king's own," a personal escort branded with the love-brand of the Father's own name in their foreheads (xiv), in sweet and royal submission "follow the Lamb whithersoever he goeth." John's wing does not weary, he soars on. Now it is over a sea of glass mingled with fire, where is another group of victors who had gotten the victory over the beast, who "sing the song of Moses . . . and the song of the Lamb, saying, Great and marvellous are thy works, Lord God

Almighty." The 19th chapter ushers the royal banquetting room into the "marriage supper of the Lamb—of the Lion—Shiloh with his conquering Church." And now the central courts of the universe are flooded with light and the Lamb is the light thereof (xxi:23), and the Book closes with the outflow of peace and prosperity from the centre of the regal splendor, and "a river of water flows out of the throne of God and the Lamb."

IV. We might easily enlarge in the application of what we have studied by noting the object for which in this twofold character as the All-Conquering One, and the Rest-Bringer works in us.

1. We get a strange power by believing in Him which we never got in any other way, which we cannot get increased but by doing the same thing.

2. We get a peace by believing in Him which the world never gave, and which the world cannot take away. Peace in believing.

THREE FACTORS OF CHARACTER.

BY THOMAS CHALMERS EASTON, D. D.
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CAL.

God Almighty appeared unto me at Luz and blessed me . . . Rachel died by me in the land of Canaan and I buried her there.—Gen. xlviii: 3-7.

We have here an Old Testament study which teaches us how a noble life may be developed. It may seem almost irreverent to dissolve the glamour and romance which form the atmosphere in which these old-time characters live in our thought, as a village is sometimes seen in the golden haze of sunset light. The social atmosphere in which the patriarch dwelt was the product of centuries, but we can look through the enveloping air or misty haze and analyze the essential features of the characters we study. Here was

Esau, with good qualities, sometimes nobler than those of Jacob, yet bold, abrupt, heedless, without governing principles, urged on by impulses even to rashness; vengeful, hateful and cruel. Domestic affection was a strong trait in Jacob's character. His emotions were not so marked in other directions. His was not a round, symmetrical character.

He was politic, calculating and wise in advancing his own ends. But strong personalities are apt to be angular, and their faults are often copied. A natural landscape, full of cliffs and chasms, attracts the eye and taste rather than a smooth plain; so heroes in the world, masters in the church and pioneers in its activities are men in whose make-up there are strong contrasts and unevennesses. A man who measures every step he takes, scrutinizes every motion within or object without, introspective, circumspect and cautious in each little detail, gains in one way while he may in other directions be surpassed by another of more impetuous spirit. The latter, like a strong river with high banks that wall in rapids and eddies, has firm principles to guide his general course of life, but has within those bounds a volume, velocity and momentum peculiar to himself. Canals with smooth and sluggish waters, and walls of quarried rock in careful order laid, are useful, but who ever wrote a poem on a canal? The water moves slowly on with a solemn sense of its duty to turn some distant wheel, but not so the bounding river that seeks the sea. Jacob was a strong, bold character and squared his actions with reference to this life rather than to the other, many times; yet after all, particularly in his old age, he revealed a grandeur of character, as here when in the land of the pyramids, that ancient seat of learning, and in the presence

of its proud monarch, he seemed to take the place of the superior. Pharaoh does not bless Jacob, but Jacob, Pharaoh. The king asks his age and Jacob tells of a hundred and thirty years, few and evil, and then he blesses the monarch. The shepherd seems to be the true sovereign. His dignified utterances addressed to Pharaoh must have sounded strangely in the palace. But these are suggestive to us as revealing three factors that mould character.

1. God revealed to the individual.
2. Love in the soul.
3. Grief in the life.

1. As the aged Jacob looked back over the plain of his lengthened life, these three experiences loomed up in view like three lordly mountains above the earth. First of all, the great manifestation of Jehovah. "God appeared to me at Luz!" This fact has a priority and preëminence that nothing could parallel. It had revealed to him the capacity of his soul for the reception of God's thought, the grandeur and glory of immortality. Such a supreme experience comes but once. It may be in sickness, in the stress of labor or temptation, under one's roof, or under God's sky, but wherever this one conspicuous and transporting revelation of God's presence is felt in all its reality and prominence, everything before or after it seems but naught. Job had this ennobling, uplifting revelation to his soul when he said, "I know that my Redeemer liveth;" David, when he said, "Now I know that the Lord saveth His anointed;" Paul, when he exclaimed, "I know whom I have believed," and John, who said "we have known and believed the love that God hath to us . . . that which we have seen with our eyes, declare we unto you." Thus is the promise verified that the Comforter shall abide with us, and that in that day we shall know that He is in us and that we dwell in Him. Here is

the challenge a believing church gives to an unbelieving world. Here is the one lofty attitude of Christian experience where we, who know that we have passed from death to life, may serenely contemplate the confused and conflicting, yet audacious, speculations of skeptical men. Out of our personal consciousness of the knowledge and love of God we can speak with conclusive and unanswerable power. That is the testimony the world needs to-day, the speech of positive men with positive knowledge, founded on personal convictions of the truth and a vivid sense of God's revelation of Himself to their souls. "I saw God at Luz!" was an experience that stamped his whole life as the die stamps the coin with an image it will always carry into commerce. Here is a man in old age and decrepitude. His memory is worn and his mind has lost its early vigor, but this one epoch of his life lives in ineffaceable distinctness. He could truly say that God was the strength of his life and his portion forever. If He was his, may He not be yours? If the divine glory be so transporting below, what must it be above?

2. A less august, but perhaps more effecting element was Jacob's attachment to Rachel. Her name is linked with that of God. We read of human loves in Dante and Petrarch, in the lives of Abelard and Heloise, but here is a record of a love superlatively rich. The mention of Rachel in connection with the vision at Luz, is itself significant. She left no part of Jacob's life unfertilized, but fed its deepest springs. God pity him who never knew the purifying influence of love. When the grace of God sanctifies human affection it is a guarantee of mutual fidelity and permanence of love. She embarks on a perilous ocean who comes to the bridal altar to wed a skeptic. I

never would give a daughter to such. There are homes that are pure and happy, to a certain degree, without God and prayer, but these even are not what they might be if religion reigned. Love is a well full of refreshment for thirsty souls, but of sanctified affections it may be said: "The well is deep, and full of the purest and most enduring sweetness."

3. Grief. "There I buried her!" His sun went down in darkness. In the way he walked he lost her. It was a still and solemn hour. This sorrowful experience was a milestone from which he reckoned, as did the prophet, "In the year that King Uzziah died." So we say It was the year that mother died, or brother or child. Jacob remembered the day that Rachel left him alone in the valley. A tidal wave of grief surged in upon his soul. It was an educating influence. Grief is one of the experiences by which we learn the measurements of the soul, its capacity, its poverty or its wealth, rather than by the stocks, houses or other possessions we may boast. Sir William Grant returning from India full of rewards and renown, said that he had fancied the pilgrim's path to heaven was one of brightness, but God showed him a cross and grave! Grief is a strange sorceress to change one's nature. Trials come as the storms to purify the air and often prove our best blessings. With Jacob these threefold moulding influences were put to work upon his character, the revelation of God, love and grief.

In conclusion we learn from this study the essential unity of the race. To the touch of these forces all hearts respond. With the sorrow of Jacob all smitten ones can sympathize. An eternal identity of love binds the race, whatever be the country or the clime. To the trial and tempted of every rank and condition this old-time por-

traiture brings instruction and comfort. No matter how intense or how peculiar your trials, troubled one, do not try to carry them alone, but bring them to the God of Jacob. He will relieve, He alone can meet our deepest needs.

Then we also learn that life, though complex and varied, has but a few essential units or elements. Amid all its industries, hopes, joys and griefs, we are passing on rapidly. The years are going. We soon shall be where the gray locks will never be seen, where tears shall flow no more. Nor forget that all that is really permanent in this life we shall carry into eternity. If we have an anchor cast within the veil, if we have laid up durable riches in heaven, we shall not be disappointed. Love will not wither there. Treasures will not fail. God lives. Our dear ones who sleep in Jesus are safe. Every tear shall be changed into a jewel, to beautify an un-wrinkled brow. Hail triumphant realm, eternal victory! The bright epiphany of God, the sweet ties of human love, and the bitter, but healthful tonic of grief, all unite in the believer's experience below to fit him for the unveiled glory and the unalloyed bliss of immortality!

CHURCHSHIP.

BY REV. ROBT. P. KERR, D.D.

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The Church of the Living God.—1 Tim. iii:15.

THE definition. A church is a body of people, including their children if there be any, holding the essential doctrines of Christianity, organized for the worship of God in the offering of prayer and praise, in the administration of the sacraments, in the preaching of the Gospel, and in the prosecution of Christian work. It is not enough that they administer the sacraments, etc., as might a company of people on shipboard. They must be organ-

ized. It is not enough that they be organized, they must also administer the sacraments. Y. M. C. A.'s do everything except administer the sacraments, and are not a church. If a church stop preaching the Gospel they cease to be a church. If they stop work or worship they are not a church.

It is not of essential importance what the church is named. It may be called Reformed, Presbyterian (good names), Baptist, Methodist, Lutheran, Episcopalian, all good names; if it conforms to the definition given above it is a church of the Living God.

It is not of essential importance who organized it. We think the best way is by a classis or presbytery, but it may be by a bishop, a committee, or by an evangelist, or by no ecclesiastical agent. It may organize itself. The great church succession is not from men, but directly from Christ. Every true church is organized by Him—whatever means He may use. A body of people making a voyage by sea might be cast away on an uninhabited or heathen island. They have no minister nor organization. But as they are providentially obliged to make their home on the island can they not organize themselves into a church? Undoubtedly. So they elect of their number good men to hold office, call them what you will, and one to be pastor, and they are as complete a church as if constituted by all the classes, presbyteries, or bishops in Christendom; and if ever they came into communication with the rest of the world and sent a delegate, he would be received by any ecclesiastical body with whose doctrine and order his own organization agreed.

The Church is not the Reformed or Presbyterian, nor the Episcopal, etc. It is the body of all people who profess the essential doctrines of Christianity. They are found in all

countries and under all skies. It is one, like the sea which takes the forms and phases of all shores and climates, whether under warm suns where the orange, banana, and palm fondle its soft waves, or where its waters glisten under the icy domes and pinnacles of the north. It never can be divided. It is like a family; there may be family feuds, and alienations, but brothers must be brothers whether they love one another or not, because they have the same father. We pray for unity—but it is only that our oneness may be felt and made manifest to the world.

What are the essential doctrines of Christianity? They are the facts about Christ. That He is the Son of God, that He gives the Holy Ghost, that He created the worlds, that He was born of a woman, taught, worked miracles, suffered and died for sinners, that He arose from the dead, and sitteth at the right hand of God governing the universe, that He reveals the Father to men, and that He forgives sin, and that at last He shall judge all creatures, and usher in the consummation of His kingdom.

The invisible church is the whole body of the redeemed. This is in the purest and highest sense "the Church of the Living God." It consists of all who, born of the Spirit, are washed in the blood of the Lamb. "The Church of the Living God" in both worlds is one. Our friends who have gone before us, are in the same great family of Heaven and earth. The roll of the Invisible Church is found in "the Lamb's book of life." It is a transcript of God's eternal decree. How happy would you be to read your name written there. Perhaps you think after that you would never have another fear, nor allow any sorrow to weigh upon your soul. Well, you would be happy unless you chanced to think that

there might be another man in the great host of humanity of all ages of the same name. This would plunge you into doubt and distressing anxiety. Well, there is something better than finding your name written in the Lamb's Book of Life, and that is to find Christ's name written on your heart; written by the finger of the Holy Ghost dipped in the blood of Calvary's cross. This is "Christ in you the hope of glory." This can no more be erased from the heart, than can the names be taken away from God's book in Heaven.

"The Church of the Living God" triumphant, is the last phase of churchship. This completes the Church and satisfies her Lord. She will then be the perfected and glorious city of God. In the East somewhere it is said there was a city built on both sides of a river; but the inhabitants began moving to this side and making homes there. At last they had all gone over, and nothing was left on the other side but ruins and decay. So the Church of God. It is on both sides of the river of death, but the inhabitants are moving over the narrow sea. One by one they leave us, and at last they shall all be there. There shall be left here nought but crumbling walls and dust and ashes, while the Church of God triumphant shall shine resplendent in the heavens, complete and glorious forever.

THE LORD'S SUPPER.

BY PROF. E. J. WOLF, D.D. [LUTHERAN], GETTYSBURG, PA.

THE occurrence of its history in four books of the New Testament emphasizes the importance of this ordinance. It was solemnly instituted by our Lord on the night before his passion. It was celebrated by his disciples, at first daily and in connection with a simple social meal, called the *agapé*, or Feast of Love, and then it was for a long

period observed every Lord's Day, but only within the circle of the Church.

Immediately after the conclusion of the homiletic or missionary services, in which the public participated, the promiscuous assembly was dismissed (the word *missa*, thus used, giving its name afterward to the entire sacramental service; German, *Messe*, English, *Mass*), and the elements, common bread and wine mingled with water, were consecrated by the presiding official and then distributed by the deacons to the congregation, and also to the sick and the prisoners who were prevented from being present. An elaborate sacramental liturgy, comprising suitable prayers, doxologies, and responses, which became the basis of all subsequent formularies of this kind, developed at an early day around the solemn rite, and it has been commonly regarded throughout the Christian Church, as the highest and holiest part of divine worship.

Historians are unanimous in their testimony that from the beginning this sacrament was viewed as a great mystery, to which was attached profound doctrinal significance and the highest spiritual efficacy. With the visible elements, it was believed, were mystically connected the body and blood of the Lord. Those who in faith partook of this Supper enjoyed essential communion with Christ. They partook of a "spiritual food indispensable to eternal life." The first Christian theologians were not given to sharp distinctions between the outward sign and the invisible substance which it represents. "The real and the symbolical were so blended," says Hagenbach, "that the symbol did not supplant the fact, nor did the fact dislodge the symbol." Yet they distinguish the two things constituting the Supper as *terrena et cælesti*. In some places they speak distinctly

of signs, and the Alexandrians are classed with those holding spiritualistic views; then again they "speak openly of a real participation in the body and blood of Christ," while not a single passage in the Fathers asserts the elements to be merely signs or symbols.

Of the doctrine of a total change of the elements into the body and blood of Christ not a trace is found in the Ante-Nicene Church. Later, many of the Fathers used phraseology which seems to involve the doctrine of a real change, and a disposition toward that theory is apparent, yet according to Baur these "are only an obscure and exaggerated identification of figure and fact." The same teachers use also representations which exclude a change. The idea of a sacrifice came now likewise to be connected with the Sacrament, at first only in the sense of a celebration of the one Sacrifice of Christ, but gradually in the sense of an unbloody but actual repetition of that sacrifice. The ascription of a priestly character to the clerical office contributed largely to the development of this notion. As late as the ninth century, a treatise maintaining in earnest a complete change of the elements, called forth an extensive and violent controversy, although it doubtless only set forth in definite statements what was then the popular belief. Two centuries later the denial of the Change of Substance led to the condemnation of Berengar by several synods, and in A. D. 1215, at the Fourth Lateran Council, the doctrine of Transubstantiation was pronounced an article of faith by Pope Innocent III.

The Reformers with one voice repudiated both the doctrine of Transubstantiation and that of the Sacrifice of the Mass, as Wycliffe had done before. When, however, they came to formulate the positive elements of the doctrine for the Evangelical Church, so wide a dif-

ference emerged that the unity of Protestantism was shattered upon this rock. Luther was at first predisposed to a symbolical and purely subjective interpretation; but he felt bound by the clear word of Scripture to accept the doctrine that, along with the elements there are present, and received sacramentally and supernaturally, the glorified body and blood of the Lord Jesus Christ, which believers partake of to their spiritual strength, unbelievers to their judgment. Exception to this view, he argued, could only be taken on grounds of reason; and if reason may rule supremely on this doctrine, "you open the way for it to sweep away every doctrine."

Zwingli maintained the purely symbolical, commemorative, and subjective character of the Supper, and on this account Luther declined Church-fellowship with him. Calvin's position was mediating between the theories of Luther and Zwingli. He also taught clearly, a Real Presence, but one not mediated through the bread and wine, as this would conflict with the doctrine of particular election, which limits the actual offer of grace to believers. "The believer, by means of faith, partakes in the Sacrament, only spiritually but yet really, of the body and blood of the Lord, through a power issuing from the glorified body of Christ, whereas the unbeliever receives only bread and wine." This view superseded the Zwinglian in the Confessions of Switzerland, and passed into all the Reformed Creeds of the Continent, and of Great Britain, including the xxxix. articles.

The dogma developed by Luther has ever remained the distinguishing feature of the Lutheran system. It has also been held by many in the Church of England, and by Episcopalians in this country. The Sacramental view of the ministry preva-

lent in the latter communion has favored both the doctrine of a change of substance and that of a sacrifice—the two go together, apparently—errors from which the Lutherans have escaped by their New Testament conception of the ministerial office.

While all the Reformed Confessions of the XVIIth century contained the Calvinistic view of the Lord's Supper, the current teaching and popular belief in all but Lutheran and Episcopal churches has long been that of Zwinglianism. The Supper is wont to be celebrated as a solemn spiritual exercise, recalling the atoning death of our Lord, and indicating the union of his followers. A reaction in favor of higher views has of late appeared especially among Presbyterian and Reformed theologians.

DIFFERENT TYPES OF CHARACTER.

[We are indebted to Dr. Arthur T. Pierson for this brief outline of a remarkable sermon by a blind preacher, widely known in this country, as well as at home, by reason of his highly spiritual volumes.—Eds.]

