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REVIEW SECTION.

I.—LIGHT FROM THE TEL-EL-AMARNA TABLETS ON PALESTINE BEFORE THE EXODUS.

BY PROFESSOR A. H. SAYCE, D.D., D.C.L., F.R.S., ETC., OXFORD, ENGLAND, AUTHOR OF "ASSYRIA: ITS PRINCES, PRIESTS, AND PEOPLE," ETC.

It was in 1887 that the cuneiform tablets of Tel-el-Amarna were discovered among the ruins of the Record-Office of an ancient Egyptian city. The mounds of Tel-el-Amarna lie on the eastern bank of the Nile, nearly midway between Minieh and Assiut, and cover the site of a city which had a glorious but brief existence of about thirty years. Toward the close of the eighteenth Egyptian dynasty the court of the Pharaoh became semi-Asiatic, the Egyptian kings married Asiatic wives, and finally Amenophis IV. ascended the throne while still a boy under the tutelage of his mother Teie, who was of Asiatic descent. Like his mother, Amenophis IV. was a devoted adherent of an Asiatic form of religion which saw in the solar disk the visible emblem of the one supreme God, and he endeavored to force his belief upon his subjects. A long struggle ensued with the powerful hierarchy of Thebes; but the king, who had changed his name to Khu-n-Aten, "the glory of the Solar Disk," was eventually obliged to quit the capital of his fathers and build himself a new city on the spot where Tel-el-Amarna now stands. Here he was surrounded by the adherents of the new faith, a large part of whom were Asiatics from Canaan. The highest offices of state were filled with Syrians, and even art assumed an Asiatic dress.

When Khu-n-Aten left Thebes he took with him the state archives. These and the further additions made to them during his own reign constitute the collection of tablets which has been found at Tel-el-Amarna. They consist of letters and despatches from the kings of

NOTE.—This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

Babylonia and Assyria, of northern Syria and Cappadocia, and possibly even of Cyprus, as well as from the Egyptian governors and vassal-princes in Syria and Palestine, most of whom were of Canaanitish origin. The correspondence is written in the Babylonian cuneiform script, and, with a few exceptions, in the Babylonian language.

Canaan had been conquered by the Pharaohs of the eighteenth dynasty, and had become an Egyptian province. It is therefore strange at first sight to find that the official correspondence it carried on with the Egyptian government should have been in the Babylonian language and writing. The explanation, however, has been furnished by discoveries made in Babylonia itself. They show that in early times Canaan had been for centuries under Babylonian influence, both political and literary. The kings of Babylonia claimed rule in the land of the Amorites, as it was called, and the culture of the Canaanites was borrowed from Chaldea.

The continued use of the foreign language and writing proves how long and deep the influence of this culture must have been. Egyptian conquest had no power to shake it. The Egyptians were compelled to conform to the usage of their conquered subjects, and the Babylonian language and script continued to be, what they had been for centuries, the common medium of literary intercourse throughout the civilized world of the East.

This meant the existence of libraries as well as of schools. Libraries of clay books must have existed like those of Babylonia, where the literature of Babylonia could be stored up. Among the letters of Tel-el-Amarna there have also been found Babylonian mythological tales, in one of which the words and phrases are marked off from one another by red dots in order to facilitate the task of the foreign students. In this way the traditions and history of the Babylonians became known to the Canaanites, and the Babylonian accounts of the Creation and the Deluge were carried to Palestine. Besides the libraries, there must have been numerous schools. Not only had a foreign language to be learned, but a very difficult form of writing as well. The cuneiform syllabary contains hundreds of characters, each of which has several different phonetic values and idiographic significations, and even the help afforded by the pictorial forms of the Egyptian hieroglyphics is wanting. To learn the cuneiform script demands time and labor and patience.

When Professor Petrie was excavating on the site of the old Record-Office of Tel-el-Amarna, in 1891, he found some fragments of dictionaries which had been compiled by order of the Egyptian king. But the dictionaries would have been useless without teacher. And the teachers must have been numerous, if we may judge from the extent to which education was spread. The letters are written, not only by professional scribes, but also by civil and military officials, by princes and Bedâwin chiefs, and even by women, who seem to have

played a considerable part in the politics of the period. It will be remembered that Kirjath-Sepher, or "Booktown," which was destroyed by the Israelites when they entered Canaan, also bore the name of Kirjath-Sannah, or "City of Instruction." Here, therefore, the library and the school existed side by side.

We learn from the letters that Canaan was governed by the Egyptians much as India is governed by the English to-day. An Egyptian governor was appointed in all the more important cities, but in many cases the native prince was allowed to remain by the side of him, and in certain instances—as, for example, at Jerusalem—there was no Egyptian governor at all, the Canaanitish king acting in his stead. Where this was the case, however, a small garrison of Egyptian troops watched over the conduct of the vassal-prince, and from time to time he was visited by an Egyptian "commissioner." These commissioners seem to have possessed plenary powers, and to have had large districts placed under their inspection, which was rendered necessary by the fact that so many of the Egyptian governors were not Egyptians at all, but natives of Canaan, some of them even being Bedâwin shêkhs.

The shêkhs were subsidized by the Egyptian government, but in spite of this they indulged their natural propensities for robbery, whenever they dared, by making raids upon their neighbors. Some of the letters contain their excuses to the Pharaoh for the charges that had been brought against them on this head. The Bedâwin soldiers went by the name of "the plunderers."

The Egyptian troops were divided into three classes. There were, first of all, "the soldiers of the garrison," who were stationed in the subject cities; secondly, "the soldiers of the palace," who were attached to the person of the Egyptian governor; and lastly, the "auxiliaries," or, as the German Assyriologists prefer to read the word, the "bowmen." The vassal princes were required to furnish soldiers, horses, and chariots when ordered to do so.

Most of the letters were written at a time when the Egyptian Empire was beginning to fall to pieces. The religious reforms of Khun-Aten had produced civil as well as religious dissensions, and his enemies abroad soon took advantage of his difficulties at home. Letter after letter from his governors in Canaan is filled with urgent appeals for help. If troops are sent "this year," he is told, the provinces will be saved; if they are not sent, the Egyptian Empire will be lost. The governors and petty princes, moreover, were quarreling with one another, as well as intriguing with the foreign enemies of the Pharaoh. The king of Jerusalem complains that two of his brother governors have robbed him of a portion of his territory, and the incriminated governors retaliate by accusing him of treason. Charges and counter-charges are brought by one against the other, and the Pharaoh was probably as much puzzled as we are to discover on which side the truth lay, if indeed it lay on either. Doubtless these mutual jealousies and

quarrels were not displeasing to the Egyptian government, if they were not carried too far; they prevented union against the foreign rule, and a "commissioner" could always be sent to examine into the causes of complaint and punish the guilty party. But at the time when a large part of the letters was written, all bounds had been overstept; Palestine was falling into a state of anarchy, and Egypt seemed powerless to put a stop to it.