THE Rev. Dr. Matheson, of Edinburgh, delivered on Sunday week a sermon in St. Brycedale Church, Kirkcaldy, the division of which is exceedingly ingenious. The blind preacher chose as his text Exodus iii: 6: "I am the God of thy fathers, the God of Abraham, the God of Isaac," and said that the idea was that the religion of the Bible was not to be bound down like other religions to a single type, but persisted in blending all three primary colors of the rainbow. The three men mentioned belonged to three very different types. Abraham, who might be typified by the red color of the rainbow, was the outward hero—the missionary from a more civilized country to a less. Isaac was the inward hero, and might be typified by the blue color—the blue of the calm sea which is quiet—not, as Max Müller says, the

lower animals are "because they have nothing to say," but because their voices are held in leash. Jacob (yellow) was no hero at all, but an old young man who was always a vagabond from duty, and always getting pulled up. The three men differed in the sphere of labor. Abraham's sphere was universal, and no one knew but it might be said of any young man present which in these shall the families on earth be blessed. Isaac's sphere was the home, and Jacob's was in the market, and therefore both universal and domestic. The third difference was in the burdens of these Patriarchs—the trial of faith, the trial of patience in petty squabbles, and the trial of conscience.

FOUR PHASES OF THE SPIRIT'S WORKING.

BY REV. J. BERG ESENWEIN. [EVANGELICAL], LEBANON, PA.

The Spirit of the living God.—2 Cor. iii : 3.

God's dealings with man in this age are through his Holy Spirit, and hence this age is called the dispensation of the Spirit.

Since the Spirit is the executive person in the Godhead, it behooves us to study his workings. We notice four phases thereof.

I. *How He works FOR man.*

1. By inditing the Word. Acts xxviii : 28. 2 Tim. iii : 16.

2. By promulgating the Word. Acts ii : 4; xiii : 2-4.

3. By interpreting the Word. John xvi : 13. Acts viii : 29.

II. *How He works IN man.*

1. In Conviction. John xvi : 8.

2. In Enlightenment. John xiv : 23.

3. In Regeneration. John iii : 5.

III. *How He works BY man.*

1. Man is prepared for work. Elisha for Israel.

2. Work is prepared for man. Nineveh for Jonah.

3. Work is revealed to man. Exodus to Moses.

IV. *How He works WITH man.*

1. His Comforting Presence. John xvi : 7.

2. His Powerful Assistance. John xiv : 12.

3. His Sanctifying Indwelling. Rom. xv : 16.

THEMES AND TEXTS OF RECENT SERMONS.

1. The Heavenly Janitor. "And the Lord shut him in."—Gen. vii : 16. T. D. Witherspoon, D. D., Louisville, Ky.

2. A Boy Wanted. "And the Lord called yet again, Samuel."—1 Sam. iii : 6. Rev. W. G. Thrall, Williamsport, Pa.

3. The Arrow of the Lord's Deliverance. "And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria."—2 Kings xiii : 17. The Right Rev. the Bishop of Ripon.

4. God with us, and we with God. "I have set the Lord always before me : because He is at my right hand, I shall not be moved.

" . . . In Thy presence is fulness of joy ; at Thy right hand there are pleasures for evermore."—Psalms xvi : 8, 11. Alex. Maclaren, D. D., Manchester, Eng.

5. Musing and Fusing. "While I was musing the fire burned."—Ps. xxxix : 3. Rev. C. A. Brewster, Ph. D., Cape May City, N. J.

6. God's Humanity. "Like as a father pitieeth his children so the Lord pitieeth them that fear Him."—Ps. ciii : 13. Rev. David Hobbs, M. A., Glasgow, Scotland.

7. Unsymmetrical Lives. "We have piped unto you and ye have not danced," etc.—Matt. xi : 17. Rev. James A. Chamberlin, Owatonna, Miss.

8. Self in the Way. "And, behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life," etc.—Matt. xix : 16. Prof. Marcus Dods, D. D., Edinburgh, Scotland.

9. What Shall I do with Jesus ? "Pilate saith unto them, What shall I do then with Jesus which is called Christ ?"—Matt. xxvii : 22. J. H. Montgomery, D. D., Brooklyn, N. Y.

10. Where are the Nine ? "And Jesus answering, said, Were there not ten cleansed ? But where are the nine ? There are not found that returned to give glory to God, save this stranger."—Luke xvii : 17, 18. Rev. Canon H. Scott Holland, St. Paul's Cathedral, London.

11. An Unfolding Vision. "Thou shalt see greater things than these."—John i : 50. Rev. Irving R. Lovejoy, Minnetta, Cal.

12. Life More Abundantly. "I am come that they might have life, and that they might have it more abundantly."—John x : 10. Rev. Principal Dykes, D. D., London.

13. All Hope Gone; yet Landed Safe. "All hope that we should be saved was taken away. . . . And so I came to pass that they escaped all safe to land."—Acts xviii : 20-44. Rev. John McNeill, Regent Square, London.

14. The Supreme Standard. "I have set the Lord always before me."—Ps. xvi: 8.
The Supreme Test. "Now if any man have not the spirit of Christ, he is none of His."—Rom. viii: 9. Merritt Hubbard, D.D., Philadelphia.
15. The Unscriptural Drift of Sectarianism. "Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?"—1 Cor. i: 13. A. T. Pierson, D.D., Philadelphia.
16. Lord of Life and Death. "All things are yours, whether life or death."—1 Cor. iii: 21, 22. Rev. Canon Duckworth, in Westminster Abbey, London.
17. The Divine Victim. "The Son of God who loved me and gave himself for me."—Gal. ii: 20. Canon Henry P. Liddon, preached before the University of Oxford.
18. The Scriptures the Word of God not of Men. "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God."—Thes. ii: 13. Geo. D. Armstrong, D.D., Norfolk, Va.
- will I sing praise unto thy name, that I may daily perform my vows."—Ps. lxi: 8.)
7. The Strength of Stillness. ("Their strength is to sit still."—Isa. xxx: 7.)
8. Our Duty to the Weak and Feeble. ("Strengthen ye the weak hands and confirm the feeble knees."—Isa. xxxv: 3.)
9. The Peculiar Honor of God's Precious Ones. ("Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee and people for thy life."—Isa. xliii: 4.)
10. The Influence of the People upon the Pastor. ("And there shall be, like people, like priest."—Hos. iv: 9.)
11. The Preacher's Need of Unction. ("The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted," etc.—Luke iv: 18.)
12. The Cumulative Power of Evil. ("Then goeth he and taketh to him seven other spirits, more wicked than himself; and they enter in and dwell there: and the last state of that man," etc.—Luke xi: 26.)
13. Man's Responsibility for his Unbelief. ("Because I tell you the truth, ye believe me not."—John viii: 45. "Of sin, because they believe not on me."—xvi: 9.)
14. The Unanswerable Testimony. ("And beholding the man which was healed standing with them, they could say nothing against it."—Acts iv: 14.)
15. Christ's Strength the Christian's Tabernacle. (Most gladly, therefore, will I rather glory in my weakness, than the strength of Christ may rest upon me."—2 Cor. xii: 9, R. V., marg.)
16. The Heroic Element in Loyalty. ("When Cephas came to Antioch, I resisted him to the face, because he stood condemned."—Gal. ii: 11, R. V.)
17. The Only Vital and Safe Hope. ("Christ in you the hope of glory."—Col. i: 27.)
18. Love of Divine Truth Necessary to Salvation. ("They received not the love of the truth, that they might be saved."—2 Thes. ii: 10, R. V.)
19. Personal Behavior in Church. ("If I tarry long, that thou mayest know how men ought to behave themselves in the house of God," etc.—1 Tim. iii: 15, R. V., marg.)

SUGGESTIVE THEMES.

1. The Power of Little Enemies. ("The Lord, thy God, will send the hornet among them, and they that are left and hide themselves from thee, be destroyed."—Deut. vii: 20.)
2. An Unhallowed Dedication. ("When he had restored the eleven hundred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the Lord, from my hand for my son, to make a graven image and a molten image," etc.—Jud. xvii: 3.)
3. Our Duty to Our Sons. ("Thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?"—1 Sam. x: 2.)
4. The Debtor's Obligations. ("And he said, Go, sell the oil and pay thy debt, and live thou and thy children of the rest."—2 Kings iv: 7.)
5. The Influence of the Convert's Song. ("He hath put a new song in my mouth, even praise unto our God: many shall see it and fear, and shall trust in the Lord."—Ps. xl: 3.)
6. A Praiseful Spirit a Help to Duty. ("So

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

NOV. 2-8.—THE REAPER AND THE WAGES.—John iv: 36.

It is toward the garnering of the wheat of souls the whole Scripture just here points. Consider that a double reward is promised the garnerer of souls. It is a reward which flows back to the garnerers, it is a reward which flows out to the souls garnered.

Consider 1st.—He that reapeth *receiveth wages*; something comes to him.

(a) As the garnerer goes into God's field to reap, he has the wage of being *linked into the highest fellowship*—the glorious fellowship of the Apostles; those holy women which labored with Paul in the Gospel; Clement also had other laborers whose names are in the book of life; the high and holy roll of the reapers from then till now, the saints of God, men and women who have slain their selfishness, who have counted not their own lives dear,

who have made this rough world put on kindlier features, who have flung light into the darkness and opened the gates of nobler destiny for the sin-captured and the ignorant. But higher still is the garnerer's fellowship; he is linked into the august fellowship of the Lord Jesus even. Jesus was a reaper. Into God's harvest-field He went constantly, steadily, earnestly, that He might gather the wheat of souls. Herein He has left us His example. Herein does He permit us to come into the most intimate companionship with Himself. Jesus was intent upon this service. The words "forthwith," "straightway," "immediately," occurs 80 times in the New Testament. Also as to the *method* of our Lord's service, there are multitudes of little picturesque touches especially in the Gospel of Mark. His was no far-away, standing-off, by proxy sort of service. He laid His hands on men. He took up little children in His arms. Christ's was a service, also, which went *straining on to weariness even*. He was sometimes so busy garnering souls "He could not so much as eat."

This is our great need—men and women who want to receive this high wage of fellowship with the great Christ in this soul-reaping. This is better than songs, ecstasy, wonderful seasons of communion, selfish raptures. "My beloved are sinking in the sea and thou art making long prayers, said the Holy One—blessed is He—to Moses. What then shall I do? asked Moses. The Lord said unto Moses, Speak unto the children of Israel that they go forward."

(b) Also the reaper has this other wage—that, going out to gather this wheat of souls, *he makes the best possible investment of his toil*. "That little emigrant child that crouches yonder by the hatchway and looks down with great aston-

ished eyes on the monster engine below, that little child is a vastly greater wonder than anything about the ship. There was the unfathomable mystery of its birth, the greater mystery of the union of its body with its soul, the mystery of its moral nature that is to detect the right and the wrong *and is to act eternally*." Men think their lives and toil invested well in making steamships, and so they are. But is not toil invested in that soul, that it may be gathered into Christ's safe garner, a better investment still? Apply to Sabbath-school work, etc.

(c) Also the reaper has the wage of the *supremest joy*. Even Mr. Huxley says "We live in a world which is full of misery and ignorance, and the plain duty of each and all of us is to try and make the little corner he can influence somewhat less ignorant than it was." There is no higher joy than the joy of doing this.

(d) Also the reaper has the wage of *richer reward in Heaven*. We are saved by faith, but we are *rewarded* according to our works. See 1st Cor. iii: 11-16.

Consider 2nd.—The garnerer of souls has wage also *toward others*—he gathereth fruit *unto life eternal*.

Consider 3d.—The place where the reaper is to reap. "Lift up your eyes and look on the fields," etc. Lift up your eyes and look—you need not travel far to find a place for reaping. Your own local church, your own special Sabbath-school, your own neighborhood—put in at once your sickle there.

NOV. 10-15. — LESSONS FROM THE MANNA.—Exodus xvi: 4.

1st. The manna was *different food* from that by which the Israelites were sustained in Egypt. Leaving Egypt they left the Egyptian sort of nourishment. And in this fact concerning the manna of different food is to be found a very suggestive

and striking symbol of the Christian life. When a man leaves Egypt and enters upon the way which leads through the wilderness but terminates in Heaven, then, because the man has left Egypt, he must leave its food. His soul turns now toward other sustenance; his soul is fed now from another source. He feeds now upon the Bread of God which came down from Heaven. Now he lives in Christ and by Him. Paul leaves his pharasaic strictness and subsists on Christ. Augustine leaves his philosophy and sensuality and subsists on Christ. The new life grows by assimilating new food.

2d. The manna fell every morning upon the face of the wilderness, round about the tents, but not within the tents. The Divine command was—gather it, every man according to his eating. The Hebrew must go forth to gather his portion. He himself must reap the daily harvest falling for him from the fruitful skies. It was possible that a Hebrew starve there in a camp, the supplies for which were furnished at his hand. It was possible. It was never needful. There was enough for him—only he could not have it except he gathered it. The application is evident enough. The Christian himself must take hold of Christ, Bible, prayer, means of grace, etc.

3d. Daily the manna fell, daily it must be gathered. There is a singular heresy of *past experience* in our Christian lives. We seek to live too much upon what of Christ's grace we have gathered, and not enough upon the daily gathering it. There are hibernating Christians as well as hibernating animals. All the sturdiest saints of God have been these daily gatherers of the manna.

4th. The daily grace shall be yielded us in the daily needed measure. If the Hebrew hoarded the manna it bred worms and stank. That was to rebuke his faithlessness. God would always give him enough man-

na for his daily want. As thy day is so shall thy strength be.

NOV. 17-22.—ONE ANOTHER'S BURDENS.—Galatians vi : 2.

A new commandment I give unto you, says the Saviour, that ye love one another *as I have loved you*. So then the reach and method and quality of the new commandment is given in the life of Christ. Christ is at once promulgator and exemplifier.

But what is love? It may be difficult of definition, but there is one element always apparent and present in love—the sacrificial element. There are some metals the presence of which chemists can always detect by the color of their flame. They cannot be and burn without showing forth just that color—orange, green, red, blue. So love can never exist unless there gleam forth in it this unmistakable hue of sacrifice.

And just this which divides and distinguishes love from every other relation in which men stand to each other is this sacrificial element. Love must give itself for others. It is of the nature of love that it load itself with the burdens of those whom it regards. Somehow it cannot help accepting the condition of the object of love as its own, inserting itself into that condition and taking as a burden on its own feeling the pain, the sickness, the sorrow of that object; that is to say, love cannot help bearing another's burdens and so fulfilling the law of Christ.

It is such love that the life of Christ illustrates. There is no need of argument. When you think of Christ you cannot disassociate from it the thought of sacrifice. Surely He came not to please Himself. This is the great gospel of love the cross has been preaching through the centuries. This is the secret of the power the cross has been wielding. That life which found upon that

cross its culmination was a life for others. That heart which spilled its treasures on that cross was a heart breaking beneath the woes of others. Now this is the new law of Christ and the last law. This is the law by which we are constantly to shape our lives—Love as I have loved you.

These Galatians to whom Paul was writing were involved in all sorts of heated discussions. They had become Christians, but Judaizers had come among them asserting the remaining supremacy of the Mosaic law. Some believed they could not be saved by submission to the Mosaic ritual, others disbelieved, and so the church was broken into grudge and harshness and unloveliness. But Paul, after splendid argumentation, writes to them to say, See how the law of Christ will work before for each other that you shall begin to bear each other's burdens; that you shall begin to feel this profound sacrificial sympathy each for each; try this; instead of striking at each other, suffer with each other; bear ye one another's burdens, and so fulfil the law of Christ. And Paul's speech to the Galatians is speech to us as well.

Consider what such self-burdening love will do for us.

(a) *It will help us in a genuine humility.* If a man be overtaken in a fault, restore such an one in the spirit of meekness, remembering thyself, lest thou also be tempted.

(b) *It will extract the dangerous element from wealth and culture.* Use these for others, and you have changed what, used simply for the self, is blight, to heavenliest beneficence.

(c) *It will help us in contentment.* One said to me once: "When I grow discontented with my own lot I go forth in service toward those poorer than myself, and I soon find myself in a sweet contentment, praising God for His goodness to me."

(d) The fulfilling of this law is the peace and joy of home. Where each thinks first of others in the home, that home is heaven.

(e) The fulfilling of this law is the innermost meaning of church brotherhood and sisterhood.

NOV. 24-29.—COMPLETE IN HIM.—
Col. ii:10.

It is the peculiar glory of the Redemption into which we have entered, that it is not only pardon but protection; not only justification but sanctification; not only outward precept for a holy life but inward strength to lift the life up to the precept. For, weak and darkened, and vanished and fainting as the Christian is in himself, he is yet complete in Christ. Some one else has noticed that the word translated here complete, is used by Demosthenes in describing a ship as fully manned; and he goes on to say, "Surely the Christian's ship from prow to stern is well manned by her Captain, who Himself steers the vessel, stills the storm, feeds the crew, fills the sails, and brings all safe to their desired haven."

1st. In Christ the soul is completely justified. The consciousness of sinfulness is unique and universal. Take the man lowest in the scale, a poor, ignorant fetish-worshipper, and he will tell you he has sinned against the light he had; he has not lived as he ought to live. Take the man at the topmost point of culture, and he will tell you that, after all, culture cannot pacify the conscience. He has not done the things he ought. What authoritative moral law he knows, that he has not done. "I do not know what the heart of a villain may be," said the Count De Maestre, "I only know that of a virtuous man, and that is frightful." I am sure that, now and then, even that man who may declare he lives the best gets glimpses of himself at which

he shudders. Cover the fact over with excuses as one may, no man is restful with himself. His conscience is against him. He has sinned.

Over against this fact of sinfulness there stands a need of forgiveness. The only one who has ever been able to fill that need and break the fangs of a remorseful conscience is the Lord Jesus Christ. There is an old hymn in which the Saviour is supposed to be speaking to a sinner cowering under the consciousness of his own sinfulness, and in the presence of the inviolable law of God.

" Mine all sufficient merit
Shall appear
Before the Throne of Glory
In thy stead;
I'll put into Thy story
What I did."

Ah, what help for the stricken soul in what Christ did! When the soul, sinful and helpless, believes in Christ, it becomes one with Christ. Innermost union between Christ and the soul is formed. What belongs to Christ belongs to the believing soul. It is as if the soul had magnified the law instead of having broken it, because Christ has done it for the soul. Christ has done all, and being in Christ, the believer has done all. He is completely justified.

2d. In Christ the believer is completely *accepted*. The bad consciousness is taken away. Sin makes a chasm between the soul and God. Sin fractures the friendship which binds the soul and God together. But that friendship may be perfectly rebound. The believing soul is in Christ, and all the vast and complacent love flowing between the Divine Father and the Divine Son may belong to that soul. The

soul is completely *accepted* in the Beloved.

3d. In Christ the believer shall be completely *sanctified*. Sanctification is a progressive work. But the union of the soul with Christ is the surest pledge of the ultimate completeness of sanctification. The old nature shall be dethroned. The new nature shall be enthroned. The believer shall become like Christ; not simply invested with purity, but inter-penetrated with purity. Conceive a man by nature coarse and low and hard and mean brought into the closest companionship with a great, grand magnanimous nature. This nobler nature has been taken into friendship by the lower, is trusted in, loved, admired, so that the nobler enfolds and subordinates the lower. And this friendship goes on, the meaner man loving more profoundly the nobler man, and the nobler man more completely subordinating the lower to his own nobleness. Who does not see that such union with this grander nature has begun a process of sanctification for this meaner one? The meaner man will be shamed out of his meanness. He will be reaching more and more up into nobleness.

Christ is such a power in a man believing in Him. By the Holy Spirit He dwells in the believer. And at last the vast change begun in regeneration is completely finished in total sanctification. The last shred of the old bad nature is cast away and gone, the new Christ-like nature is entire, sovereign. That is Heaven's glory—not so much white robes as white souls, and white robes because such are the eternally fitting raiment for white souls.

EXEGETICAL AND EXPOSITORY SECTION.

Studies in the Psalter.

BY TALBOT W. CHAMBERS, D. D.
NO. XXIII.—THE THIRTY-THIRD PSALM.
Praise to the God of Creation, Providence and Grace.

THIS Psalm is without a title to indicate its author or the occasion which called it forth, but there is no need to seek in history any special victory or deliverance which it commemorates. Its terms are too general for such a purpose. It seems rather to be a song intended to excite and to express the confidence of the covenant people in their Lord. Its structure is simple and regular. Three couplets form the introduction and three contain the conclusion, while between these is a series of eight double couplets which set forth the perfections of Jehovah. The first three verses contain the general invitation to praise which is earnest and comprehensive. Then follow the reasons of the call, viz., God's character (vv. 4, 5), His creative power (vv. 6-9), and His providential control (vv. 10, 11); from all which is inferred the happy lot of his people (v. 12). Then follows a statement of His omniscience (vv. 13, 14), His omnipotence (vv. 15-17), and His special favor to His own (vv. 18, 19). The last three verses give a strong expression of the confidence which the righteous have in their Lord. As a matter of convenience, it is divided into two sections.

I. The Call to Praise and its Reasons (vv. 1-11).

Sing for joy in Jehovah, O ye righteous!
To the upright praise is becoming.
Give thanks to Jehovah with the harp;
Make music to Him upon a ten-stringed lyre.
Sing unto Him a new song;
Play skilfully with a trumpet sound.

For the word of Jehovah is upright,
And all that He doeth is faithful.
He loveth righteousness and justice;
The earth is full of the loving-kindness of Jehovah.

By the word of Jehovah were the heavens made;

And all their host by the breath of his mouth.
He gathereth the waters of the sea as an heap;
He layeth up the deeps in storehouses.

Let all the earth fear before Jehovah;
Let all the inhabitants of the world stand in awe of Him;

For He said [Be], and it was,
He commanded and it stood fast.

Jehovah annulleth the counsel of nations,
He maketh void the thoughts of peoples.
The counsel of Jehovah standeth for ever,
The thoughts of his heart to all generations.

The first word of the first verse means not simply to *rejoice* (as the A. V. gives it), but to express the emotion aloud. The subjects of the invitation are addressed as "righteous" and "upright," because this was their ideal character or what they ought to be as the true Israel of God, and to them as such it was every way suitable to show forth Jehovah's praise. It was quite otherwise with the wicked (Ps. l: 16); our Lord and his apostles rejected the praise of unclean spirits (Mark i: 25; iii: 12; Acts xvii: 18). In the second verse the call is to use harp and lyre with the song. This is the first mention of musical instruments in the Psalter. The Hebrews used wind and stringed and percussive instruments, but their precise nature cannot well be determined. They certainly were not typical or symbolical, but simply aids to worship, and if thus employed under the old Economy may also be in the New unless there be an express prohibition which, however, has not yet been discovered. "We who do not believe these things to be expedient in worship lest they should mar its simplicity, do not affirm them to be unlawful, and if any George Herbert or Martin Luther can worship God better by the aid of well-tuned instruments, who shall gainsay their right?" (Spurgeon). "A new song," a phrase which often reappears (xl: 3; xcvi: 1; xcvi: 1; cf. Rev. v:

9; xiv:3), denotes either one arising out of a new occasion for praise or one that springs freshly out of a thankful and rejoicing heart, putting an old theme in a new light. In the latter sense the phrase is suggestive of the duty of guarding against heartless repetitions of even excellent vehicles of worship, since every day we have new mercies (Lam. iii:23) and may find new attractions in the word and work of our Lord. The call to play well forbids us to offer slovenly worship, the very best being none too good for Him whom we serve. The rendering of the last word of the verse by the A. V., "loud noise," is objectionable because not required by the original and tending to confound music and noise. The phrase "trumpet sound," suggested by Dr. John DeWitt,* seems to convey the meaning that jubilant tones are suitable to the praises of believers. We need to shout our Hosannahs heartily.

In assigning the grounds of his summons the writer begins with God's moral perfections, and among these mentions first his unerring rectitude in word and act. His promises are all uttered in sincerity and faithfully executed. He himself is the perfect example of what He requires from others. He habitually and intensely loves righteousness and justice, *i. e.*, the performance of the duties of the first table of the law and the second. It is not simply a bare approval of these things but a hearty delight in them. But while this is true it is also true that his loving kindness fills the earth. He does not leave himself without witness in that He gives from Heaven rain and fruitful seasons, filling men's hearts with food and gladness (Acts xiv:17). From the present proofs of God's love in the earth the sacred poet goes back to the creation of all things, and at-

* "Praise Songs of Israel."

tributes their existence to a word, a breath of his mouth. Dr. Cheyne thinks that this passage is "not to be used as a proof text for creation out of nothing," but why should it not? The writer evidently knew of the record in Genesis and based his utterance upon it. No devout Hebrew could or did admit the eternal existence of matter, and must therefore have held strictly to the doctrine of creation *ex nihilo*. In the text *breath* is a poetical equivalent for *word*, but "at the same time it is not a mere fortuitous coincidence that these two words are used in Scripture to designate the second and third persons of the Godhead" (J. A. Alexander). The seventh verse refers to the work of the creative week in making the dry land appear and gathering together the waters unto one place (Gen. i:9), and in the comparison alludes to the words of Moses (Ex. xv:8) in recounting the passage of Israel over the Red Sea.

The floods stood upright as an heap.

God handled these vast liquid masses as men handle solid substances of moderate dimensions. He heaped up the waves and stored away the deeps just as men might do with stones or wheat. Such a Being is a proper object of fear to mere men, and, as is implied though not said, a source of confidence and hope to all who are in friendly relations with Him. For He is certainly Almighty. Here the writer evidently borrows the terms of the Mosaic cosmogony, "And God said, Let Light be, and Light was" (Gen. i:3). The greatness and the instantaneousness of the effect indicates the nature of Him who produces it. He needs but to speak a word, and what He wills comes into being. The creatorship of Jehovah is a favorite theme with Isaiah and other prophets and justly, for this is the basis of religion, its starting point, and at the same time the constant support and solace of the humble

believer. But He who created the world is also its irresistible Ruler in history. Not only individuals but whole nations are subject to Him. They may lay wise plans and cherish profound thoughts, but all are vain when confronted by his opposition. Just the reverse is it with His own plans and thoughts, for *they stand*. From age to age, from generation to generation, Jehovah's sovereign purposes hold on their way till accomplished. "Man proposes but God disposes."

II. God's Special Favor to His People (vv. 12-22).

Happy the nation whose God is Jehovah,
The people He chose for his own heritage!
From Heaven Jehovah looketh forth,
He beholdeth all the sons of men.

From the place of his dwelling He gazeth
Upon all the inhabitants of the earth:
He that formeth the hearts of them all,
That understandeth all their doings.

No king is saved by a great army,
Nor a warrior rescued by great power:
A horse is a vain thing for safety;
Even by his great strength he cannot deliver.

Behold, Jehovah's eye is on those that fear
Him,

On those that wait for His loving kindness:
To deliver their soul from death,
And to keep them alive in famine.

Our soul waiteth for Jehovah:
He is our help and our shield:
For in Him our heart rejoiceth,
For in His holy Name is our trust.
Let thy loving-kindness, O Jehovah! be upon
us,
According as we wait for thee.

But while Jehovah exercises this universal control, and while the earth at large bears witness to his goodness, yet He holds a particular and specific relation to a chosen people on the ground of which they are worthy of earnest felicitation. The writer borrows the thought of Moses in Deut. xxxiii : 29,

Happy art thou, O Israel:
Who is like unto thee, a people saved by
Jehovah, the shield of thy help!

The divine choice rules. Jehovah took Israel to be His people, and they took Him to be their God. They were his heritage, not simply

a temporary possession, but one enduring by hereditary succession through a long course of ages. The legacy has not lapsed in reference even to Israel after the flesh, much less has it in reference to the spiritual Israel, whose circumcision is that of the heart, in the spirit, not in the letter (Rom. ii:29). Their security and happiness in having Jehovah for their God is enforced anew by the assertion of His omniscience. He is represented as sitting in the vault of Heaven (Is. xl:22), whence He beholdsthe whole human race. None are exempt from His penetrating inspection. As His Almighty power created and sustains them, so His omniscient eye is continually upon them. Nothing can be undertaken by one or by many, either secretly or openly, without His knowledge. Men can be surprised or overtaken; not so the all-seeing One. From his lofty abode He gazes upon earth's inhabitants not from curiosity or idly, but as the sovereign ruler of men and the special guardian of his people. As the fashioner of all hearts, not only giving them existence but determining their individual character, their intellectual and moral nature, He fully understands all their doings, their origin, their motive, their purpose. All is evident at a glance. Hence His will is supreme, and all persons and things are comprehended in his control of the world. This is a greater security to His people than would be the greatest worldly power, for that is always limited and uncertain. The great number of an army, the great might of a warrior, the great strength or swiftness of a war-horse, on which the ancients were accustomed to place great reliance (Ps. xx:7; Is. xxxi:1-3), are of no account as compared with God, much less as matched against Him. As Solomon said, "The horse is prepared against the day of battle, but victory

belongs to Jehovah" (Prov. xxi:31), that is, He grants it to whomsoever He will. So Pharaoh found it when he pursued Israel with horses and chariots across the Red Sea, and so ages afterward did Sennacherib when in a single night a hundred and fourscore and five thousand fell dead before the angel of the Lord, and the Psalmist sang (Ps. lxxvi:6)

At thy rebuke, O God of Jacob,
Both chariot and horse are cast into a dead
sleep.

What material strength cannot do for those who rely upon it, is secured to believers by the eye of Jehovah. That eye is directed toward those who wait for His loving-kindness. This latter term expresses the prevailing attitude of believers in this world. They wait for God. Conscious of their own weakness and unworthiness they fix their eyes on the divine promise, and wait long and patiently for its fulfilment, "because it will surely come, it will not delay (Hab. ii:3.). Jehovah's eye is upon them for the very purpose of interposing, when He sees it to be necessary, to rescue them from death, one specific form of which, *famine*, is mentioned, but all are included. Elijah and Elisha and the three young men in the fiery furnace are only illustrious instances of what Jehovah in His ordinary providence can and does accomplish for His people.

The three concluding couplets of the Psalm finely express the attitude of the church in all ages—waiting, hoping, trusting. As Perowne says, "The whole history of Israel may be summed up in Jacob's dying words, 'I have waited for thy salvation, O Jehovah.'" To justify such a joyful, patient posture seems to have been the motive of the composition. The divine perfections as inherent in Jehovah's nature and manifested in his government are not philosophical speculations, but vitally connected with the believer's

peace and comfort. They constitute the solid foundation of his hope and trust. It is said that some years ago a woman of very considerable ability and influence who had often spoken in public on behalf of thoroughly infidel principles lay upon her death-bed, and in view of the great change that was imminent was frequently exhorted by her friends to "hold on," they being fearful that in the darkening shadows she might renounce her unbelief. Her answer was, "You tell me to hold on, but you do not say to what I am to hold on." The believer experiences no such difficulty. He well knows who it is upon whom his faith is fixed. It is the God of creation, of providence and of grace, the one Being that is everywhere present, from whom nothing is hid, and for whom nothing is too hard. And when his friends repeat to him the old Mosaic statement (Deut. xxxiii:26),

The eternal God is thy refuge,

And underneath are the everlasting arms,

he experiences strong consolation, and can rejoice even in the gloomiest hour. The "holy Name" of the Most High, that is, the manifestation of his nature in his dealings with his creatures, has long been familiar to him, and the experience of the past is a sufficient guarantee for the future. He can adopt the words of Shadrach, Meshach and Abednego (Dan. iii:17), "Our God whom we serve is able to deliver us from the burning, fiery furnace; and he will deliver us." And so he waits, he can afford to wait, for Him of whom His people say, "He is our help and our shield."

The last couplet of the Psalm which asks for loving-kindness in proportion to trust, reminds us of the Master's words to the two blind men who professed their belief in his ability to restore their sight (Matt. ix:29), "According to your faith be it unto you." And at

once their eyes were opened. Of course the faith is not the meritorious ground of acceptance, but it is made the measure of the blessing. Hence we need as the Apostles to cry unto the Lord, Increase our faith (Luke xvii:5). And though he is able to do exceeding abundantly above all that we ask or think, usually the rule is as is expressed in the words of Christ to the centurion (Matt. viii:13), "As thou hast believed so be it done unto thee."

The Word "Salvation."

By HOWARD CROSBY, D.D.

THE Greek word *σωτηρια* is used about fifty times in the New Testament, and is translated in our version by "salvation" in all these cases except five. In these five we find "that we should be saved" (Luke i : 71); "would deliver them" (Acts vii : 25); "health" (Acts xxvii : 34); "might be saved" (Romans x : 1; "saving" (Heb. xi 7).

Our purpose in this article is to explain its meaning, particularly in 2 Cor. i : 6 and Phil. i : 19.

Its ordinary meaning in the New Testament is undoubtedly "salvation," in the sense of the soul's eternal salvation by the blood of our Lord Jesus Christ. But this ordinary meaning has led many astray in interpreting the word in the two passages referred to. Whether the translators of King James's day had this erroneous notion is doubtful, as the English word at that time seems to have had a broader usage, but our modern revisers, by keeping the English word "salvation" in these two places (at a period when "salvation" in ecclesiastical and religious usage is universally referred to the soul's salvation) have certainly fallen into the error against which we animadvert.

The Greek word *σωτηρια* is used in classic Greek for "benefit" or "security" or "well-being," as abundant passages from the trage-

dians, the historians and the philosophers will show, and this meaning is not lost when it becomes to be used by the inspired writers for the soul's eternal salvation. This fact King James's translators recognized when they translated Acts xxvii : 34, "for this is for your *health*" (*i. e.*, your wholeness), when the reference is to the bodily life. They probably meant the same thing when they translated the word "salvation" in the two passages we have cited—that is, they did *not* mean the soul's salvation. And yet almost every Bible reader at these two passages thinks that the soul's salvation is indicated by the word, a supposition made the more likely by the strange maintenance of the word "salvation" by the revisers. In order to make such a meaning apposite in 2 Cor. i : 6, we must take "salvation" for "course toward completed salvation," for Paul is addressing *saved souls*. He says, "whether we be afflicted, it is for your comfort and salvation." It is the "saints" (v. 1) whom he is addressing.

So in Phil. i : 19 ("I know this shall turn to my salvation") Paul is not speaking as an unsaved soul. He is referring to his general welfare, to his well-being, and perhaps to his deliverance from bond. In both these passages we ought to read in English "well-being" or "benefit," and not "salvation," which last word leads the mind astray.

In Acts vii : 25 the revisers have been compelled to translate, "deliverance," as the subject was a bodily rescue. So in Hebrew xi : 7 they have retained the word "saving" from the old version, for there, too, the deliverance is a bodily one. Why didn't they make the two passages of which we are now speaking understandable by using some other word than "salvation"?

The Gospel Not Hid.

BY TRYON EDWARDS, D.D.

If our gospel be hid it is hid to them that are lost, in whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.—2 Cor. iv: 3, 4.

IN these verses, our English version, excellent as for the most part it is, does not, it is believed, give the correct meaning of the original Greek. The revised version, though it improves somewhat on the authorized, still fails to give the true idea of the passage. For the gospel is *never* said to be *hid*; and the only place in the New Testament that even seems to express such an idea (Luke xix: 42) does not refer to the gospel, or its truth being hid, but, on the contrary, to its having been clearly seen while the opportunity for embracing it was allowed to pass away.