While the governors were fighting one another, foreign enemies were threatening the country. In the north were the Hittites, who had descended from their homes in the Taurus, and had already overrun the Egyptian province of North Syria. The Amorites, whose territories lay immediately to the north of Palestine, were in a state of semi-rebellion, and were intriguing with the Hittites, as well as with the Babylonians and the king of Mesopotamia. Central Palestine was being overrun by bands of wild Bedâwin, while in the south, in the territory of Jerusalem, the Khabiri were capturing city after city. The Khabiri have been identified with the Hebrews by some scholars; but this agrees neither with the Book of Joshua, nor with what we learn about them from the tablets. The name signifies "the Confederates," and we should probably see in them certain confederated tribes who gathered round the sanctuary of Hebron, where they caused the old name of Kirjath-Arba to be disused.

Egyptian rule extended to both sides of the Jordan. One of the Tel-el-Amarna letters is from the governor of "the Plateau of Bashan," and from another letter we learn that Edom alone had remained independent of Egyptian authority. The dangerous defiles of Mount Seir had protected it from Egyptian attack.

Tyre was already famous for its wealth, doubtless derived from maritime trade. But Canaan was also enriched by the commerce that came by land. The high-road from Babylonia and Asia Minor passed through it to Egypt, and we hear of the "merchants" who constantly traveled along it. Special regulations were made for their security as for that of the persons of ambassadors, and customs were levied upon the goods they brought.

Articles of luxury and comfort were imported from all parts of the world. Embroidered garments came from Babylonia, silver from Asia Minor, copper from Cyprus, even amber from the Baltic. The precious metals were skilfully worked by Canaanite artificers into various beautiful forms, and in the cities on the sea-coast cloth was stained with the purple dye so much prized in the ancient world. Iron was freely used; the cavalry rode to battle in iron chariots, and iron weapons took the place of the bronze swords and spears of an earlier time.

The language of Canaan, as we learn from the glosses in the Tel-el-Amarna tablets, was, like the Phœnician of the later inscriptions, practically the Hebrew of the Old Testament. In fact, Hebrew is

called "the language of Canaan" by Isaiah (xix. 18), and it differed from Phœnician only in a few dialectal peculiarities. Thanks to the Canaanite correspondents of the Pharaohs, we can now trace the history of the language back to the century before the Exodus.

Canaanitish religion might be called a worship of nature. Every city had its supreme Baal, or Sun-god, to whom altars were erected on the high-places. These multitudinous Baals, however, were regarded merely as different manifestations or forms of the same deity. By the side of the Baal stood his wife, who was a colorless reflection of himself. The Baal was adored under a variety of local names. In one place he was address as Melech or Moloch, "the king"; in another, as Melech-Kiryath, or Melkart, "the king of the city." Elsewhere he was known as Baal-Lebanon, "Baal of the Lebanon," or Baal-Samaim, "the Lord of heaven."

Canaanitish theology, however, had been deeply influenced by Babylonia. Not only had Babylonian gods been borrowed, like Dagon and Anee, or Anah, but Babylonian religious ideas had been borrowed as well. Thus among the colorless goddesses of Canaan there had been introduced one or two from Babylonia who had an independent and well-defined existence of their own. The letters of the governor of Gebal refer to "the divine Lady of Gebal," who was worshipt in her own right and apart from any Baal, and who was in title and character a Babylonian goddess. Another goddess whose name occurs in the letters was Asherah, a name which is mistranslated "grove" in the Authorized Version of the Bible. She was the goddess of fertility, and was symbolized by a cone or the upright trunk of a tree. The cuneiform inscriptions make her the wife of Hadad or Rimmon—another deity whose name is found in the letters—and call her "the Mistress of the Plain," Hadad being "the Lord of the Mountain." The most important, however, of the deities imported from Babylonia was Ashtoreth, the Babylonian Istar, originally worshipt under the form of the evening star. The worship of Ashtoreth spread widely and at an early period among the nations of Western Asia, and tended to supplant that of Asherah altogether. In fact, Ashtoreth came to be regarded as much a representative of the female divinities as Baal was of the male, and, accordingly, just as the male deities were collectively termed Baalim or Baals, the female deities were called Ashtaroth or Ashtoreths. Instead of Ashtaroth we sometimes find Anathoth, from Anat, the wife of the Babylonian god Anu, whose worship was also carried to the West.

But the Tel-el-Amarna tablets further show that the influence of Babylonian culture and the desire to imitate the fashions of the country from whence it came led to the identification of the native divinities themselves with those of Babylonia. Thus the god of Jerusalem is identified with the Babylonian Nin-ip (or Ber), and a Bit-Nin-ip, or "Temple of Nin-ip," is spoken of as in the neighborhood of

Jerusalem. There was another Bit-Nin-ip farther north, near Gebal. Even the name of Beth-lehem is of Babylonian origin. It is Bit-Lakhmi, "the Temple of Lakhmi," one of the primeval deities of Babylonian religious belief.

II.—CHURCH HISTORY AN AID TO THE PULPIT.

By BISHOP JOHN F. HURST, D.D., LL.D., WASHINGTON, D. C.,
CHANCELLOR OF THE AMERICAN UNIVERSITY.

WHILE the preacher has all fountains from which to draw, the history of the church abounds in truths which force themselves upon his attention and make an intense appeal to both his judgment and imagination. He can present no cause intelligently before the public without recognizing the past. The perspectives of history are such as should awaken his study and furnish him such lessons as can come from no other quarter. He, himself, belongs to the noble company of historic characters. The very fact of the minister being in the Christian pulpit by the authority of the church declares him to be a member of a kingly band, more truly royal and intent on holier quest than ever gathered about King Arthur's Table. He stands on the same roll with Paul, Chrysostom, Bernard, Tauler, Luther, Calvin, Jeremy Taylor, Wesley, Edwards, Whitefield, Simeon, Robertson, Liddon, Spurgeon, Punshon, and all the great preachers of every land.