As opposed to the thought of being *hid*, the very idea of the gospel—glad tidings—is of something *not* hid, but revealed and made plainly manifest. And the word which in these verses is translated *hid*, should have been, as in the new version, translated *veiled*, *i. e.*, partially obscured by something coming between it and the eyes of the beholder. It is the same word which, in the immediate context, is four times properly translated *veiled*—it being said of Moses, that, coming down from the Mount, “he put a veil over his face,” etc. And then the *tense* of the word translated *lost*, in the third verse, is not expressive of that which is *past*, but rather of *transition*—not *lost*, but in the *process of being lost*, or *perishing*.

The plain meaning, then, of the two verses, seems to be this: “If our gospel be *veiled*” (*i. e.*, so obscured as not to make its intended

impressions), “it is veiled by these perishing things” (such as wealth, honor, pleasure, etc.) “which things the God of this world holds, as a veil, before the minds of them that believe not, lest the light of the glorious gospel” (not in itself hid, but all the while shining, like the full-orbed sun in the heavens), “should shine unto them,” so that they should feel and acknowledge its power, and believe and be saved.

And does not this sense correspond exactly to the sad reality in this world of sense and temptation and sin? Is it not by these very transitory, perishing things—the riches, honors, pleasures of the world, that the God of this world does throw a veil between the eyes of men and the ever-manifest, shining gospel of Christ? By these very things does he not practically hide the gospel from the minds of them that believe not, so that though that gospel is forever shining in the fullness of its glory, like the unclouded sun in the heavens, they do not so see its blessed light as to be impressed by it, and so are not saved?

Is not this the plain meaning of the Apostle—the true sense of the text? And does not every day’s observation of the conduct of mankind confirm it, and show one great reason why such multitudes do not yield themselves to the power of divine truth? It is not that the gospel is in itself obscured or hidden—that it is not always shining in clear and heavenly brightness, but that men—unbelieving men—allow the perishing things of the world so to fill the field of their vision as to act as a veil before their eyes, and so to blind them to the offered glory of the gospel, that its light is not fully seen, and its power is not felt, and so they do not accept it, and are not saved!

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Christian Realism.

THIS expresses exactly the deepest aims respecting all the researches which pertain to Christianity. Christian realism seeks reality in distinction from abstractions, vain imaginations, and mere opinions. It is thus opposed to all fictions, and is intent on the discovery of the exact truth respecting Christianity. The essential problems it involves are three:

1. What is Christianity in its original and true sense? Genuine Christianity is thus distinguished from the conceptions of it which have prevailed in different ages and in different parts of Christendom.

2. What is the relation of the original and genuine Christianity to the existing churches? Have all the churches pure Christianity to perfection? Or is there but one church which is the embodiment of true Christianity, while all the rest are more or less a perversion of the original truth and form? Or are all the churches imperfect, so that no particular one can claim to be absolute, but Christianity is to be found in a measure in all? If no church is perfect, then there may still be degrees of perfection, one church having more of the original character than another; and it is then also possible that pure Christianity has elements which are found in none of the existing churches.

3. Is Christian Realism the true realism? Does it give the absolutely correct view of the universe? This furnishes the deepest problems of Christian apologetics, since it places Christianity in opposition to all the other views of God, of man, and of the world.

A glance shows that these problems can have significance only where Protestant freedom prevails. They cannot exist for Catholicism,

which claims to be the primitive form of Christianity, and to possess the truth to perfection. But Protestantism means constant personal inquiry, unceasing search for new, deeper and broader truth, and a readiness to seize the truth wherever found.

The prominence of these three problems in the discussions of the day reveal an awakening of intellect from its dogmatic slumbers, and an interest in religion sufficient to enter upon the most thorough investigation of its claims. The study of science and the critical tendencies of the age have exposed many errors formerly prevalent, and have promoted careful research in all departments of thought. What was formerly accepted as a matter of course, is now subjected to critical scrutiny. The truth-consciousness has been elevated, sharpened and strengthened, and its keen and turbulent demands must be met.

While Christian Realism must be hailed as an advance on former more indifferent ages, we cannot but see that it is also beset with dangers. It is in danger of putting criticism itself, with its negative and destructive elements, for the reality which should be the ultimate aim of all criticism. Realism may also be taken in a gross sense, as if synonymous with naturalism. It cannot be a Christian Realism unless it includes all the ideals and spirituality which belong to Christianity. Whatever is to Christianity itself a reality must be included in Christian Realism, since otherwise we fail to get that real Christianity for which we search. It is time to emphasize the fact that there is a divine, heavenly and spiritual realism as well as a gross materialistic kind.

The convenience of the term Christian Realism to cover the great

religious inquiries of the day is evident. The historical, critical, and exegetical problems of the day centre around the first point, the original and true character of Christianity. The immense practical interests as well as the profound dogmatic discussions pertain to the second point, the relation of existing churches to pure Christianity. And all conflicts with the prevailing pessimism, materialism and skepticism, are involved in the third point, the relation of Christian Realism to the absolutely correct or true realism.

Currents of Thought.

FROM various sources the following passages are taken as indicating the trend of thought.

One of the most eminent of Germany's theologians recently stated that there is a marked lack of the scientific spirit among theological students. Not the love of truth for its own sake is their inspiration; their chief aim seems to be to secure a position, and therefore they are anxious so to shape their views as to meet the approval of the ruling authorities in the church.

It is evident that if the church is to remain the master in intellectual conflicts it must so train its theologians that they will be the peers of other thinkers. The theologian already quoted also said: "I do not belong to the Ritschl school, and yet it was through my influence that two theologians of that school were brought into positions second to none in influence. They are good and able men; let those who oppose them produce men who are their superiors."

—Leniency to men in responsible positions may be cruelty to those whom they influence. Paul de Lagarde of Gottingen says respecting teachers: "The state needs teachers, and owes no leniency to men who are not able to teach; indeed, it has no right to be lenient

toward them, since it pays them with the money of others. Let him who cannot learn to teach go his way and undertake what he is fit to do. Leniency toward inefficient teachers is robbery of the tax-payers, and inhumanity toward the children who are put under such teachers."

—Even (or especially?) in religious controversy it seems almost too much to expect truth and justice, rather than the victory over an opponent, to be the ruling motive. Fairness usually vanishes in proportion to the intensity of the feeling excited. Ignorance is often the ally of prejudice in forging the weapons for controversy. In view of these facts it is refreshing to find an evangelical writer who says with reference to the conflict between Protestantism and Catholicism: "Let us make an effort to understand each other. . . . We will be just toward one another. . . . We will not deny each other the confidence that each is honest in his faith. . . . We will remember that we are Christians, and will be mindful of what we owe each other assuch. . . . It would be wrong and useless to strive to attain unity at the expense of truth."

—The book entitled "Rembrandt as an Educator," which has made quite a sensation in Germany, says: "If instead of the fifty thousand saloons now found in Prussia, fifty thousand public bathing-houses were established, the physical, mental and even moral health of the citizens would be improved. Bodily purity and moral purity promote each other. There would probably be fewer social democrats in Germany if there were more baths in the country."

—Organization is the watchword. If anything is to be done, a society must be formed for the purpose. A writer opposing this tendency to do everything by means of organiza-

tion declares "that never has any epoch-making work of culture been begun by an association. All great revolutions and developments of intellectual life have proceeded from individuals. Organizations and societies would never have led to the discovery of America, nor have inaugurated the Reformation, nor have founded the German Empire, nor have made the mighty discoveries of modern times."

—The doctrine of the universal priesthood of believers has generally been interpreted to mean that all Christians have direct access to God in prayer, so that the intervention of a priest is not necessary. But the socialistic masses make such demands on the church that the universal priesthood of believers is now interpreted to mean that every Christian, and not merely the pastor, is commissioned to work for his fellow-men in Christ's name. One writer says: "Work must be connected with prayer. Congregations united only for the sake of prayer, while the work is committed to others, are worthy of contempt."

Freshness of Thought.

In what has been called the "everlasting hunger" of the mind, one of the strongest cravings is for fresh, inspiring and quickening thought. The authors who furnish such thought have taken their place among the immortals. Sometimes centuries pass before another name is added to the heirs of literary immortality. Perhaps, then, we ought not to be surprised that in our day long, careful search in current literature is required in order to find living thought, the energy of fresh inspiration. This search for it is like the panting of the hart after the water brooks in seasons of drought. Is there nothing new under the sun, not even in mind? Has thought grown old and repetitious, its primitive life vanishing and its energies

decaying? Have machinery and commerce dispelled that enchantment which makes genius possible? Perhaps the mass of learned material crushes originality. The distractions of modern life prevent the mind from coming to itself; and we are obliged to become so learned that we can hardly be ourselves. In the literatures of the different countries there is common complaint concerning the lamentable lack of bold, vigorous, original thinking. Writers have ceased to be sowers and cultivators, and are gleaners in fields already carefully gleaned.

Perhaps the fault lies with the readers. The supply follows the demand. This is especially the case when literature ceases to be the expression of the deepest and best souls and becomes one of the mercantile arts, perhaps even a vulgar one. With few exceptions, literateurs write for money, not because they love the work or are moved by an inner impulse to write. They aim to please the public rather than to give expression to their honest convictions, if they have any. They furnish the people what the people want, not what they need.

Few, very few minds are really awake; and this may account for the fact that in most cases the everlasting hunger feeds on husks. Only exceptional minds seem to be intent on real thought. A sensational story is preferred. Our age wants excitement; and excitement creates a demand for still greater excitement. Hence the emptiest novelty is deemed more weighty than the most substantial systems of thought. Mere style is exalted above ideas. When thoughts are presented at all, they must be so diluted that the weak mind can digest them without effort. Creative, energizing ideas make too great demands on most readers. Does not the writer who dares to be original leave the impression of being in advance of his

age, and of writing for the future? Fresh thoughts are for fresh minds. The stale mind makes new thoughts stale, and turns the best poetry into prose. The gift of stupidity, properly cultivated, can make Homer nod when wide awake. But stale thoughts also tend to make stale the mind feeding upon it. Were there more fresh minds there would be more fresh thoughts; and fresh thoughts begets freshness of mind. Thinkers demand that we read less and think more. We think so much for one another that we lack the time and lose the inclination and the ability to think for ourselves.

Let us frankly admit that we are afraid of originality, especially in theology. And the thing has become rare enough to frighten us when it does appear. We must think with our fathers, with our social circle, with our political party, with our church. We try to live on echoes from the dead past. Our intellectual modesty shrinks from the impertinence of thinking differently from the environment. Better wrap our peculiarity in a napkin and bury it, than rise above the common level and perhaps be deemed eccentric, a crank, a little off.

To some it may cost great sacrifice to contract their mental cravings to the ordinary limits of thought. It may, after all, be fiction that we are like shoes made on the same last; even the leather may not all be of the same kind. Perhaps thought is not solely a matter of fashion. Some may be able to think just as others do; but there are also minds which can only think as they are, and therefore must be true to that peculiarity which God gave them, which means that they must be true to themselves. The mind alive and energetic cannot believe itself doomed to become the passive depository of thought borne to us by the stream of history; nor is it willing to be a

mere commentator. It has too much creative energy. The present, too, has new standpoints, from which even old thoughts become new. Religious ideas may be old and yet enter into new relations to scientific and philosophic developments, and to new movements in life. The new relations into which old ideas enter give them freshness, present them in new lights, and unfold hidden powers in them.

Thoughts really alive have an energy which stimulates the mind and evolves new thought. There is a possible constant growth of ideas, an evolution of the new idea from the old, an interweaving which produces new forms and new relations, and an unfolding into explicitness of what is latent or only implied.

And the living, throbbing present is rich in concrete reality which only needs to be studied in order to yield fresh thought and new inspiration. Old trees are now bearing new fruit; new needs have been created, new demands are urgent; there are new movements and new relations; and all are full of impulsive energy to fresh minds. Men are awakened as never before; and in the most advanced, the everlasting hunger has been deepened and intensified beyond former ages. What a wealth of new thought might be evolved by applying the old and yet ever fresh truths of Christianity to the peculiar needs of the times? The dead must bury their dead. Only those truly alive can expect to go forward into the future. Only the living can solve the problems of the human heart, problems which have grown with the growth of the ages.

We are waiting for a divinely guided genius who can concentrate the Gospel into the focus of the present; who will dare give what is new and yet old; creative both true to the past and helpful to the humanity of our day; who can give the most needful and the freshest

thought, because he has a mind living and fresh, therefore seizing the past and the present with a native energy, and giving living expression to what is vitally apprehended.

Fresh thought as now needed is soulful thought. It combines the glow of the heart with the brightness of the intellect.

Can Religion Be Taught.

The question is meant seriously. Yet those who have an insight into the nature of religion are likely to answer at once that it can no more be taught than you can teach a man hunger or thirst. Religion is the soul's life, the heart's experience; therefore it can be felt and realized, but is never learned. All instruction and all influence on the part of others can be at best but an occasion and help, never the creative agent. But on the other hand we find that religion is very generally treated as if it were a matter of instruction. Theories and facts of religion are substituted for religion itself.

That which belongs most exclusively to the soul and most fully expresses its own life cannot be a gift from another, but must be the product of its own energy, is almost universally ignored by what is called religious instruction. The "religious training" in the schools of the Jesuits has become celebrated. But the fact is overlooked that training can affect only what already exists; it is not a creative agency. Hence the lauded perfection of Jesuistic training is so often only mechanical exercise and slavish obedience, devoid of all that is truly religious. So all religious instruction worthy of the name can but serve to inspire the religious sentiment and to give intelligent direction and help to the religion existing in the child; just as there can be no mental instruction of any kind unless there already exists a mind to be instructed.

Religion is a matter purely between the soul and God; and human instruction can only help the soul in its process of awakening to a full consciousness of self and of God.

In Germany there is at present much discussion as to the best method of religious instruction in the schools. It seems to be taken for granted that religion can be taught as the various branches of study. In the common schools and in the gymnasia there are fixed hours for religious teaching; and it is common for the pupils to say that they *take* religion at a given hour, just as a lesson in arithmetic or Latin at another. And how do they take it? The results are truly lamentable. Frequently one hears that in the schools many get an aversion to religion which becomes enmity for life. Dr. Wilse, for many years superintendent of public instruction in Prussia, recently published the following: "Countless numbers of those trained in the higher schools, including men in the more advanced ranks among state officials, have neither time nor inclination for religion or for the church. . . . The alienation from religion is evident from the fact that attendance at divine services is more and more left to the women, and also from the circumstance that in many cities the need of churches and the religious neglect of a large part of the people are treated with indifference. Intercourse with educated men soon leads to the conviction that there is among them a tacit understanding not to speak on the subject of religion." This he regards as largely the effect of the religious instruction in the schools. "The hours devoted to religious instruction are among the most tedious; often their effect is such as to create a permanent aversion to religion."

It is a radical evil in these schools that religion is put on a level with

the other studies and treated as if it could be imparted in the same way. The state controls the matter, just as it does its army; and the church and religion are supposed to be a necessity for the state, and often are spoken of contemptuously as part of the police regulations of the government. The teachers who give religious instruction are appointed on the ground of their intellectual qualifications. A living faith is often absent, and the religious instruction degenerates to a dull intellectual exercise. One writer on the subject complains that "religious instruction is usually begun with a finished dogmatic system which no one understands, least of all a child." A mass of dead material is heaped on the mind, and that taken for religion! Men without a particle of religion may make religious instruction a profession and then succeed admirably in making their pupils as spiritually dead as they themselves are.

Something similar occurs in theological instruction; it is divorced from actual religion. The intellect is exercised, but the entire personality is not developed. The theological students learn more *about* religion than they ever experience of religion. What wonder that the effect is death rather than life.

The results of education are admitted to be largely a failure; hence the general demand for reforms. Now education consists too exclusively in the accumulation of learned material. The thinking powers are not unfolded; the heart is not purified; the will is not strengthened. Men acquire learning, but their learning does not make them a power. This failure in education has become so patent that voices are heard from all quarters demanding something else than mere learning. They say that education must mean the culture of the whole man, the development of all his powers, so

that the personality becomes good and true and strong. Learning, now made the end is but the means to the attainment of the end—to make man in reality what he is in idea or potentially.

This is especially applied to religious instruction. Although religion cannot be the product of teaching, it may be greatly aided by proper instruction. But that instruction must be living and inspiring, must come from a religious personality, and must effect the religious personality. Heretofore religious doctrine has been treated as the essence, just as if its presentation, no matter how, were all that is required. Now the character of the religious instructor and of the teaching is emphasized as most essential. Perhaps there will be another step, so that in morals and religion what the pupil does himself will be treated as of first importance, the teacher and the teaching being deemed valuable only so far as they help the pupil to help himself.

The Character of The Evangelical Theologian.

"Certainly one of the signs of the times, heard on all sides and in every department, is the demand: We must have men of character; character is what we need now." With this thought Prof. Kuebel of Tuebingen begins an address on the genuine evangelical character of the theologian. He regards the demand as a favorable sign, showing that the importance of character is appreciated; but it also has a sad side, since it implies a lack of character in our day.

Prof. Kuebel, who calls himself a positive biblical theologian, discusses the nature of the character we have a right to expect from the evangelical theologian. He ought to strive after truth for its own sake, ought to permit nothing to stand between himself and the

truth. He cannot expect to find the truth at once in a finished form; only as the result of the hardest effort can he hope to attain it. In following his inner impulse in search of truth he must be free. This freedom ought not, however, to be taken as absolute independence. A lawless subjectivity must be restrained. This is implied by the terms evangelical and theologian. That the character must be both moral and religious is evident. The free search for truth on the part of the evangelical theologian is not merely a formal activity; it is more than an empty rule which leaves the mind itself empty. Truth is supposed to have struck root in the mind and to impel to still more truth, the knowledge of the truth gained leading to still greater knowledge.

While cherishing the most reverent regard for his church, the evangelical theologian cannot let it determine his faith for him, as is the case in the Catholic church. All dogmas are subject to free inquiry. "I hold that if, by means of a holy, earnest conviction a dogma seems to me to be false, I must say so. . . . We cannot do otherwise than admit it possible that men of God of recent times may understand the truth better than those of former ages."

Protestantism demands freedom also respecting biblical criticism. "Without free criticism there is no Protestant theologian." The Catholic theologian is different. Thus the Council of Trent decreed that the Epistle to the Hebrews is the fourteenth Pauline epistle. Consequently a Catholic theologian, no matter what the result of honest inquiry, is not at liberty to reject the Pauline authorship. Thus free, conscientious, rational investigation becomes impossible, and chains are forged to which no free man can submit. "For the evangelical theologian such slavery, of course, does

not exist; if it did, he would be obliged to abandon the name of an evangelical theologian."

What, then, is his relation to his church? He cannot for its sake sacrifice his evangelical freedom; he cannot let the church determine his faith. The church is liable to error; and it may be his duty to protest against the church. Perhaps this is demanded as much by the welfare of the church as by honesty to his own convictions. He may in a certain sense be "independent of the church and against the church, and yet be a faithful servant of the church." He can be a reformer within the church, intent on its greatest purity and most perfect development, and differing essentially from the revolutionist, whose aim is destruction.

Our author insists that the theologian cannot have the genuine evangelical character without the hearty recognition of Christ as found in Scripture. But even respecting Christ, the centre and essence of the Gospel, different views may prevail among evangelical theologians. The chief thing is the acceptance of the biblical Christ, rather than any final dogma respecting Him. As a dogma He may remain a problem. But this does not prevent a true and living apprehension of Christ. "The Christ of the Bible is a *living person*, not a dogma, however necessary the dogma respecting Him may be. He can be vitally appropriated and vitally understood where knowledge is still very weak." Where this vital personal relation to Christ exists, theologians can be one at heart, even though their scientific views of Him may vary.

Catholic theologians make the charge that among Protestants there have been differences in the intellectual apprehension of Christ. This must be freely admitted. Orthodox and pietistic theologians, to say nothing of the rationalists, have

not held exactly the same views. Intellectual differences may be found in the Christology of Luther and Melancthon; Calvin and Paul Gerhard; Arndt and Bengel; Zinzendorf and Tersteegen; Hengstenberg and Neander; Nitzsch and Beck. How then shall the Catholic objection be met? By simply referring to the intellectual differences which prevailed on this subject among Catholic theologians before the Reformation. These differences were probably as great as those found among Protestants. The various intellectual conceptions of Christ are strikingly seen in such Catholic lights as Origen and Tertullian; Athanasius and Augustine; Bernard of Clairveaux and Anselm; Thomas Aquinas and Thomas à Kempis; Vincent à Paula and Bellarmín.

In his closing sentence the Professor gives the essence of his discussion. "A theological character thoroughly evangelical is one which under the impulse of a freedom that is thoroughly scientific, of an earnest desire for truth, and of a holy determination, fully, unconditionally and fearlessly strives to understand and to represent the biblical Christ."

The subject which Prof. Kuebel discusses is of first importance. It is clear that evangelical theology begets and demands a character peculiar to itself. In theological seminaries and in the pulpit we have a right to expect this character in the greatest perfection, marked as distinct both from that found in the world and from the product of Roman Catholicism. The evangelical truth which blossomed in the Reformation is to bear fruit in the character of the theologians who rejoice in that truth.

Protestantism means biblical truth become character and personality, or else it has no significance. And yet that truth is often treated as if it were independent of the man

himself, faith a stick with which truth is touched, rather than an appropriating and an assimilating power. Mere learning is substituted for character; religion is not only divorced from ethics, but the soul also fails to work into itself ethically what of religion it professes to have.

The evangelical character is not learned. It is a growth. It is intellect and emotion concentrated into will. The will is not so much subject to the truth as it is in harmony with the truth. By the truth which is freely chosen the will is bound; and yet its free choice makes it free. The evangelical truth is the life of the will and the sphere in which it moves with delight, Christ being the personal essence of that truth.

Fruit and Seed.

—There is truth in the statement of the German writer who says, "To the thinker all is fruit, everything seed."

—"The style is the man." Certainly, if the man is nothing but style.

—The thought which cannot shine in its own beauty does not deserve adornment.

—Faith is the only ladder on which hope can ascend to heaven. Hope without faith builds castles in the air.

—Either society must transform socialism, or socialism will revolutionize society.

—Christ the light of the world sends a flash of light from the cross to paradise, to illumine the dark way of a dying thief.

—No one can be everything in God's kingdom, but each can be something which no one else can be.

—Seneca pronounced great wealth great slavery. But Seneca was a heathen!

—A humane Christianity is now the cry. What other kind is possible?

—Men without God and without hope have experiences in which the black clouds are never illuminated a moment, not even by the quivering lightning.

—Lotze declared that a large part of the age deeply hates what is called spirit. Hence the effort to make man a brute and to lose his soul in matter.

—Why the unrest of the age? Because men have energies which are not used or else are falsely exercised, and because they have needs which are not met.

—There was genuine philosophy in the prayer of the Arab sage: "O God, be kind to the wicked; for to the good Thou hast been kind enough in making him good."

—Freethinker now means infidel; and yet it is only Christ who makes truly free. Why is not the Christian then the real freethinker?

—The believer may enter the darkness, but Christ promises not to let him abide therein. For him the largest and darkest tunnel may lead into sublime Switzerland or sunny Italy.

—Jean Paul said that the feeling of need implies kinship with the object needed. How this brings the soul into relationship with what is spiritual and divine!

—The ethics of labor is pronounced the ethics of the future. Surely there never was any ethics except that born of the travail of the soul.

—Prof. B. Weiss says of theological science: "We are in a crisis whose significance is least understood by those who immediately stamp as unbelief every departure from the traditional views."

—No matter how shallow modern culture may be, it always finds devotees who are indignant at the Christian who refuses to bow before its vanity and self-righteousness.

—There are regions where a glance at society and at the church make the earnest believer profoundly

thankful for that mercy which enables him to stand alone with his heart, his conscience, and his God.

—Conversion is a single act, just as a seed is single; but it is an act from which a growth begins that never ends. Conversion is a continuous process. The introduction of the leaven is only the beginning of its working.

—Long, long ago Christ drove the buyers and sellers out of the temple. They have had time to marshal their forces, have turned around and driven Christ out of God's house.

—Is it true, as has been proclaimed, that it is not doubt which makes the skeptic, but the inability to put something new and efficient in place of the old which proves itself unsatisfactory?

—Ancient Rome is said to have gained its world-wide dominion largely because ever ready to learn from its enemies and to make their advantages its own. What a hint to the believer and to the Church!

—We enlarge ourselves beyond selfishness by comprehending other interests than those of a petty self and by identifying ourselves with them. So far as we pass into truth, goodness, and God we share their infinity and eternity.

—Some attach themselves to the skirt of culture, their claim to refinement consisting in rapture over art which they do not understand. A cheap, popular way of gaining reputation for the beauty which the soul itself lacks.

—Is there an organism of thought? Thought so works in an age and so grows in history as almost to force the thinker to conclude that it is not a mere aggregation of isolated notions, but a living intellectual cosmos which grows as a mist though its variety be infinite.

—Socialism is rapidly becoming the abyss in which individuality is lost. All duties are declared to be

social imperatives, all virtues social virtues, and all individual peculiarity and power as valuable only so far as society is benefited thereby. Why look for imperatives, virtues, and worthiness in the individual after he is degraded to a mere tool?

—We are apt to lose ourselves in the labyrinths of theology, until we learn that Christian faith is essentially personal trust in Christ and the Father. This trust may be sublime even if it cannot solve the divine mysteries; it can be perfect peace without knowing exactly *how* God's mercy performs its wonders. What more does love need than the apprehension of God as love?

Tendencies in Philosophy.

EVEN the most general survey of the tendencies in philosophy is difficult. Although philosophy does not occupy the same prominent position in the schools as formerly, the number of new philosophical books and pamphlets is very great. The difficulty of their classification is increased by the fact that no system is dominant enough to serve as a standard of comparison. Since philosophers are not agreed as to the nature, the aim, the sphere, and the principles of philosophy, a heterogeneity of views prevails which throws the whole subject into a confused light.

The various efforts at the construction of new systems are hailed with pleasure by the critics. This is not only evidence of a revival of interest in philosophic pursuits, but also of a desire to overcome the division of knowledge caused by extreme specialization in science. There is complaint that thought has become too fragmentary, that the links uniting the different departments of knowledge have been severed, and that a view of the universe as a totality, such as philosophy gives, has become extremely difficult and scarce. Yet a comprehen-

siye view of the universe is a demand of the human mind. All earnest efforts to meet this demand by a consistent theory of the universe and of its controlling principles are welcomed by scientists and men of general culture as well as by philosophers.

The sober character of philosophy compared with the wild speculation of former days is one of the marked features. Not only is the severest logic in the construction of the system demanded, but there is also an insistence on valid data as the basis. Demonstrations are now required where formerly assumptions were the foundations of systems. Instead of the reign of abstractions and of metaphysical theories, an effort is now made to get as near natural science as possible. "Scientific philosophy" has become a favorite term with many philosophers. They want the results of science to be made the start of philosophy, want the method of science to be followed as strictly as possible, and not a few claim that the province of philosophy is confined to the development of what is scientifically established into a complete system.

The effort to secure a more valid basis for philosophy is seen also in the prominence given to psychology. As the facts of nature are the materials for the formation of natural science, so the facts of consciousness are pronounced the material with which the construction of philosophy must begin. Psychology itself is connected as closely as possible with natural science. Not only is it treated empirically, but especial attention is also paid to physiological psychology, in order to discover the relation of the mental to the physical processes. In different countries great prominence is given to researches pertaining to the relation of body and mind.

The desire to get a surer foundation and a more certain method for

philosophy, and in fact for all thought, long made noetics on the theory of knowledge, including logic, the favorite philosophical study. It almost looked as if the theory of knowledge was to take the place of the knowledge for whose sake it alone is of value. The interest has now shifted from noetics to ethics. Wundt says: "Recently the theory of knowledge was regarded as the most important philosophical study, if not as the only one worthy of attention. This is entirely changed now. To-day the ethical problem is pressing with constantly increasing force into the foreground. The origin of morality, the relation of the individual to the community, the meaning of right and duty, are recognized as the most important philosophical questions of the present." The absorbing practical interests, especially those of a social nature, have tended to push ethics to the front. New works on æsthetics have also appeared; but the ethical problems are so momentous that they are taking precedence of the contemplation of the beautiful.

In ethics the freedom of the will is one of the most frequent themes of discussion. Strong advocates of this freedom are found, many of them adopting in the main Kant's view that freedom is a fact of consciousness and a necessary postulate in morals. But even the advocates of the freedom of the will admit that there are many limitations to this freedom. It is not viewed as a natural gift, but as something that must be achieved by the process of developing the character. The number of those who deny all freedom is, however, very large. To the will are applied the laws of causality as strictly as to objects of nature. Some admit that this virtually ends responsibility and destroys the basis of ethics, but others deny this and seek to construct

moral systems without freedom.

Those who reject religion want to free ethics from all religious influences, and claim that morality is in no way dependent on religion. Some do not hesitate to declare that religion is an injury to morality. But even this class do not go to nature for their ethics, but declare that man himself is the source of all ethical principles. Generally, however, the close connection between religion and ethics is admitted. The recognition of the ethical in man leads to the ethical order in the universe, which may then lead to a personal God as the embodiment of all ethics. That the mind must pass from matter to intellect and thence to personality as the ultimate resting place for thought, has lately been emphasized in an elaborate philosophical volume by Professor Encken.

Pleasure as the ultimate source of all conduct has been frequently advocated in recent works on ethics. Even what are called disinterested motives are shown to have an interest for the actor. The pleasure we take in the welfare of others makes this welfare our own interest. Kant's view that good must be done solely for its own sake, without any interest or feeling whatever, has been entirely overcome.

Philosophy, like science, is largely domineered by a cold intellectualism. That in this case it has no room for religion is evident. But there is a growing disposition to regard this intellectualism as incomplete and unable to meet the demands of human nature. Volkelt declares, that the conviction is increasing that the empiric, scientific work of the day cannot give peace to the soul and cannot furnish a substitute for religion. So there is also a tendency to go beyond the exclusive intellectualism so long prevalent in philosophy. Some pronounce feeling the primitive factor

from which all the mental processes are developed. Feeling, being the most immediate expression of the soul itself, is also regarded as the best revelation of the nature of that soul. No philosophy which ignores the feeling can hope to meet the needs of man.

Where feeling is thus recognized there is more probability for the recognition of religion than where an exclusive intellectualism prevails. Thinkers can hardly escape the conclusion that religion is a necessity of human nature. How else shall its universal prevalence be accounted for? It is admitted that no people has been known to exist without some kind of religion. Hence numerous philosophical writers who are not prepared to accept Christianity are nevertheless ready to admit that religion naturally belongs to man. Dahl, a Darwinist, argues that Darwinism instead of overthrowing religion actually demonstrates its genuineness. It is regarded as a necessary evolution, and consequently true.

The usual efforts to harmonize philosophy and religion have proved so complete a failure that many, the Ritschl school taking the lead, demand the separation of philosophy—or at least metaphysics—from religion. But the deeper philosophical minds are not prepared to admit that because the two cannot be harmonized now they are necessarily antagonistic or irreconcilable. Not a few are prepared to say with Prof.

Seydel, that they want "a philosophy which is at the same time religious and scientific, which stands on the firm basis of natural science and also adopts the truth of Christian theology."

Respecting the nature of the soul and the essence of the universe the most conflicting views are advocated. Materialism as a system is generally admitted to have been overthrown. Yet materialists are to be found, and materialistic theories are still advocated in philosophical works. Idealism also exists, besides dualism, and a theory of the soul and body as but the manifestation of a third unknown something behind both. Some have become so afraid of all that savors of metaphysics, that they want a psychology without a soul.

An interesting departure has been made in the history of philosophy by Prof. Baumann. Instead of giving a full account of the lives and views of the different philosophers, he aims to give what is new and peculiar in each system, and also the grounds by which the system is established. This avoids the frequent repetition of the same thoughts in different systems, and presents to the reader only what is especially important and most suggestive. Thus the whole history of philosophy is compressed in a volume of less than four hundred pages. The title is: *Geschichte der Philosophie nach Ideergehalt und Beweisen*.

CURRENT ENGLISH THOUGHT.

BY JOSEPH PARKER, D.D., CITY TEMPLE, LONDON.

MR. W. T. STEAD, to whom we always look for something new, bright, and useful, has given an account of his impressions of the Play at Ober-ammergau. "I learnt more," says he, "of the inner secret of the Catholic Church at Ober-ammergau than ever I learned in

Rome. There, condensed into eight hours and less, is the whole stock in trade of the Christian Church. It was in its effort to impress that story upon the heart of man that there came into being all that is distinctively Roman. The Catholic Church, in short, did for religion

what the new journalism has done for the press. It has sensationalized in order to get a hearing among the masses." Mr. Stead chides Protestantism for having fixed its gaze solely on the central figure of the Gospel story. He finds that the most pathetic figure in the Passion Play is not Christ, but his mother. "After Mary the Mother comes Mary the Magdalen." Mr. Stead reproduces the photographs of the two Marys, and he concludes that "In spite of all the obloquy of centuries of persecution, and of the consequent centuries of angry reaction against this abuse, these two women stand out against the gloom of the past, radiant as the angels of God, and yet the true ideals of the womanhood of the world." Is Protestantism nothing better than "an angry reaction?" Does Protestantism mistake in fixing its gaze upon the central figure in the Gospel story? Is the womanhood of England and America inferior to the womanhood of Continental Catholicism? In his applications of the story of Oberammergau Mr. Stead becomes pleasantly auto-biographical. Caiaphas on the stage caught him in the act of taking a photograph. He was accordingly arrested and had the opportunity of making the acquaintance of "Caiaphas and the Virgin Mary" in private. This may have led to a train of reflection, in the course of which Mr. Stead says, "The first Annas and Caiaphas I remember meeting in daily life were Anglican Churchmen, who thrust Quakers into gaol to extort payment of church-rates," while subsequent ones were Mr. Gladstone, who helped the South against the North by his speeches; Lord Beaconsfield, who tried to plunge England into war to prevent the liberation of Bulgaria; and the Home Secretary who filched Trafalgar Square from the people on the night of "Bloody Sunday." The

account is not only written in Mr. Stead's best and most lively style, but gives a vivid picture of the workings of his own mind and of the religious tendencies of many of his Nonconformist contemporaries.

FREE EVANGELICAL CHURCHES need not boast a magnificent advance all along the line, for the fact is palpable and undeniable. The Church principle was first established on the shores of the Sea of Galilee, when the greatest of all teachers, utterly devoid of all endowment, collected congregations of thousands. Religion then did not cost much, in fact it cost nothing—there was not even a pew-rent or offertory to place the humble worshipper at a disadvantage. In our climate, while open-air services have proved oftentimes successful in attracting that numerous class which avoids a church door habitually, four walls for the most part represent the one essential—the necessary endowment of Christian worship; and the free churches, while not refusing such other advantages as may offer, can work thankfully with just a roof to keep out the rain, and a fire in winter time to dispel the piercing cold of our northern latitude. Being thus untrammelled, all the world every minister's parish, the ministry itself open to any man, fitted by zeal, to appeal to the conscience of the myriad, the Free Churches went boldly to the people and have been accorded a right hearty welcome. Whereas the Roman and Anglican system dwindle, if not perish, for lack of money, these wider organizations can dispense with it as a *sine qua non*. Endowment has never been and never will be a source of life and breath to them. They are only hampered by some trust deeds, and have throughout recognized the principle that every congregation should meet its own liabilities. If rich people elect to build edifices of

architectural pretensions as folds for the sheep—good. If the gray basilica be nothing more than an old-fashioned chapel of humble brick—good also. The latest free development, and not the least enthusiastic, that created by the genius of General Booth, has fought on these lines, disdaining the pew as scornfully as tithe, and content to trust to Divine Providence for necessaries. Experience proves that the short cut to the affections of the masses lies in thorough unselfishness. The poor friars in the Middle Ages who lived by begging, eclipsed the reputable secular clergy, to whom they were objects of detestation, and many a humble primitive Methodist minister holds the hearts of a dozen villages in the palm of his hand, whereas the dozen Anglican clergymen resident in their villages, notwithstanding their high educational advantages and lavish expenditure of money, cannot gain even their own limited circle.