The doctrines which lie at the foundation of all preaching are not mere happenings. They are not the incidents of a generation, the outcome of a vagary, or a mere war of words. They are the result of long inquiry, of private study, and of careful weighing by scholars and ecclesiastical councils. Each doctrine has its history—its genesis, its ordeal of moulding and polish, and its present environment. No gold coin ever dropt out from the mint after whiter fires, or heavier crushing, and more clearly cut than have the noble doctrines of Christianity, which represent the great truths of God and man, and without which no preacher would have a vocation. Now, no one can touch even remotely on any one of these doctrines, with even tolerable justice, without knowing the whole process by which it was evolved from the simple declaration of Scripture, what fields it has won, what heroes it has developept, what fires it has endured, and what blessings it has scattered upon the broad fields of the whole church.

Take justification by faith as an illustration. The early church declared it and suffered martyrdom in attestation of it. It was obscured during the eclipse of the Middle Ages. Luther, as the light from the cross burst upon him while climbing Pilate's staircase in Rome, rose upon his feet, and, with the majestic words, "The just shall live by faith," in his heart and upon his lips, turned his face toward Germany

and the future. The click of his hammer, as it nailed the ninety-five Theses against the door of the Castle Church in Wittenberg, has ever since been heard around the world. Who could think of preaching on these doctrines without recalling the figure of Martin Luther and almost hearing his voice? To preach justification by faith without him in mind, would be as far from justice and fitness as to describe the American Revolution and forget Franklin's matchless diplomacy in France.

The people of to-day are constantly hearing charges against the authenticity of the Scriptures and not a few of the truths which they teach. He who has not read the history of the church during its early period imagines the present malarious exhalation to be a novelty, a thing which has evolved out of this late century and its new scientific statements. Hence the tremor of timid and unthinking members of our congregations. Novelty indeed! The church has been listening to these things from its very foundation. Before it had emerged from the blaze and blood of ten persecutions the attacks had begun. Even John's gospel was a bold Christian reply to the violent attack of the new Gnosticism. Wisely woven was this first apologetic web, for it was a fabric of finest steel, which no sword of Celsus, Porphyry, or any other foe could pierce. Since Wolf of Halle began his attacks on the supernatural element of the Scriptures, in the middle of the eighteenth century, the enemies of the divine element in the Bible have been presenting their arguments with no little energy and variety. But what are the arguments? Simply the old enemies with new faces. There is no freshness whatever in them except in the method of attack. They are with only a little fresh polishing, the same weapons, which we had in the early Christian centuries. The church stood it all most bravely then, and, if so, why not now? In the midst of all the jargon of criticism, the church has listened triumphantly, answered, and gone steadily on in its great work of evangelization. The equipoise has been sublime. There is absolutely no remedy equal to the knowledge of the great achievements of the past to give strength and equilibrium for new undertakings. The preacher must have a sublime confidence in the universal triumph of the Word of God, and, to do this, he must look at the dangers of the past and see how they were met and conquered by the heroes of the earlier days.

True, there are new issues upon us, and they must be recognized. The environment of ministerial activity has steadily changed, but the system of Christian truths, thoroughly studied and boldly preached, is in no more danger now than in the centuries past.

There is no respect in which the courage of the preacher at the close of the nineteenth century is more likely to be tested than in the way in which the pulpit is to meet the moral issues which confront it. Look at the attacks on the Sabbath day as a single illustration. We should remember that this is no new fad of the objector. There have

been objections to its sanctity in every Christian century. The Socialists would do away with it entirely. The Encyclopedists in France, in the Revolution of 1789, proposed to abrogate the Sabbath entirely, and hence one day in ten was adopted as a substitute for the Christian Sabbath. In due time it was found, by careful testing, that the industrial and commercial interests of all France had suffered greatly by the change. The people were really driven back again to adopt the old system, the Christian Sabbath, as a method of defense against industrial and commercial loss. The damage to the very life of the nation was serious. Here, as everywhere else, the lesson was again learned that only in harmony with the principles of the Bible can the secular life of any nation be preserved. The sanctity of the Sabbath was never completely accepted by the Continental Protestants. The temptation in England was also to accept the Sabbath as a day rather of recreation than of sacred observance. The issue lasted long in England, and it was only after a struggle of one hundred and fifty years that the English reformers achieved their great work of enacting that the Sabbath must be regarded as a day of sacred rest.

That construction of the sanctity of the day became a fundamental principle of our American ecclesiastical system. We find it exemplified by the Pilgrims at Plymouth when they landed in 1620 from the *Mayflower*. From that time to this, no hostile force has been strong enough to eradicate the firm principle of our national and religious life. Now, with this knowledge of the struggles through which the Sabbath has past, and the public failures to enact a different system, and the halo of the pure Sabbath which has been so bright in the centuries gone by, it is clear that the preachers of to-day must be thoroughly acquainted with all these facts in order to enforce a proper observance of the one holy day upon the congregations throughout Christendom. He must, indeed, have in mind the history of this and all other great Christian institutions in order to make it clear that no tampering with the religious command of the sacred Sabbath or any other great bulwark of our faith can be tolerated with safety to the State and the pure morals of the citizen. All historic study must be thoroughly understood in order to declare strongly, safely, and intelligently the ethical positions which Christianity assumed at the very beginning.

What shall we say, however, of the noble examples in every moral and religious field which stand out before the world? The history of the church abounds in characters which have been of monumental importance in all the centuries since Pentecost. In times of persecution there have been men and women who have been brave beyond all praise. They have endured violence with smiles of joy on their faces. Like Bunyan, they have written immortal works in prisons and in chains. Like the Huguenots and the Dutch, they have fled from lands of persecution to distant colonies across the seas, and have never known

what fear is. There is not one crisis of to-day which threatens the harmony or progress of the church which has not had numerous parallels in the past. To meet them now, we want to know how they were met in the past. History reminds us, for example, that all obstructions to missionary advance are but for the hour, and that persecution and death are only the penalty the Christian has to pay for the past magnificent success of missions. To judge the certain advance of evangelization we need to think of Morison, Carey, Martyn, and Judson. If the minister needs to be encouraged to enter distant fields, and to lead those looking up to him for pastoral care to new enthusiasm, let him picture Moffat and Livingstone going out single-handed to redeem a continent. There is absolutely nothing like a great example which can inspire to lofty deeds, and a heart that beats in sympathy with the heroes who have past dangers in every land and under every sky.