THE AUTHORS OF "LUX MUNDI" have decided not to issue a popular edition of their famous tractate. Probably this amounts to a sop thrown to Canon Liddon, Father Benson and the other demigods for the High Church party, but none the less appears a tactical error. The great public is the jury, and Mr. Gore and his colleagues should not shrink from its verdict. No doubt the subject of interpretation bristles with difficulties and dangers, and a conservative mistrust in handling the inspired writings seems inherent in Christian minds. Nevertheless, the Free Churches should remember that they are not pinned to Chillingworth's ungrammatical statement that the Bible and the Bible only is the religion of Protestants. The basis of the evangelical Christian is not a book, even though it be inspired, any more than it is a church, though that church could prove mathematically its descent

from St. Peter. His one basis is assurance—the kingdom of God is within you—and while yielding to none in his reverence for the Holy Scriptures, he can only be content to receive his sure hope from God direct. When, therefore, the holy volume is assailed he can with an easy conscience await the decision of an honest and enlightened criticism. The true Christian knows by personal experience in whom he has believed.

THE TUBINGEN SCHOOL may furiously rage together and Huxley imagine a vain thing, his standpoint remains unshaken. The Jesus in whom he believes is not only a historical character, not merely a theological dogma, not simply a tradition or a chrystallization of averages, agglomerated by the monks of the Middle Ages, not a myth, not a profound philosopher, nor any one thing, in short, but Emanuel, God with us. For the enlightened neither "Lux Mundi," nor "Essays and Reviews," nor the "Tracts for the Times," nor any other theological comet in the academical firmament, have the smallest terror.

THE PRACTICAL ECLIPSE of the Low Church party as such in the Church of England may be attributed to a variety of causes, academical, religious, political. It enjoyed the sunshine of Lord Beaconsfield's patronage, and a quarter of a century ago carried all before it under the fostering wing of Galio, Lord Palmerston. Its persistent antagonism to Mr. Gladstone could hardly have influenced that great man in its favor, while Lord Salisbury's prejudices run very strongly in the opposite direction. However, even if a Premier of pronounced Low Church views were to rule in Downing street, there are but few members of the party of sufficient eminence to be eligible for a mitre, while the rank and file have even less to recommend them. The noblest evan-

gelicals in the ranks of Anglicanism are by no means partisans; the one man who stands head and shoulders above all in respect of apostolic earnestness, Mr. Hay Aitken, having exhibited such thorough independence of Anglican fetters as to have passed beyond the line of preferment. To speak the truth, the Low Church party richly deserves the obliteration which has followed as a Nemesis its work in Islington and elsewhere. Its predecessors, the evangelicals of the Simeon and Venn school, refused to admit any sort of distinction between themselves and their nonconforming brethren. They guarded against the restrictions of the Book of Common Prayer, and defied its rubrics by delivering extempore prayers and by joining hands and hearts with their brethren over the Border. Mr. Aitken is as liberal, as catholic, as true, but he stands alone, and instead of the entire Low Church party rallying round him as around another Wesley, they persist in copying High Church practices to such an extent that the High of thirty years

ago would not be higher than the Low of to-day. Had the party adhered to the grand principle of loyalty to Nonconformists holding orthodox views, the cry for disestablishment would have been long deferred. As it is, the Low Church party has become fossilized, devoid of warmth, and breadth of vision; it represents neither the fish of Catholicism, nor the flesh of Revivalism, nor the good red herring of Nonconformity—indeed there is too much in its composition of what Lord Beaconsfield felicitously termed an organized hypocrisy. It spends its energies on law suits, and hugs itself in the mantle of its own virtue when it has clapped an opponent in gaol. In the meanwhile, its churches are empty, and it is too superb to seek a congregation in the neighboring chapels. Low-churchism, in short, has gone the way of Laodicea. It is neither hot nor cold; certainly not the former to-day, and certainly also about to be congealed altogether in the not far distant tomorrow.

MISCELLANEOUS SECTION.

Homiletic Heedlessness.

A HANDFUL OF INSTANCES.

BY WILLIAM C. WILKINSON D.D.

WITH regard to a certain class of its statements the pulpit is peculiarly liable to the temptation of heedlessness. The statements we mean are statements, not of doctrine, but of fact, and not of principal, but of subordinate, fact—statements introduced incidentally for purposes of illustration. Naturally enough such statements are often made with less conscientious care to have them accurate than the preacher would feel bound to exercise with respect to the main points, historical or doctrinal, of his pulpit inculcation. A good degree, however, of painstaking attention to these matters, confessedly subordinate though they

are, would both become and profit the pulpit.

The present writer seldom looks over a number of the *HOMILETIC REVIEW*—an exercise, by the way, which he generally finds interesting and stimulating in something like exact proportion to the leisureliness with which he is able to accomplish it—without lighting upon illustrations of the point now in question. A copy of the number for April, 1888, happening to be in his hand one tranquil morning of May, as he was slowly and delightfully cruising along the lovely mountainous shore of the Peloponnesus, he turned over its crowded and diversified pages, with no little pleasure and profit to himself, but also, he remembers, with the result of receiving a fresh

impression that the pulpit is less heedful than it might profitably be to keep its incidental statements and allusions strictly accordant with fact. He ventures to offer anonymously to readers some of the instances in point which he then gleaned.

"Homer lamented that his people were not physically the equals of men before his day," one minister casually remarks. It would have been better, if this minister had taken the trouble to say: "Homer makes the aged Nestor lament," etc. Besides being truer to Homer's text in the particular case, it would likewise have avoided a certain falseness as to Homer's spirit in general; for Homer's own personality hardly appears at all in his poem, and certainly not in any senile querulous way.

"'Hitch your wagon to a star!' said Sumner to Lincoln," is a passing allusion made by another minister. Sumner may sometime have quoted that saying to Lincoln—though our own impression is strong that this might be found to lack evidence; but the saying was originally Emerson's instead of Sumner's.

The minister who attributes the saying to Sumner makes use of the saying as if he understood it in a sense different from that in which Emerson meant it. Here is the sentence of the minister's preceding that in which the quotation from Emerson is made: "National movements gain momentum as they satisfy and gratify exalted aspirations." It thus appears to have been the minister's thought that Emerson, in "Hitch your wagon to a star!" was saying metaphorically, "Have lofty aims and aspirations"—thus using the "star" as a symbol of *moral height*. The fact is that Emerson meant something quite different, namely, "Put yourself in such relation with things that the elemental forces of nature and provi-

dence will be your allies. Get your work done for you. Manage it so that wind, tide, gravitation, providential purposes, will be in your favor." His "star" was a symbol of *elemental force*. Here are Emerson's words. We quote from his "Essay on Civilization," in the volume entitled "Society and Civilization":

"I admire still more than the saw mill the skill which, on the sea-shore, makes the tides drive the wheels and grind corn, and which thus engages the assistance of the moon, like a hired hand, to grind, and wind, and pump, and saw, and split stone, and roll iron.

"Now that is the wisdom of a man, in every instance of his labor, to *hitch his wagon to a star*, and see his chore done by the gods themselves. That is the way we are strong, by borrowing the might of the elements. The forces of steam, gravity, galvanism, light, magnets, wind, fire, serve us day by day, and cost us nothing. . .

"And as our handiworks borrow the elements, so all our social and political action leans on principle. To accomplish anything excellent, the will must work for catholic and universal ends. A puny creature walled in on every side, as Daniel wrote,—

Unless above himself he can

Erect himself, how poor a thing is man! but when his will leans on a principle, when he is the vehicle of ideas, he borrows their omnipotence. Gibraltar may be strong, but ideas are impregnable, and bestow on the heir their invincibility. 'It was a great instruction,' said a saint in Cromwell's war, 'that the best courages are but beams of the Almighty.' Hitch your wagon to a star. Let us not fag in paltry works which serve our pot and bag alone. Let us not lie and steal. No god will help. We shall find all their teams going the other way—Charles's Wain, Great Bear, Orion, Leo, Hercules: every god will leave us. Work rather for those interests which the divinities honor and promote,—justice, love, freedom, knowledge, utility.

"If we can thus ride in Olympian chariots by putting one's works in the path of the celestial circuits, we can harness also evil agents, the powers of darkness, and force them to serve against their will the ends of wisdom and virtue."

If the minister had been saying, for instance, "National movements will succeed according as they are in harmony with Divine purposes," then the latter part of Emerson's remarks would have been apposite in enforcement.

The same minister says: "We . . . like Peter, are often in heavi-

ness through manifold temptations." Peter did not in fact say that he was himself "in heaviness," but implied only that those to whom he was writing were so: "though now for a season, if need be, ye are in heaviness." The adverb "often" is the minister's own, not Peter's. The phrase of introduction for the expression quoted might easily have been adapted to avoid misrepresenting Scripture even in a way comparatively so unimportant.

Still another minister uses this language: "It is said of the dying Queen of England, that as the King of Terrors came suddenly upon her she cried out in anguish, Millions of worlds for another day." Here the anecdote is related under the saving clause, "It is said." This relieves the minister of responsibility for the truth of the story. But it also deprives the story of a large part of its effectiveness. It would have been well if the minister had taken the pains to verify the story. This should not have been so very difficult, for the historic queens of England are few in number. Then if it had turned out that the great Elizabeth was the subject of the anecdote, estimate the added interest and power which would have come from the minister's giving her name, and the name of his own authority, *e. g.*, "Hume [Hume, however, we believe, knows nothing of such an incident in Elizabeth's life] relates that Queen Elizabeth of England," etc. Besides, the exact phrase of exclamation that, according to the historian's report, she used, might have been found to be not quite the same as the one anonymously attributed to her by the minister.

The conscientious habit, on any minister's part, of verifying his illustrations, becomes no unimportant means of that minister's advance in variety, and especially in certainty, of knowledge. His gain of influence with his hearers will be

proportionate. The profit will prove to be worth many times the cost.

A second instance now from a minister who has supplied already one of the instances foregoing. The present will be an instance in a line somewhat different from that of the other instances here gathered. In the midst of the practical admonitions at the close of his discourse, the preacher quotes Goethe: "Do then your duty. Do it now. Goethe says—

'The present moment is a powerful deity.'

Do your duty and do it with all your heart.

Now, it is seriously to be considered whether Goethe was a good enough man, either in his life or in his books, to be profitably quoted from the pulpit as a moral authority. Many think, and the present writer is one of those many, that Goethe, both by example and by teaching, exerted and exerts a moral influence rather evil than good. He may perhaps, notwithstanding this character in him, be sometimes properly quoted from the pulpit. But should he ever be quoted as a moral authority? Does not this insensibly commend him too much to the unwary among hearers?

To do as we here recommend, that is, to exercise the scrupulous care in statement and research necessary for full trustworthiness in pulpit expression, will, we profoundly believe, prove to be a regimen of the highest reflex value both to the moral and to the intellectual character of any minister who will pay the price it will cost.

The Use and Abuse of Books in Sermon-Making.

BY ARTHUR T. PIERSON, D. D.

BOOKS are a part of the tools of the sermon-maker. But it is not every book that is worth reading. In these days, perhaps, no greater abuse of books is common among literary men than *excess of reading*.

Henry Ward Beecher had a remarkable faculty, which he himself called "skimming the cream off the literary pans of milk." He could run through a book with amazing rapidity and catch at the most valuable matter which it contained and pass over, and almost without perusal, all the rest. Bacon called this discriminating examination of books, "reading without attention," *i. e.*, without having the whole mind attent upon the contents, and contrasted it as *tasting* with *chewing* and *digesting* food.

There is a certain demand of this day that he who, as a public orator, guides the million minds about him, shall be practically omniscient. To keep up with the times he must keep abreast of the current literature, and even of the omnipresent newspaper. And this is no small demand. If one is to comply with any such requisition it is necessary that he shall learn to read electively and selectively—glancing at much that will not repay a prolonged and intensely searching look. To do more than to glance at much that occupies the public mind will make necessary an amount of seclusion and absorption in books that will turn a man into a recluse or hermit.

The magazine literature is especially useful to him who knows how to utilize it, and especially harmful to him who abuses it. There are some public men who are simply magazine readers. Instead of reading a book they read a review of it, and all they know of it they know through the spectacles of the reviewer. There is no patient mastery of a subject; the stereopticon is the substitute for the actual investigation of travel and exploration, and a second-hand opinion is the refuge of such laziness as shirks the labor of forming an intelligent and individual and independent judgment. This abuse of magazines makes a most superficial man. The

sermon-maker is often reduced to the level of a compiler of fragments. The scissors and the gum bottle are the main helps in such homiletics. The scrap-book is the creative abyss out of which all cosmical order is to develop. Such sermons resemble a "crazy quilt" in which there is simply the skill of putting together all sorts of material in all sorts of shapes, without harmony or agreement or pattern.

We have come to the conclusion, after no little careful observation of the methods of the leading minds of the age, that the men, in or out of the pulpit, who, by pen or tongue, mould permanently the sentiment and move effectively the lives of the people, are *thorough* men, men who have *mastered* at least some department of human thought. There is a power, a virtue in the pursuit of a *specialty* in literature as well as in medicine or science. He who thoroughly acquaints himself with any particular subject becomes on that subject an acknowledged authority. He who, in attempting to gather a superficial acquaintance with all departments of human thought, sacrifices a true knowledge of anything, becomes an authority on nothing. Sooner or later it is obvious that he is a retailer of others' wares, and second-hand goods command purchasers only among the vulgar.

If personal experience and testimony be worth anything, the writer makes bold to say that his own most fertile intellectual periods have been those when he read *fewest* books, but made sure that those which he did read should be in every respect first class. He remembers a six-month in the past, during which, besides the Bible, his reading embraced only six books. They were, Ackermann's "Christian Element in Plato," Forsyth's "Life of Cicero," McCosh's "Typical Forms in Creation," Walter Scott's "Ivanhoe," Prescott's "Ferdinand and Isabella,"

and Phillip's "Guides to the Doubting." At least these stood very prominent and almost alone in the attention they received. His present editorial duties make necessary a far wider range of reading, and the process cannot be so thorough; and he greatly regrets that, in quantity, quality cannot be so carefully consulted. But for the highest culture of mind and of heart, for the highest service in ministering to others souls, he is satisfied that if a man will have the courage to let the vast majority of books alone, and feed on the best books the market contains, he will find himself as much better off as the man who, instead of eating rapidly and to excess, eats only the best food, eats it slowly and perfectly assimilates it to his system.

The true law of reading is *rumination*. It is immaterial how many, or whose pastures you feed in, if you only *give your own milk*. When a book is so thoroughly and so reflectively read as that it enters into, and becomes part of us, is chewed, digested, assimilated, it is no longer foreign matter; it becomes our own. And the highest benefit derived from a book, is not any information, knowledge, suggestion acquired or derived, but the *effect it leaves upon character*. All streams have their *residuum*. Where iron is in solution it is seen in the reddish hue of the stones of the bed; where sulphur is deposited the green tints are unmistakable; and if the waters bring gold, the bed will show the gleaming metal. A book imparts tone to the mind. Every book, read, deposits a residuum; and too often it is a residuum that taints the imagination, memory, conscience with its defilement. For this reason it is better, perhaps, not to read promiscuously and without selection. The mind ought not to be fed—indeed it cannot be *fed* on husks. The mental pabulum should be nutritious, wholesome, and of first quality. It

is, as we have said, a form of courage that we need in these days, to dare *not* to read a great many books. Probably a half dozen first-class books read thoroughly are better for the mental furnishing and habit than twenty times as many read superficially or without proper selection. Hence it is sometimes advantageous to read an author whose views you do *not* accept; that you may keep your mind on the alert, testing, proving every position and holding fast only the good. Such reading is a *sifting* process. The reader learns to detect the chaff and gather and garner the pure grain. He cultivates the critical faculty, and nothing more rapidly acumenates the mind than to read, and search, and reflect, and dissect as you go. Frederick W. Robertson's sermons have probably inspired more high-toned intellectual pulpit work than those of any author since Robert South. But Robertson was always treading on the verge of heterodoxy, if not heresy; and the careful reader found himself at every step challenging his positions, or at least questioning. It will not do to follow an original thinker slavishly. His originality saves him from a peril into which his mechanical imitator is prone to fall. Genius strikes out new paths; but genius can often find its way, or make its way back to the truth where men of no genius get hopelessly lost and astray. Robertson could penetrate into the depths of many a jungle because he had his eye on the stars; while too many who followed his lead wandered and never got out of the gloom.

Sometimes books exercise undue influence in shaping our views. We lose our own *independence in imbibing the opinions* of others, and are like sponges that simply absorb whatever they are soaked in.

One of the dangers of a much admired professor, in college or theological seminary, is an over-enthusi-

asm on the part of his students. "Veneration sometimes becomes idolatry, and leads to ludicrous adulatory utterances." There, for instance, was a Princeton student, who could not sufficiently express his high conception of the attainments of Dr. Hodge. "Oh, Dr. Hodge is a wonderful man! Such a master in theology, while in exegesis he has no equal! You should hear him explain the epistle to the Romans. *Why, I verily believe that he understands it better than Paul himself did!*"

Another anecdote of similar tenor, reported as authentic, and relating to the time of the old battle between the Princeton and the New Haven theologians, offers the corroborative idea of a second admiring student. The story is, that at an examination of a Princeton class in theology, by Dr. Hodge, the Professor said: "Tell us what we think here to be a correct view of the atonement." "*Our doctrine,*" replied the student, "is, that Christ had a specific end in view in making an atonement, and that he *died only for the elect.*" "Well, what do they teach, on this point, at New Haven?" "Oh, Dr. Taylor holds quite a different view; he teaches, that God so loved *the whole world*, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life!" It has never been decided which was the greater, the consternation of Dr. Hodge at such an unfortunate answer, or the amusement of Dr. Taylor, when the story reached his ear.

Books are like living men; they sometimes lead the reader captive; and the admiring, almost adoring worshipper of a favorite author bows to him as an infallible authority.

We recommend young men especially to *mark* and even to *index* every really good book. In the blank pages at the back, a little care will

alphabetically indicate whatever in the book is specially worth after-reference. It may be that this index will seldom be consulted, but it will be because the very putting of the matter in a referable form fixes on the mind the available contents.

We think that commentaries should be used sparingly until the first steps are complete in the framing of the sermon. If this precaution be not taken the discourse is apt to be a mere reflection of the commentator. But, if a preacher will first take his theme, find his scriptural basis, then examine carefully the text with the parallel passages, *in the original*; then, after framing the outline at least and the general form of his sermon, more or less minutely will examine the best commentaries to confirm or correct his own views, he will find himself able to enrich his own preparations and yet not forfeit his own independence of mind or matter. No man will ever be an independent thinker who always runs to another's thesaurus to get the material for his discourse. As well attempt to teach a child to walk by accustoming the infant to artificial supports. Give the mind a chance to do its own original work on the Scriptures first: then any help you may get from others is only a tonic and stimulant, not a narcotic and sedative.

On the Delivery of Sermons.

A Lesson From the New Elocution.

BY REV. WILLIS WEAVER.

WE have the authority of both Demosthenes and Cicero for the supreme necessity of action to the end of oratorical expression. Even granting the difference of meaning between their use of the word and ours, still the agreement in its meanings in the two cases is sufficient to justify us in setting their authority over against that of the modern Whatelys who go about crying out against elocutionary

training for ministers. I go further and venture the assertion that, after waiting some twenty-two centuries, the world has just begun to approach an understanding of the profound meaning of the dictum of Demosthenes; and that those who accept the saying of Dr. Ben Johnson,—“Action can have no effect on reasonable minds, sir,” or who deny the utility of elocutionary training as a preparation for public speaking, in the pulpit or elsewhere, are as far from keeping pace with the times as is one who has never heard of the conservation of energy, or the hypothesis of evolution.

The modern interpreter of the ancient saying is Delsarte. The particular discovery that we owe him, in this connection, is that *ARTICULATE LANGUAGE is the instrument by which INTELLIGENCE manifests itself* and acts on another intelligence, while *GESTURE is the vehicle for the manifestation of EMOTION* and the excitation of corresponding emotion in another soul.

Gesture, in this connection, does not mean only motions of the hands, etc., but includes the whole round of *action*, bearing, attitudes, movements of any part of the body, facial expression, hand gestures, etc. It includes also the inflections and changes of the voice determined by different emotions, which are gestures of the vocal apparatus.

In *gesture*, so understood, we lay as broad a foundation as the ancient *action*. The point to be kept in mind is that in this gesture or action, and *here alone*, nature reaches heart. Mere recital of words gives only intellectual truth. If emotion is thus awakened, it comes from the truth, not from the speaker; his personality has added nothing to it. The reason why one speaker arouses more feeling than another, is that he uses gesture—nature's medium for the expression of his own feel-

ing; it is because he has control of those very powers whose development is the proper province of elocution as distinguished from other linguistic studies.

A true elocution, then, instead of setting up an artificial barrier between the preacher and the audience, works to the removal of such barriers as a perverted nature invariably introduces, and aims to place the two parties soul to soul in sympathetic contact.

The mischief wrought by the obsolescent “systems” of elocution has arisen partly from the fact that, in teacher and pupil alike, a little learning has proved its dangerous character; partly from the offer of teachers to turn out a finished product to order at short notice; partly, also, from methods radically wrong. Effects have been sought from the application of the rules of art, rather than from the spontaneous response of the trained artist. Effort to put on an agony has absorbed the labor that should have been given to freeing the channels for the expression of genuine feeling.

All this is rapidly changing. The revival of elocutionary study is not only wide-spread and enthusiastic, but is on a higher plane than before. True teaching is taking the place of the older and imperfect methods. Everywhere the leaven is at work. A new education, aiming at the higher development of the rising generation in matters both physical and mental, is making itself strong on every hand. The young preacher who overlooks these signs of the times does so at his peril.

These principles have an immediate bearing on the question of the method of delivery of sermons. We have shown the reason of the dictum, “The sense is not in the words, but in the inflection and gesture.” Let us dig a little deeper. *The true word is not the written symbol; neither is it the spoken*

combination of vowel and consonant sounds. Put these into the mouth of a parrot and they mean nothing. *The living word is the sound interpreted by the accompanying gesture.* Gesture, as before, means both modulation of voice and other physical action. Without the gesture, so understood, there is no such thing as the manifestation of emotion by the speaker, or even the understanding of the speaker by the auditor. In other words, there is no soul contact, because there is no gesture. Given the gesture, and the sound is of little importance. How many meanings, the most varied and opposite, may be expressed by the word! Indeed! assent or dissent, joy or sorrow, hope or despair, anything. And with the same gesture a dozen different words (*i. e.*, sounds) might be, in each case, substituted without changing the meaning in the least.

Let us now go back to our starting point; the word articulate is the expression of thought; the word gesticulate is the expression of emotion; *i. e.*, of the state of the heart, feeling, interest, earnestness, etc., or their lack, or their opposites.

Now *reading* is the detailed articulation of sounds, and just so far as it is reading, as distinguished from speaking, it rules out gesture, both as to modulation of the voice and action of the body. *Speaking*, as distinguished from reading and recitation, adds to the articulation of the sounds the spontaneous assistance of gesture. In other words, reading is an intellectual exercise,—mind reaching out to mind; speaking with freedom of gesture is heart going out to heart.

Now let any of our younger brethren who may be misled by the sophistries of ignorance, indolence or timidity, look carefully over the above and then determine candidly whether he dare wait to ask himself a second time the old question as to

settling down to *the reading of sermons*. Says Moses True Brown, "Psychologically it is the difference between giving your thought and giving your soul! Practically this difference represents the wide chasm between success and failure as an orator."

The supreme province of elocution is to *break down the barriers between soul and soul*, so that the orator and his auditors may come into vital contact and sympathy. Is that an object worth striving for on the part of young ministers? If so, let them take hold of elocutionary study as they love souls; and let them, at whatever cost, break the bonds of ignorance and atrophy that bind the media of expression through action. Every defect of articulation, inflexibility of voice, awkwardness of movement, rusticity of manner, irresponsiveness of body in gesture; every page of manuscript or outline; every square inch of pulpit structure, what you will, that hinders free communication between you and your people, is a limitation to be repented in dust and ashes and to be overcome by manly strife. "Ye have not resisted unto blood striving against sin." Limitations that may be removed are sin.

So persistent is the operation of the principles above explained that the user of manuscript, or even of outlines, will confess himself hampered if only caught when not on the defensive. Thus, if Mr. Spurgeon is a cripple we will all pray to be inoculated with the same manner of lameness; yet he introduces his "Notes" apologetically, "With my staff I passed over this Jordan." Dr. Alexander confesses his annoyance from the hampering skeleton even in the preparation of the sermon. There is profound philosophy in that saying of Dr. John Hall, that whatever does not suggest itself naturally in the flow of delivery is thereby shown to be alien to the

line of thought, and can be better omitted than retained.

The ideal is not found in a full mind; nor yet in this combined with a cultivated heart. The orator is manifest only so far as the soul thus

disciplined finds expression through a physical organism equally disciplined to the manifestation of the soul's emotions. In other words, the ideal preaching waits on the attainment of an ideal elocution.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

We walk by faith, not by sight.—
2 Cor. v: 7.

FAITH and sight are here compared and contrasted: compared, because one represents the vision of the bodily eye, and the other, the vision of the spiritual eye; contrasted, because they differ in the range of vision, the accuracy of their reports, and the importance of their leadership.

We walk by the eye: we depend upon its guidance and rely upon its information. So we are to walk in the higher and more important realm of the unseen, by the guidance of the eye of Faith.

Paul has been contrasting the great universe of the visible and material and temporal with the greater realm of the invisible, immaterial, eternal, and he bids us *look* not at the former but at the latter. And now he tells us what is the organ of spiritual vision: FAITH. Faith is the eye of the soul, and by it we may walk very safely, and our foot shall not stumble.

1. It *unites us to God* and so makes His vision serve for us. The cripple and the blind man made a compact by which one became legs to carry the other, and in return the other became eyes to him in his blindness. We are blind as to the future and the unseen world—but by union with God His eyes become sight to us. It is enough that He sees and knows.

2. It *enlarges our experience* and so enables us to see for ourselves things hitherto unknown. We put divine things to experimental proof, and so by experience come to know. Faith

is constantly putting God's promises to the test, and every successful test becomes a new revelation. In prayer we are dealing with an unseen God and an unseen world. Answered prayer imparts a knowledge as certain as any that comes through the eye.

3. It *reveals truths* of the highest import, mainly as to man's *nature*, his true *home*, his highest *interest* and his final *destiny*. Of all these he would be ignorant but for faith. Judging by sight he would infer that his body was his true self, this world his home, pleasure his highest interest, and death and destruction his ultimate destiny.

A Revival Service.

The simplicity that is in Christ.—
2 Cor. xi: 3.

THE effect of human teaching is often to obscure the Gospel. The foundation truths of the Word of God are exceedingly simple: but accretions of tradition, error, human philosophy, superstition, and notions imported from other religions, form about these primitive Christian truths in the course of centuries, until it is difficult to separate the original from the false additions. A preacher needs, first for his own sake and then for the hearer's sake, from time to time resolutely to get back to the original truth; to ask not what do systems of theology teach, or the great leaders of Christian thought; not what have I been taught or in some way learned to think of as a part of Christian truth, but what *do the Scriptures plainly teach?* When we get down to the

real bottom, having dug through all this rubbish of creeds and systems and human notions, we shall find a few great foundation truths characterized by great simplicity.

A few of them might be given as examples.

I. The doctrine of *sin*. The Bible teaches that this consists in *three* forms:

1. Direct disobedience to the declared will of God.

2. Neglect of duty, coming short of His glory.

3. A sinful nature or proneness, which lies back of all else, disposing us to do wrong. It is this sinful *tendency* or *disposition* which is the principal hindrance to holiness and happiness, and the principal determining element of character. God judges us not by outbreking sins, but by inworking sinfulness. The opportunity or the occasion may not have developed the evil within us, but God judges us by what we would do or become if we had the temptation and the chance.

II. The Doctrine of *Regeneration*, or the new Birth. This follows from the other. The evil to be eradicated lies in the nature. Back of all reformation of *conduct*, character must be changed. A new disposition must displace the old—there must be not right acts alone, but a right mind. This is Regeneration, going back and salting the fountains of life, that all the streams may be pure. No man can regenerate himself any more than he can generate himself; for the difficulty lies in his *disposition*, which indisposes him to anything better. Hence only God can, by his Spirit, give man a new spirit.

III. The Doctrine of *Justification*. This means more than Pardon: it is accepting the sinner as a just man. God lays his sin on Jesus: he pays the debt to the law in some way, so that the government of God is vindicated and relieved of all complicity with evil. Romans iii. 26 shows

that Justification, or righteousness, means, as Paul uses it, the method by which God can remain just and yet justify the ungodly. The philosophy of it we need not know; but the fact is that it is as though all claims of the law were so satisfied as that the law has *no longer any hold on us as transgressors*. That is justification, and it is perfectly simple when so understood.

IV. The Doctrine of *Faith*. Pres. Edwards says, Faith is the soul's entirely embracing the revelation of Jesus Christ as a personal Saviour. We believe it is even simpler than that: faith is taking God's word for truth and taking salvation as his gift. He so loved the world that he gave his Son: that is the divine side. Man so believes as to take the gift: that is the human side. And every new act of faith is a new act of taking God at his word, and taking his gifts more fully.

V. The Doctrine of *Prayer*. Jesus Himself says it is *asking in His name* (John xvi: 23, 24). We all know what it is to ask a favor in another's name, or, as we say, "using his name," by his authority. We all know that we get favors for his sake which would not be granted for our own. And we can see also that when we thus use another's name, *He really asks the favor through us*. Is not this the simple truth about prayer? When we ask the Father in Jesus' name, not *we* but *Jesus is the suppliant*, and hence we cannot be denied.

VI. The Doctrine of *Eternal Life*.

When a stream enters a river it becomes part of the whole river, and there is no property of the river, from its source to its entrance into the sea, which the stream that is its tributary does not share. When we believe and so become united to God, all that is in the Godhead we partake. We do not only share His immortality *henceforth*, but His eternal *past*. By spiritual heredity we

partake God's nature, as a child inherits character from a parent.

VII. The Doctrine of Resurrection. As taught in the Word of God, the body we bury is not that body that shall be (1 Cor. xv: 37, 38). The two are identical, yet not the same. There is the same relation between them as between the grain of wheat and the stalk. The grain insures a stalk, a stalk of wheat, and a stalk of wheat connected with the very grain we sow. So the body we bury insures a resurrection body, a resurrection body connected with the very body we bury, and its true and proper successor. But the Bible nowhere teaches identity of atoms, or material substance.

A Funeral Service.

Life's labor not in vain in the Lord—
1 Cor. xv: 58.

It should be noted that this verse acquires its special significance from its position at the conclusion of the great Pauline argument on the Resurrection from the Dead. It is not simply a statement of the fact that no work done for God is lost; but this statement is made *in view* of the great truth here unfolded, that the sting of death and the victory of the grave are annulled by the Resurrection. Hence the force of the word "therefore" which at the beginning of the verse sums up the argument.

The truth here taught is the *bearing of the Resurrection on the utility or futility of our present life-work*. The great test is, not whether *from the dying hour* our work seems vain; but whether *from the coronation hour* it seems incomplete and wasted.

Looking at life from the grave, it seems often wasted and wrecked. Labor seems in vain, even though it be in the Lord, for it seems to have come short of results and of fruit. Many a servant of Christ like John Hunt, David Brainerd, James Hannington, seems cut off in the very midst of his days. Plans of life have

come to nothing; hopes blasted in the bud; foundations laid and no superstructure ever built. Despair fills our cemeteries with emblems of disappointment, broken columns, drooping plants and withering buds severed from the stem, quenched torches, closed urns, etc. If all is as it seems, life in two-thirds of the instances is a failure, a waste. Paul acknowledges this, but he puts these seeming disappointments before us in a new light, the light of the Resurrection day. No disciple loses his life, or his labor, however short his life or however vain his labor seems.

1. The Resurrection assures the *continuity* of life and of service. This life is the vestibule, and death, the gateway of another. Death is an apparent end, a real beginning. *Mors Janua vitæ.*

2. The Resurrection assures the *completion* of life and of service. What is imperfect here becomes perfect there. The column receives its capital. The flower is transplanted to a better clime. What is only begun here is finished there.

3. The Resurrection assures the *consummation* of life and of service. The powers of the resurrection body, the faculties of the fully redeemed soul in its resurrection life will far transcend all present experience. Hence the capacity as well as opportunity for service will be infinitely enlarged.

We are to look upon a Christian's death as the true entrance upon life. He goes right on living and serving, only in a higher sphere, where fatigue and decay are unknown. He reaps the fruit and reward of service begun on earth. He is graduated into a higher university, from which there is no graduation. His powers reach a higher maturity and find a nobler field for exertion. The sun that sets on this horizon, rises on another and a far broader one. *Dum exspero spero.*

The Example of Ezra.

THEME FOR AN ORDINATION SERVICE.

For Ezra prepared his heart to seek the law of the Lord, and to do it, and teach in Israel statutes and judgments.—Ezra vii: 10.

THREE duties are here suggested: they embrace the complete *circle of duty* and present the true *order of doing it*.

I. SEEKING THE LAW. This implies: 1. A Habit of *Mind*. Daily and searching study of the Book of the Law. 2. A Habit of *Heari*. A loving disposition toward divine things, as a plant toward the sun. 3. A Habit of *Will*. A bowing to the authority of God's Word as Law.

II. DOING THE LAW likewise in-

volves: 1. A practical *Object* in the Search: to know the will of God more perfectly. 2. A Practical *Effect* in the Life, Law becoming life. Principles translated into practices. 3. A Practical *Result* in increased knowledge, John vii: 17. To do is to know more perfectly.

III. TEACHING THE LAW. This involves: 1. The Highest *Knowledge*: Power to impart what we know. 2. The Highest *Privilege*: to be of service in helping others to learn and do. 3. The Highest *Reverence*: Daniel xii: 2. Margin.

IV. PRACTICAL REMARKS: 1. The First Condition: A Prepared Heart. 2. The Best Culture: Mastery of the Word of God. 3. The Noblest ideal: Knowing, Doing, Teaching.

LIVING ISSUES FOR PULPIT TREATMENT.

The Church's Rival.

In the Economics of Prohibition (p. 437), we find the following:

"If there is doubt in any one's mind whether the Church should deal with the liquor curse, let him know that the liquor curse has already come to deal with the Church.