Happily for the preacher in the United States, he has only to think of the noble men who have stood in sacred places before our day. The church of the American colonies was led by such men as the Mathers, Tennent, Brainerd, Edwards, Whitefield, Asbury, and White, in such heroic undertakings as constitute real majesty in any age. The example of the clergy in our Civil War is worthy of all praise. Millions of money came out of private hands to minister to the soldier's wants and to care for his family at home. It is not possible to preach strongly on any national question in this country without looking carefully at the examples which have made our history illustrious during three centuries of dealing with difficult questions. If the American clergyman does not know our history, and is not ennobled by its examples, and his preaching does not give proof of great information from the lessons which they teach, then he is not following in their magnificent footsteps and ministering safely to the people for whose present position and rapid growth they were the providential heralds.

III.—ORIGIN AND AIM OF THE PRESENT FORM OF RATIONALISTIC CRITICISM.

BY HOWARD OSGOOD, D.D., LL.D., PROFESSOR IN ROCHESTER THEOLOGICAL SEMINARY, LATE MEMBER OF THE AMERICAN OLD-TESTAMENT REVISION COMPANY, ETC.

By the present form of rationalistic criticism is meant the assumption of such contradictions in the Bible in language, phrases, narratives, ideas, as lead inevitably to the disintegration of every Book in the Old and New Testaments. The charge of glaring contradictions in the Bible is as old as the beginning of the Bible, and has been made through all the centuries. The newer phase in this criticism is that these assumed contradictions have been prest, until, in the hands of the leaders, the

Bible has become a kaleidoscope changing with every new critic. What was vaunted ten years ago as the height of scientific exegesis, which would never be changed, is now forgotten in the later turns of the kaleidoscope. The critic who knew a few years ago just what Isaiah wrote and what in his Book did not belong to Isaiah, is so far distanced by later writers that he may well hide his head and bury his screed.

It is not difficult to follow up the stream of anti-biblical scholarship. It passes for a century and a half through Germany and returns to the eighteenth century scholarly deism of England, her universities and churches, and so on. But the origin and aim of the present form of rationalistic criticism is set before us in the example of the man who was, to the greatest extent, its originator. We are not left to draw the lessons and paint the portrait. This has been done by devoted friends of Professor Kuenen and his criticism. All we have to do is to listen as they tell us the story. Professor Kuenen died a few years ago in Leyden, where he had been teaching for forty years. His life and work were reviewed by his pupil, friend, translator, and follower, Wicksteed, of London. Kuenen was endowed with immense intellectual ability. He had been trained under the best teachers, and improved to the utmost all the advantages offered him. Dutch was his native tongue, but German, French, English were almost as familiar to him as Dutch. Latin, Greek, Hebrew, Aramean were parts of his acquirements. He had so distinguished himself in the university that he was immediately placed on the teaching staff, and he, curiously enough, began his career by taking the part of the Bible against those who would depreciate it. Among his older brother professors was Scholten, who, to his intense rationalism and denunciation of belief in the historical truth of the Bible, added all the attractions of a genial nature and an eloquence illumined by profound learning and a radiant imagination. The younger man soon felt the power of the older, and it was not long before he was at one with him in the purpose to which Scholten had dedicated all his powers. The rest of the story can best be told in the words of Mr. Wicksteed:

"It remains to make some attempt to characterize, at once more broadly and more closely than has been possible in the course of this sketch, the position which Kuenen took in the theological and religious history of his country, among his own friends and in his own home. It is impossible to tell, even in outline, the story of the rise and progress of the Dutch 'Modern' movement. I must be content with reminding my hearers that it was an attempt of singular boldness and vigor to shake the tradition of Christian piety free from every trace of supernaturalism and implied exclusiveness. It involved the absolute surrender of the orthodox dogmatics, of the authority of the Scriptures, of the divine character of the Church as an external institution; and of course it based the claims of Jesus of Nazareth to our affection and gratitude solely upon what history could show that He, as a man, had been and had done for men."*

This was the avowed aim of Kuenen's life-work on the Bible.

* *The Jewish Quarterly Review*, vol. iv., p. 596 ff.

Look at it for a moment. He purposed to abolish from the world every trace of supernaturalism, *i. e.*, by denying all revelation; all knowledge of God and His rule in the world; all theology; the Scriptures to be true in fact or in intent; the church to be an institution of God; Jesus Christ to be anything more than a man of His times. God and Christ were equally the aim of this criticism. These statements of Mr. Wicksteed can be abundantly verified from Kuenen's works. Kuenen's criticism of the Bible was intended to bring out and did bring out these results. The aim of this criticism discloses its origin. No man could deliberately set himself to abolish God, Christ, and revelation from the world unless he had in his heart renounced God. The main purpose of a man throughout his life infallibly tells what was in his heart.

If there is one thing that this school of criticism preaches with vigor, it is that the critic must come to the Bible utterly without prejudice and seek truth for truth's sake; and that they are the only critics who follow this lofty path. And yet Kuenen set before himself the aim to abolish God and Christ and revelation by means of criticism, and pursued this purpose for thirty years to his death. He is very fond of calling his criticism "scientific exegesis." But the science that is determined at all hazards to prove gold to be iron pyrites is not a method that commends itself to lovers of honest science. It may be excessively learned and elaborate, but it has prejudged the case, and is not seeking truth for truth's sake.

In America the men who stand between the lines of the believers in the Bible as God's Word and the lines of the deniers of the Bible as God's Word, and whose sympathies are far more with Kuenen than with believers, are continually telling us that this criticism is constructive. Constructive of what? Do Kuenen or any of the leaders ever tell us it is constructive? Was the purpose of the master mind of this criticism constructive of faith in God? or in Christ? or in revelation? And if these are wanting, what is the Bible, but just what Kuenen and these leaders make it, a confused mass of ancient folklore? "Constructive," "bringing the Bible nearer to us," "making the Bible a new book to us";—we can hear Kuenen and Wellhausen, who calls himself "a polytheist," laugh in contempt and scorn of the compromisers, who deceive no one but themselves by such tales for the marines.

Kuenen dealt fair in never cloaking his purpose. He utterly deceived himself in thinking that he was unprejudiced and scientific in criticizing the Bible. His purpose shows that. But he was always consistent with his aim. There is not, he tells us over and over again, the first trace of the supernatural, *i. e.*, of God, in the Bible. He was incapable of the mental trickiness that tries to prove the Bible full of untruths, and, in the same breath, ascribes it in any wise to the God of truth. What kind of a God is it that teaches lies to make men truthful?

We are also told by the facile compromisers that we can hold the "scientific criticism" of Kuenen and still hold the deity and truth of Christ. Kuenen and the German leaders never say so. They say just the opposite; that their criticism proves that Jesus Christ was not God, and that He did not tell the truth about God and the Old Testament because He did not know it; and only so can this criticism be consistent.