"A correspondent from Dayton, O, writes as follows:

"The evils that the saloon is producing were again brought vividly to mind by utterances from the pulpit giving statistics of its effects on young men. It was said that only 5 per cent. of the men between 14 and 35 years of age are in the churches and Christian Associations. Where are the other 95 per cent? The same speaker said that a very large part, indeed the majority, spend their evenings, Sundays, and spare time in saloons and gambling dens. Our pastor also said that 90 per cent. of our young men frequent saloons and houses of ill-fame. This is appalling, yet we are assured by Christian ministers that it is true.

"Ministers and laymen of our churches, it is surely time to stop and consider: The Church has been in existence ever since the first settlement of our country; the modern saloon is less than fifty years in our land; yet by carefully collected statistics it is shown that the Church is getting but five young men, while the saloon is getting the majority of the 95 who remain outside.

"The speaker said that if the roofs could be lifted from about ten squares of our city, and the fathers and mothers be permitted to look in on what was going on there, they would be filled with horror at the appalling sight. The darling boys who stay out late at night would be found congregated there in dens of iniquity, the companions of thieves and gamblers.

"A member of the Young Men's Christian Association of this city stepped into one of our palace saloons to see the character of its occupants; he counted over one hundred young men inside. Next he stood outside and counted 115 more who went in in fifteen minutes. Our little city

of 60,000 has over three hundred of these places of destruction."

"In such a state of things our appeal to the Church is, not to do something, *but to do everything*—to strain to the utmost every human resource, and to bring down all that our compassionate God can give us of the divine."

How just these remarks are will appear from some statements made in a recent lecture by Miss Elizabeth W. Greenwood, National Superintendent of Evangelistic Work of the W. C. T. U. Miss Greenwood said:

"As circumstances called attention some time ago to a splendid saloon in Brooklyn, two of Dr. Cuyler's members set themselves to count the young men entering that saloon on a single Sunday, and in the time from 6 A. M. to 9 P. M. they counted 920 young men who entered that saloon which was open in defiance of law.

"In Washington, D. C., a company of gentlemen arranged, on a certain week day evening, to count the young men in the ten largest prayer-meetings in that city. They found 168. They then went to the ten largest saloons and counted 365 young men in those, or entering them, in an hour and a half. They then went to the ten largest theatres and counted there 815 young men.

"In the United States it is estimated that there are 7,000,000 young men, and that of these 5,000,000 never enter a church; while out of every 100 arrests 67 are of young men.

"Very many of these have been Sabbath-school scholars. In one prison, where I spoke to 70 prisoners, I was invited after the service

to the young men's corridor. There I found 34 young men, and talking with them, one by one I learned that all but three had been Sabbath-school boys! One was the son of a Baptist minister, another the son of a Congregationalist minister. On special inquiry I found that all but 4 of these were brought there directly or indirectly because of drink.

"In New York City, an officer of the Society for the Prevention of Cruelty to Children, entered a certain pool-room, and there found 53 boys under 12 years of age playing cards. The experienced detective said he had never heard such profanity and obscenity as from that crowd of boys, and playing cards with them he lost \$4.50 through their skill in half an hour. He found that one of these was a boy from a Fifth avenue home, who had asked his mother's consent to go and study his Sunday-school lesson with a neighboring boy."

Surely there is every demand upon the Church and the ministry to do determined and united battle against such a foe. It will not do to deal with intemperance and the saloon under the general head of "all sin." The warning must be specialized as the sin is, and must match the sin in urgency, constancy and emphasis, or we are verily guilty of the blood of these men and boys. What can be done?

In the same lecture Miss Greenwood stated that there are 150,000 churches in the United States with more than 100,000 ministers; with 22,000,000 members and an estimated attendance of 25,000,000 hearers every Sunday. If every Christian minister would preach one earnest

temperance sermon every month, it could not fail to mould public opinion to somehow check this drift to death. The theme will not run out if the minister will study this urgent living question as he studies dogmatic theology. There is the Physical Injury to the Drinker—in digestion, muscles, nerves and brain. There is the Mental Injury, which may be treated independently, and the Moral Injury. There is the cost of Drink to the Individual and the Nation. There is the Desolation of Home, the Innocent Victims—fathers, mothers, wives and little children; then the Possibility of Rescue, the Compassion of Christ, the Salvation of the lost. All these can be dealt with without entering political questions, and in full harmony with the spirit of the Gospel.

Then in our Sunday-schools there are gathered every Sunday 8,000,000 children. It is nothing less than cruelty to let them grow up unwarned and unarmed against the greatest foe that awaits their footsteps. State Temperance Instruction in the public schools is not enough, for the State cannot add the holy and tender influences of religion. Every Sunday-school should be a Children's and Youth's Temperance Society—in the noblest and highest sense, a Band of Hope.

EDITORIAL NOTES.

Reform in Politics.

AND surely there is need of it everywhere—a great and urgent need. The practical politics of the day are corrupt to the core. Party and not patriotism rules the hour. The greed of office, and unlawful or unworthy means to secure it, is a canker that is destroying the vital life of the nation. Our municipal governments, for the most part, are a disgrace to civilization and Christianity. And it is quite time, if our cities are not to be wholly given up

to the Devil, and the country deluged with a tidal wave of political and moral ruin, that our virtuous and patriotic citizens be aroused and combined to bring about a speedy and essential reform. The movement has begun, at least here in New York, and in dead earnest. The people have entered into a solemn league and covenant to wrest the city government from corrupt and incompetent hands and put it on a thoroughly honest and non-partisan footing. The several political par-

ties opposed to Tammany, which is now in power, and the people of all parties and no party, have joined hands and put forth a People's ticket that is worthy of hearty support. And we rejoice to note that the clergy of the city, with few exceptions, have taken hold of the work in real earnest. At the meeting of the ministers on September 22d, Dr. Howard Crosby presented an address that was like a bugle blast, and aroused enthusiasm to a high pitch. New York has now an opportunity to redeem herself from misrule, and the tyranny and curse of a power that derives its main force from the saloon and the ignorant and debauched masses which centre in such a great city. How grave the responsibility! What vast interests and far-reaching issues hang on the result! Let every good citizen do his duty, and the victory will be won. And other cities will take courage and follow New York's example.

Preachers Exchanging Views.

WE call the attention of our readers once more to this department of the REVIEW. We have not of late made much of it, and for two reasons. First, because nine out of ten of all the communications sent us are purely *critical*—finding fault with what somebody has written and setting forth their own views in opposition. Aside from the fact that it is not very courteous to allow our contributors to be criticised in our pages—often severely and not unfrequently unjustly or on very slight grounds—

it is not very profitable to our readers. There are manifold other lines than the critical, in which an interchange of views on the part of our twenty thousand ministerial readers might be made highly conducive to edification and practical wisdom. We know of no other way, in the same space, in which greater good might be got, by the close contact of mind with mind in the way of inquiry, incident, experience and suggestion. Try it, brethren, and see.

Secondly, the *length* of the great majority of these "Exchanging Views" shuts them out by an inexorable law. We have no room for a thesis, critical essay, an exegetical theory, a sermon outline, or a rounded-out argument, in this department. What we want—what our readers look for and care for—is just a point, a question, a fact, a personal experience, a suggestion, a pastoral difficulty met, how and by what means success was won, or why I failed, and a hundred other things in which all preachers and pastors have a common interest and a fellow feeling and craving. And these things should be written in the fewest words to be intelligible, the point clearly stated, and the reason for writing made apparent.

Now we invite such a sort of "Exchanging Views" as this. We throw open our pages to our brethren for this kind of close, friendly, confidential Christian talk, one with another. It will, we are confident, be pleasant, profitable, helpful to us all in our work.

BRIEF NOTES ON BOOKS OF SPECIAL INTEREST TO CLERGYMEN.

BY J. M. SHERWOOD.

United Brethren Publishing House, Dayton, O. "Christian Doctrine. A Comprehensive View of Doctrinal and Practical Theology." By Thirty-seven different writers. Edited by Bishop Jonathan Weaver, D. D. 8vo, pp. 611. This work is not intended to be a system of Theology, or a complete discussion of Christian Theology, but rather a series of papers covering

a large number of the important phases of both doctrinal and practical Christianity. It includes such topics as the following: Theology, The Existence of God, The Divinity of Christ, The Atonement, Faith, The Resurrection, Future Life, The Church, The Sabbath, Duty to Parents and Children, The Sunday-school, Missions, Education, etc. The writers are among the

most prominent ministers of the Church, including Bishop Weaver, who edits the work. The simple aim of the book has been to give a clear and concise statement of the fundamental doctrines of Christianity, and also to trace their effects in practical life. In this respect it is somewhat unique. The chapters naturally possess various kinds and degrees of ability and interest, but not one of them is unworthy a place in the book, and taken as a whole, the volume is highly creditable, and is adapted to instruct and edify the reader.

James Nesbit & Co., London. "Regent Square Pulpit. Sermons by the Rev. John McNeill." Vol. I, 12mo, pp. 416. The volume contains 26 sermons, all of which are characteristic of the author. This young and quaint preacher, called by many the "Scottish Spurgeon," is producing a decided stir in London. Called from Edinburgh, where he addressed the rude crowds in the Circus, to the Regent Square Church, with its traditions and memories of such men as Irving and Hamilton and Oswald Dykes, one of the most cultured and fastidious of the Metropolitan churches, it seemed a rash and hazardous experiment. But a few months have sufficed to attract crowds to his preaching and to make him one of the leading stars of the London pulpit. In the March number of this REVIEW, Dr. A. T. Pierson gives a graphic pen-sketch of Mr. McNeill with an analysis of the elements of his pulpit attraction and power. These sermons confirm the description of the man and the preacher, as drawn on the spot by Dr. Pierson. Mr. McNeill's sermons are now printed weekly and obtain a large circulation.

A. C. Armstrong & Son. "Jesus of Nazareth." By John A. Broadus, LL.D. This little volume embraces three lectures before the Y. M. C. A., of Johns Hopkins University. 1. His Personal Character. 2. His Ethical Teachings. 3. His Supernatural Works. The author modestly states that this "little volume is the fruit of lifetime studies, and has been prepared with the author's best exertions, and a great desire to promote the knowledge of Jesus, the most excellent of the sciences!" Coming from such a source, and the fruit of long and intense study, the book merits careful reading and will well repay it.

The same publishers have added two additional volumes to their "Expositor's Bible" series: *The Book of Exodus*, by the Very Rev. G. A. Chadwick, D.D. And *The Book of Isaiah*, George Adam Smith, M. A. Vol. I. These Expository Lectures are too well known and highly appreciated to call for any extended notice.

Funk & Wagnalls. "The True Historical Episcopate, as Seen in the Original Constitution of the Church of Alexandria." With Introduction by Rev. John McDowell Leavitt, D.D., LL.D. This is a new edition of a former work, with a supplement and modified title. The writer in the meantime has left the Protestant

Episcopal Church and joined the Reformed Episcopal, which recently at its General Council by vote declared its opinion: "This church recognizes the Episcopate as an office, but not as an order. And one object of this book is to show by an appeal to history, that the Church of Christ knew no other view in the first two hundred years of its existence. Jerome testifies that bishops and Presbyters were one in order and that the Presbyters of the Church of Alexandria elected and called their own bishops." The significance of this statement the author fully appreciates. He illustrates the testimony of Jerome, and gathers about it the learning of ages. The argument he deduces from it seems invincible. The Church of Alexandria was the most conspicuous in the early age of Christendom. Here was the seat of the most famous Ancient Library. Here was a centre of Hebrew and Hellenic culture, where the Septuagint had its birth. Afterwards it boasted the greatest Theological School of Christendom, was the home of Clement and Origen, and the See of the immortal Athanasius. Long the light of Alexandria was brighter than that of Rome or Constantinople. If no episcopal consecration or succession was known in the great Church of Alexandria for more than two centuries after the apostolic age, the argument for an unbroken Historic Episcopacy is far from being complete. Every minister may read the book to advantage, even if he differs from the author in his main conclusion.—"The Seven Churches of Asia; or, Worldliness in the Church." By Howard Crosby. A timely and admirable little work, in style and thought characteristic of the distinguished author.—"The Calvary Pulpit, Christ and Him Crucified." By Robert S. McArthur. All who know the pastor of Calvary Church will know what to expect from a selected volume of his sermons. He is recognized as among the most vigorous thinkers and effective preachers of the Metropolitan pulpit. Long may he live to prepare and preach such sound, evangelical and strong sermons as the two-and-twenty contained in this volume.—"The Fourfold Gospel." By J. Glentworth Butler, D.D. The four gospels are consolidated without alteration in a continuous narrative, presenting the Life of Christ in the order of its events. The text is arranged in sections taken from the "Bible Work," by the same author. There have been many Harmonies of the Gospels, but the carefully preserved balance of parallel passages has made it difficult to use them in family worship or the pulpit. But this book can be read continuously as a narrative. Nothing can be more touching than the Story of the Crucifixion as read in the simple words of the Gospels. Maps and a synopsis of the history are given. A table for finding any verse of any gospel adds to the value of the book, making it as useful for reference as an ordinary Testament. It is a charming little book, and should be in the hand of every minis-

ter and Sabbath-school teacher, and have a place in the worship of the family.

"Current Discussions in Theology." By the Professors of Chicago Theological Seminary. Vol. VII. Boston and Chicago: Congregational Sunday School and Publishing Society. 1890. These annuals from the Professors of this seat of sacred learning are highly interesting and valuable; a sort of mile-stones to mark the development and progress of Christian thought and attainment. The aim of these Current Discussions in Theology is not controversial or polemical, but rather historical; to show what has been done in the various fields of sacred learning during the past year and what are the latest results of such studies. The present volume includes the literature of 1889, though in some cases it notices books that appeared toward the close of 1888, and in some instances it extends into 1890. The hope is cherished that the scope of the work might be widened, that such subjects as Comparative Religion, the Relation of Religion and Science, Christian Art and Christian Ethics might receive separate and more extended treatment. "The realization of this hope depends chiefly upon the widening circle of Students of Theological Science in America."

"The Samaritan Chronicle; or, the Book of Joshua the Son of Nun." Translated from the Arabic by Oliver Turnbull Crane, M.A., Member of the American Oriental Society. New York: John B. Alden. The Samaritan Book of Joshua was first brought to the notice of European scholars by the eminent Orientalist, Joseph J. Scaliger, who obtained a Ms. of it from Cairo, in 1854. This Ms. was deposited by him in the library of the University of Leyden, and for a long time was the only copy of the work in Europe. One is now in the British Museum, and another is said to be in the library of Trinity College, Cambridge. Mr. Crane's translation, the first ever made in English, is made directly from the Arabic text as printed by Juynboll, while the Ms. in the British Museum has been freely consulted. Next to the Jews, there is scarcely any people that excite the interest of biblical students more warmly than the Samaritans. Their origin and history and literature and traditions have invited the investigation and study of the ablest scholars and are still subjects of intense interest and research. The present translation has been put forth with the hope that it may not be unwelcome to the many who are interested in these subjects, but to whom this Chronicle in the original language has been a sealed book. The translator is a finished Arabic scholar and has had the aid of his father, the Rev. Oliver Crane, D.D., LL.D., and also of his friend Antûn' Abdallah Sâlik of Beirut, Syria. It was our privilege to examine this work in manuscript and recommend it for publication, and it well deserves the attention of Christian scholars.

We have space barely to name the following books which have come to our table for notice:

"Ecclesiastical Politics in the Methodist Episcopal Church." A symposium. Chicago: Patriotic Publishing Co.

"Won by Prayer; or, The Life and Work of Rev. Masayoshi Oshikawa." By Rev. Allen R. Bartholomew. Philadelphia: Reformed Church Publication House.

"The Church in Thy House: Daily Family Prayers for Morning and Evening." By Rufus W. Clark. New York: Thomas Whittaker.

"The Great Day of the Lord: A survey of New Testament Teaching on Christ's Coming in His Kingdom, the Resurrection and the Judgment of the Living and the Dead." By the Rev. Alexander Brown. London: Hamilton, Adams & Co. Glasgow: Thomas D. Morrison.

"The Holy Spirit: A Series of Bible Studies on the Person, Presence and Power of the Holy Spirit." By a Pastor.

"Human Magnetism: Its Nature, Physiology, and Psychology." By H. G. Drayton, LL. B., M. D. New York: Fowler & Wells Co.

"Divine Rod and Staff in the Valley of the Shadow of Death." By Rev. J. M. Anspach, A. M. New York: Funk & Wagnalls. [An excellent volume full of precious and consolatory thoughts for the bereaved and the dying.]

"The Teachings of Jesus." Selected from the Gospels by Cady Sta'ey, President of Case School of Applied Science. Cleveland: The Burrows Brothers' Co. [A perfect gem of a book. The very words of Jesus separated from the rest of the Gospels and embodied in a form as beautiful as good taste can make it.]

"Church Song for the uses of the House of God." By Melancthon Woolsey Stryker. New York and Chicago: Biglow & Main. [A beautiful and extensive compilation of sacred songs and music gotten up in good style in quarto form.]

Laudes Domini. For the Pulpit.

Laudes Domini. Abridged edition.

Laudes Domini. For the Prayer-meeting.

A selection of Spiritual Songs, Ancient and Modern. By Charles S. Robinson, D. D., LL. D. New York: The Century Co. [Nothing that we might say could add to the reputation of this standard work in Hymnology. Dr. Robinson has laid the Church of Christ under great obligation for his intelligent and persistent labor in this important field. He has gone on improving his work until as it seems to us he has about reached perfection. Long will "Laudes Domini" deservedly hold the first place in "the songs of the sanctuary." The publishers, too, deserve credit for the solid and tasteful style in which the work is produced.]

"Horace Greeley, the Editor." By Francis N. Zabriskie. New York: Funk & Wagnalls. [A noble biography of a noble man. The book should go into every circle and household in the land.]

"One Man's Struggle." By George W. Gallacher. Funk & Wagnalls. [Founded on Facts, a vivid picture of an heroic struggle for the right. This little book is recommended to our readers.]