The further history of the movement is given by Mr. Wicksteed:

"The year 1859 is usually regarded as the birth-year of this movement which differed from others based on the same principles, by the unparalleled frankness with which the most revolutionary results of the investigations of the study were carried into the pulpit, the Sunday-school, and the classroom by the apostles of the new teaching. Text-books on the Bible, catechisms and class-books, popular journals and sermons treated questions of religious history and of religion itself with a directness and freedom that knew no reserve. No shred of distinction between esoteric and exoteric doctrine was retained, and the 'Moderns' threw themselves into their task with a fervor of conviction and a loftiness of hope which seemed to leave no room for doubt or failure.

"The singular freshness and compactness of this movement gave it a vital force which secured it rapid success. The books of the Moderns ran through edition after edition; the circle of their influence was constantly extending, and Scholten and Kuenen, together with their colleagues, must have felt like conquerors. But these halcyon days of the Modern movement were numbered. In many cases indifference succeeded the excitement of awakened interest and the relief of escape from cramping traditions. Divergences of view developed themselves within the ranks of the Moderns, which interfered with the compactness, if they did not disturb the harmony, of the movement. The position of the new teachers within the church of Calvin and of the fathers of Dordrecht was, to say the least, open to challenge; and after a long and sometimes bitter ecclesiastical struggle, it finally appeared that the Moderns had indeed converted many members of the church, but had not carried the church by storm. The newly introduced democratic methods of election to the pastorate, for which the Moderns themselves had most of them fought, revealed the fact that their strength lay with the middle classes, and that the mass of the people had very largely remained true to the old forms of faith. This could not fail to tell on the ranks of the young men dedicating themselves to the ministry of religion in the Modern spirit. Toward the end of the seventies the attendance in Kuenen's lecture-room began to thin, and of those students who came, many were and remained orthodox. Kuenen felt the depressing influence of this change, and especially of his inability to bring home to honest students the truth of those views which to him rested on absolutely irrefragable evidence. The explanation, however, is not far to seek. When problems are directly connected with religious faith, most men do not and can not take them simply on their own merits. Kuenen's orthodox students admitted that they could not refute his arguments, but they declined to accept the natural inferences from them; for there lay at the back of their minds the conviction that Kuenen was not a Christian theologian, and therefore could not grasp the whole bearings of any question which affected the Christian faith."

The halcyon days of atheistic criticism soon pass. There has been a great revival of evangelical faith and teaching in Holland in the past twenty-five years. Atheistic teaching still holds its place in some of her universities, but the churches have turned their backs to it.

Those who in our land are now praising the criticism of Kuenen's school are simply parading in Holland's cast-offs. This criticism is extolled by some in England and America as the height of biblical wisdom, but it emptied Kuenen's lecture-room for two very good reasons: (1) If the Bible is not true, why should any man give his life to teaching it? And (2) the young men who did try to teach Kuenen's views to the churches soon found themselves rejected by the churches.

That part of the story is best told by one of Kuenen's colleagues in Leyden. A Frenchman had written to Professor Van Goens of his delight in the new gospel of Kuenen and colleagues, and his hope that young and eloquent preachers would be sent out by them whom the people would gladly hear. Professor Van Goens sends him the following answer:*

"I am compelled by experience to warn you against a great illusion. I speak only of facts which I fully know. For about thirty years in Holland hundreds of eloquent young preachers, possessing the qualities you desire, have pursued this course and have announced this eminently human and divine gospel [*i. e.*, belief with Kuenen and his colleagues] in the bosom of the great and ancient reformed church. But instead of being driven back and beaten, confessionalism [belief in the creeds], dissent, evangelical preaching have taken on and possess such proportions that pastors of this faith occupy almost exclusively the pulpits of the largest cities, while your 'eloquent young preachers' can hardly find a place in the humblest parishes of the countryside."

That picture, as many a young man can tell, has often been reproduced in our land. And the further this atheistic criticism goes, the wider the stretch of dry, barren sand.

IV.—PRINCE BISMARCK'S RELIGIOUS VIEWS.

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

"We shall crush with iron heel whatever opposes the restoration of Germany to its glory and its might." These words of Prince Bismarck, spoken a few months before the war with France began, reveal the characteristics by which he is best known to the world. Mentally as well as physically he makes the impression of massiveness. Foreigners who know him chiefly as the creator of German unity are most of all struck by his resoluteness, by the persistence of his purpose, and by his indomitable energy in accomplishing his aim. He is called the man of "blood and iron," because his public career has made especially prominent his strength of will and the sterner qualities of his nature. The wars of 1864, 1866, 1870-71, with Denmark, Austria, and France, show at what cost he was ready to purchase the independence and the unity of Germany. At home as well as abroad he has been denounced

* *Revue de Théologie et de Phil.*, 1889, p. 612.

as unscrupulous in his methods and mercilessly cruel. Yet he has lived to see many measures approved by men who severely censured them when proposed.

We have not yet the perspective for a final estimate of the character and work of the eminent German Chancellor. This, however, is clear: every estimate of him must take into account the state of Europe during his time, and how he found and left Prussia and Germany. When he began his career, he saw Prussia subordinated to Austria, the various German States without firm bonds of union, and Germany itself of little account in the councils of the nations. Not only did Russia, Austria, and France treat Germany as inferior, but the German States were also rent by factions which were more inclined to form alliances with foreigners than with one another. The burdens which rested on Bismarck seemed intolerable at times, and it is no wonder that he repeatedly tried to escape from them by urging William I. to accept his resignation. His aim was definite; but the difficulties in the way of its realization seemed almost insuperable. It was his purpose to give Germany that position among the nations to which he believed the country entitled by historic precedent and evolution, a position worthy of its inherent strength and in harmony with what he thought the design of God. In many instances he could gain for his ends the majority needed in Parliament only by making concessions. "Compromise is always the basis of constitutional life," is one of his sayings. He would not admit that he sacrificed principle to expediency, but he did admit that a statesman is obliged to resort to expediency when not backed by a strong party which controls a majority of votes. Powerful factions and parties opposed his measures; he did not hesitate to push them aside ruthlessly if they were obstacles in the way of success. He was intensely, some would say fanatically, German. "If my soul has been pledged to a devil, it is a Teutonic one."

The world knows Bismarck as a great statesman and astute diplomat, but little about him in his other relations. This paper treats of a side of his nature which has not received much public attention, but which is essential for understanding the man himself and his remarkable career. For many years the writer had unusual opportunities for studying the course of Bismarck. He was a student in Berlin in 1865-66, when many Germans regarded Bismarck as the worst enemy of Germany. The Liberals pronounced him a reactionary, who trampled on the rights of the people in order to exalt the throne. It was at this time that an attempt was made on his life, while walking Unter den Linden. Letters were also sent to him full of denunciation and threatening him with assassination. Sixteen have recently been published which reveal the hatred concentrated on him by native Germans as well as by foreigners. From 1880 to 1894, the writer again lived in Berlin, and witnessed the remarkable change in public opin-

ion. Bismarck had become the national hero. The Liberals still attacked him; the Catholics opposed him because he upheld the May Laws; and the Social Democrats were bitter because he introduced measures which were intended to crush them; but the whole nation admitted his services to the Fatherland. But a few years before he was dismissed from office he received an ovation the like of which is rarely witnessed in Germany. Coming from Parliament, in Leipziger Strasse, he was received with rapturous enthusiasm by the crowd waiting for him. The multitude gathered around him and escorted him to his palace in Wilhelm Strasse, cheering, shouting, and waving handkerchiefs and hats. His friendly greetings showed that he was pleased with the applause of the people. For some time the public mind had been excited. France was believed to be thirsting for revenge, Russia had assumed a hostile attitude, and another war seemed to be imminent. When the Chancellor left the Parliament his features had the usual firmness and resoluteness, but also evident traces of agitation. He had just delivered a speech full of confidence in the power of Germany to meet her foes. He did not want to provoke the foreign enemies, yet he could not wholly suppress a tone of defiance. "We Germans fear nothing on earth but God," were the words which created most enthusiasm.

Bismarck was usually backed by the Conservative Party; that is, by the party which is conservative in religion as well as in politics. The Liberals, who are free-thinkers in religion, generally formed a part of the opposition. He wanted to be regarded as a conservative in religion; and both his friends and his enemies viewed him in that light. In order to estimate his religious views we must place ourselves on the German standpoint of religion. The American religious standard would be as unjust to him as would the German religious standard be to American statesmen. Bismarck is no theologian, but on the great essentials of religion he has frequently expressed himself definitely. His relation to Catholicism during the *Culturkampf* is a chapter by itself. Whether this relation is approved or censured, his own utterances leave no doubt that he believed the decisions of the Vatican Council made it necessary for Germany to protect itself against the danger of interference in national affairs, by the Pope and the Catholic Church, in consequence of the declaration of papal infallibility. In 1873 he said: "The papacy has always been a political power which has with the utmost decision and the greatest success managed secular affairs; it aims at secular influence and makes this aim its program." "We shall not go to Canossa," he said. When the *Culturkampf* was ended, by the repeal of the May Laws, when the four million dollars which had been withheld under these Laws were given to the Catholics, and Bismarck's policy was admitted to be a failure, then it was said that he went to Rome, and that the way to Rome passes near Canossa. The concessions he made to the Catholic

Center were regarded by him as unavoidable. The May Laws united the Catholics, and made them the strongest party in Parliament, tho Germany is two thirds Protestant. An emergency came when he needed the cooperation of the Catholics; they dictated the terms of peace, and he accepted them.

His numerous references to religion in speeches and letters bear the impress of sincerity. We can not be surprised that to the public his Christian convictions were not always as prominent as national considerations and political motives; nor is it strange that those whom his policy hurt pronounced him inconsistent or even an atheist. His own rule is express in the words: "I can not regard as a political friend or as an ally one who subordinates his evangelical confession to his politics." There are other proofs than those known to the public that religion is a deep and dominant characteristic of his heart. During the writer's residence in Berlin he received the testimony of one near the Chancellor and familiar with his views and life, a testimony not meant for the world, but to the effect that his religious convictions are devout and earnest. From another private source came a similar testimony. When about to start on the Austrian campaign, in 1866, Bismarck desired to partake of the Lord's Supper. He preferred not to do this in church; that might look as if he wanted to attract public attention. Therefore he took it at home, in the private circle of his family. The pastor who administered the communion felt sure that an inner need prompted Bismarck to celebrate the Lord's Supper at a time when it could not be foreseen who would return from the war.

Another event in 1866 is worth relating. After having seized the assassin, who had but slightly wounded him, Bismarck delivered him to the police and walked to his palace. The family had not heard of the affair. As dinner was ready, Bismarck urged them to go to the table at once. He first asked the divine blessing, and then told them what had happened.

It is evident from his own statements that Bismarck regarded Prussia and Germany as destined to occupy a more prominent place among the nations than in the past, and believed that to him had been assigned the mission of realizing this divine purpose. "With God for King and Fatherland," was more than merely a motto for him. He was an ardent royalist. "I think I serve my God when I serve my king." He said in 1881: "So long as I live there will be one royalist and one faithful servant of the king." He evidently regarded himself as a man of destiny, chosen for a particular work, and responsible for its performance. What he regarded as his duty had for him the force of Kant's categorical imperative. Mr. Lowe, in his "Life of Bismarck," quotes a significant confession of faith made during the Franco-German war:

"Were I not a Christian, I should not continue to serve the king another hour. Did I not obey my God and count upon Him, I should certainly take no account of earthly masters. Why should I incessantly worry, and labor in this world,

exposing myself to embarrassments, annoyances, and evil treatment, did I not feel bound to do my duty to God? If I did not believe in a divine ordinance, which has destined this German nation to become good and great, I should never have taken to the diplomatic career, or, having done so, I should long ago have given it up. I know not whence I should derive my sense of duty, if not from God. . . . Were I not a stanch Christian, did I not stand upon the miraculous basis of religion, you would never have possessed a Federal Chancellor in my person. . . . How gladly would I retire from office! I delight in country life, the woods and nature. Sever my connection with God, and I am the man to pack my trunks to-morrow and be off to Varzin to reap my oats."

On another occasion he said:

"This my living, evangelical, Christian faith makes it my duty to perform the high mission given to me, for the sake of the land in which I was born and for which God has created me."

Were an American statesman to make as numerous references to religion as Bismarck, it might well occasion surprise. His letters abound in expressions like these: "If God wills," "as God wills," "with God's help," "thank God"; and the connection shows that they are not unmeaning phrases. After the capture of Sedan he wrote to his wife: "This is a great historical event—a victory for which we must humbly give the glory to God." On a former occasion he wrote to her: "I do not see how any one who reflects on himself, and yet knows nothing of God or refuses to recognize Him, can bear the contumely and *ennui* of this life."

As early as 1847, in a speech on the emancipation of the Jews, he indicated his general attitude toward Christianity:

"I can recognize as the will of God only what is contained in the Christian Gospels; and I believe I am right when I call a State Christian whose problem it is to realize and to verify the doctrine of Christianity. . . . Altho the solution of the problem is not always successful, I am nevertheless convinced that the realization of Christian doctrine is the aim of the State. . . . If the religious basis of the State is acknowledged, then I am sure that among ourselves this basis can only be that of Christianity. . . . Let us not diminish the Christianity of the people by making it superfluous to the legislature; let us not deprive the people of the belief that Christianity is the fountain of our legislation, and that the State seeks to promote the realization of Christianity, tho the end may not always be attained."

Many other passages might be quoted to show that he regarded the true State as one that rests on a Christian foundation and is permeated by the ethical principles of Christianity.

Dr. Busch, long his private secretary, had peculiar opportunities for learning the Chancellor's views on the subject of religion. He says:

"First of all he passed through a rationalistic phase; then came a time when he was an unbeliever, or, at least, felt no need of religion; later on he gave expression to such decided convictions that no doubt could be entertained that his views were those of a man whose standpoint is Christian and even confessional; and of late years he appears to have retained so much positive belief only as entitles us to consider him a profoundly religious spirit, believing firmly in God, divine order, and a personal existence after death; doing his duty in conformity with this faith, and deriving from it strength for his earthly mission."

That Bismarck was less positive in late years probably means that he was less "confessional," as the Germans say. He is said to have taken little account of creeds in his later life, nor has he been a regular attendant at divine services. Being reproached for this, he answered: "It is not true that I never attend church. I readily admit that I might go oftener; that I do not do so is less due to lack of time than on account of my health." "He absolutely condemns intolerance," says Dr. Busch. To charges made against him respecting the observance of the Lord's day, he replied: "I am not opposed to hallowing Sunday; on the contrary, as landlord I do what I can in this respect. But I am opposed to forcing people to observe the day."

When papers speak of the "usual heartlessness" of the Iron Chancellor, the judgment is too sweeping. True, we do not generally associate the idea of tenderness with him; yet his letters reveal a tender and affectionate heart. As an illustration of this we quote from his letter to Count Arnim and his wife, Bismarck's sister, on the death of their son, in 1861:

"We are without counsel, and helpless in the mighty hand of God—in so far as He does not help us—and can do nothing but bow in humility under His dispensation. He can take from us all that He gives us and leave us utterly desolate. . . . I will not burden you with weak grounds of comfort, but assure you that as a friend and brother I feel your sorrow as my own, and am cut by it to the quick. How all the trifling cares and troubles, which daily beset us, vanish beside the iron event of real misfortunes. . . . We should not depend on this world and come to regard it as our home."

"Bismarck recognized a God besides himself," Dr. Busch says. The statement is perhaps intended to emphasize the Chancellor's assumption of authority rather than his faith. Even in that case his position is more commendable than the law adopted by many in our day: "Thou shalt have no God besides thyself." But there are many of his utterances which show that he felt his own insufficiency and recognized his dependence on God. Sometimes, when beset by enemies, he was defiant, and a defense of his course might seem like boasting. But we must take into account the abuse and misrepresentation to which he was subject, and also the great achievements to which he has a right to point. Before his God he was humble. He is not self-righteous. To a clerical friend, who had written to him about some charges against his conduct, he replied:

"I can not refrain from answering an inquiry made by an honest heart in the name of Christ. I am very sorry if I offend believing Christians; but I am certain that this is unavoidable for me in my vocation. . . . I would to God that, besides what is known to the world, I had no other sins upon my soul, for which I can hope for forgiveness only through confidence in the blood of Christ. . . . In honest penitence I perform my daily task."

While an uncompromising enemy of the Social Democracy, because a revolutionary party, Bismarck claimed to be a friend of laborers. "We are not accustomed to trifle with the complaints of poverty. . . .

I do not think it right to prevent the grievances of laborers from reaching the throne." Practical Christianity he interpreted to mean the love of one's neighbor as self. The weak are the wards of the State in a peculiar sense. He thought it the duty of the State to insure laborers against accident, sickness, and old age, and for that purpose had the elaborate insurance laws enacted. His plea was that this was due to laborers and that it was a requirement of Christianity. The charge was made that he was a State Socialist; instead of repelling it, he welcomed the charge. In advocating the insurance laws he pronounced Christianity the basis of the national life and the ground of the proposed laws:

"I publicly declare that my faith in the moral character of our revealed religion determines my career. . . . I, the minister of this State, am a Christian, and I am resolved so to act as to be able to justify myself before God."

The belief in immortality was among the most prominent articles of his creed. I believe it "from the bottom of my heart," was one of his emphatic statements to indicate that he believed in a life beyond the grave. For that reason, he said, this life does not have the same meaning for him as for those who believe that death ends all. To him the end in this world is but the transition to another. Indeed, he could not realize the feelings of such as have hope only for this world.

V.—OUR ANGLICAN REVIEW.

BY WILLIAM M. SINCLAIR, D.D., ARCHDEACON OF LONDON, CANON OF ST. PAUL'S, AND CHAPLAIN IN ORDINARY TO HER MAJESTY THE QUEEN.

The Limits of the Pulpit.

"I SHOULD like to have a pulpit," said an Oxford professor of a strongly political and at the same time philosophical and skeptical tone of mind, to me on hearing that I was going to take orders; "it gives you such a stump!"

How ardently many a generous young mind takes up this view! He proposes to himself an unlimited field of moral and religious disquisition. "Quicquid agunt homines nostri est farrago libelli." In his hands the pulpit shall be a living force. Whether people pay attention or not to the resolutions and debates of the Convocations, his pulpit shall become, in very truth, a living voice in the Church. No error shall escape his searching eye. No hypocrisy or meanness, crime or vice, shall lie safe from his scathing pen. No subject shall be left untouched, on which his hearer shall not receive complete and unmistakable instruction. He will be their guide in art, science, literature, taste, morals, politics, controversy. Whatever else they may lack, of want of guidance from himself he will leave them no ground of complaint. At one time he will supply them with arguments to answer the latest infidel essay. At another he will defend the standpoint and position of his Communion. Now he will show them the rights of the various cries between Turkey, Armenia, Crete, Greece, and the various Powers. Now he will develop the Christian aspect of Free Trade, Trades Unions, and Socialism. Having perhaps learnt to believe that Christianity is not only a scheme of salvation, but also a science of life, he determines that there is no department of human existence, no section of society, no question of the day, which shall not be fully discusst by him. Neither insolent riches nor lurking iniquity

shall be impenetrable to his Ithuriel spear: all shall be denounced, or detected. All his hearers, and those who are not his hearers, shall be instructed in the way that they should go. There is an aspect relative to Christianity, he maintains, in a fox-hunt or a pound of sugar; by him that aspect shall be displayed.

But when we come to put theory into practise, we are met by several material and wholesome considerations of which I desire briefly to remind myself and my readers.

1. It is my duty to recognize in all my teaching that least of all men am I infallible. Even the wisest of all theologians has said that Christianity itself rests on a balance of probabilities; and altho I humbly hope that I know on whom I have believed, I am bound by this recollection to be persuasive rather than dictatorial, to rest on the authority of others rather than on my own, and not to assume the mantle of an inspired prophet. If this be so in higher things, how careful should I be to acknowledge how easily I may be mistaken in the many-colored affairs of daily life about which I have no positively revealed message to deliver, and how cautious I should be in arrogating to myself the responsibility of an unhesitating guide! I can not rebuke the Pharisees with the authority of the divine Christ: I have no right to share the apostolic scorn of St. Paul.

2. And another point at once occurs to me. I may preach to myself, exhort myself, encourage myself, lead myself on, abase myself, but I must not describe as my own a state of feeling to which I have not attained. The blessing of the Spirit of God will at once depart from my words if I pose in an attitude of holy joy and peace and security which are not mine. Such an attitude is a lie. It was a most just remark of the late Dean Church of St. Paul's, when preaching to an assembly of the clergy of London, in St. Paul's Cathedral, on one of the "quiet days," of the late Bishop Jackson of London, that in the hour of judgment a man's own sermons may in many cases be among the severest witnesses against him.

3. Another limit connected with this I am obliged to impose on myself. The more complete an orator a man is, once said to me a great historian, the more does he deceive either himself or his audience. In the pulpit, of all places, truthfulness comes first, persuasiveness afterward. All exaggeration of situations and contrasts must be studiously avoided. The reality will otherwise not be found to correspond with my pictures by an audience even the least intelligent. It is my business to state only what I can fairly urge, not everything that is possible to be said. Especially is this the case in appeals for special purposes:

4. Another boundary which I must conscientiously place before myself is the fact that all my hearers are baptized Christians. Living in the midst of a very worldly generation and a very godless city, it may be presumed that if they take the trouble to come to church at all they already have a personal interest in revealed religion. Presumably their conversion has begun altho it may not be complete. The story of the excellent and beloved lady who when asked by the American evangelist whether she had been converted, answered enthusiastically, "Over and over again," whether true or false, presents a useful warning. Of course the great fundamental doctrines of redemption by the blood of Christ and sanctification by His Spirit will be stated or explained in every sermon. But injurious results have frequently arisen from following up too closely the well-known wish of a celebrated preacher that every sermon which he preached might be such as to convey to any casual stranger who might never have any future opportunity the means of fully answering to himself the great question: "What must I do to be saved?" It is surely a very prodigal compassion for the benefit of this one imaginary stranger who is present for the first time, and also, upon this hypothesis, for the last, to sacrifice for his sake the instruction of the regular and actual congregation. This supposed individual may not be present.

5. While I remember the limits of my own faith and capacities, I must re-

member how very varied are the limitations of the capacities of my hearers. I must take the greatest pains to make myself understood. I must spare no trouble to prevent myself from being misunderstood. This will present a really formidable barrier to the freedom of my thoughts. Probably there is hardly a sermon that is preached from which somebody or other does not contrive to carry away a wrong impression of the meaning. "A beautiful discourse, sir," said the old clerk, "and yet I can't help thinking that there is a God."

The indiscretion I now complain of, frequently arises in persons of ardent temperament from their desire to be eloquent, to make startling statements, and to arouse us by the boldness and comprehensiveness of their views. For this purpose it is found convenient to omit distinctions, to overlook objections, and to pass over cautions and limitations. For instance, in the controversy respecting divine grace, when the advocate of divine sovereignty is expatiating on the omnipotence of God, and on the feebleness of man, exhibiting mankind as clay in the hands of the potter, insufficient of themselves to think anything as of themselves, he may powerfully affect his auditors so long as he keeps the question of human responsibility out of view. But the moment he begins to show when and how far grace may be resisted, in what way and in what degree human cooperation is required, his statements become correct and logical, but declamation ceases. No scope is left for oratorical display. On the other hand, when the advocate of good works and human responsibility is urging on his hearers to abound in fruits of righteousness and to lay up treasures in heaven, he is tempted to admit the qualifying truth that without the grace of God we can do nothing, that by grace we are saved through faith, that even if we should do all that is commanded us, we must confess that we are unprofitable servants; we have done only that which was our duty to do. By this caution, self-restraint, reserve, and candor, a more solid because a more truthful work will be accomplished.

6. And then I must be most careful in my explanation of what is wrong not to convey any information or suggestion of evil to those in whose minds such thoughts had not arisen. The story which in his English days Cardinal Manning used to tell of the hostler who came to the Romish priest for confession with light heart the first time, until his spiritual adviser asked him whether he had ever done such a wicked thing as to grease the horses' teeth to prevent them eating their oats when baiting at the inn; and the sad and downcast look with which he came a month afterward to confess how many times he had been guilty of the offense since that inauspicious question, is in itself a full illustration of what I mean. It may be inviting to a man who is burning to uproot evil and who is full of instances which have come to his own knowledge of the habits which he wishes to attack, to expose the stores of his experience with withering denunciation from the pulpit. But unless he is guarded he is sure to do harm. And I fear that there may be not a few whose minds have received a morbid impulse from unguarded disquisitions in the pulpit on the various forms of wrongdoing.

7. And how careful I must be to put aside and rightly exclude anything that might be construed into a personality! If we knew, for instance, that there were many carpenters in church, it would be a mistake to descant eloquently on that particular point in the condescension of Christ which led Him to enter a family of that trade. Even the prince of English preachers of our generation, the late beloved Canon Liddon, committed a blunder (if the story is true) when, in preaching before the Queen, he turned to her with the phrase, "and you, Madam," and before her servants gave her a disquisition in the second person on her duty to her children.

8. And, remembering how unfortunately our Church is at the present divided, and on how many subjects, I shall be anxious to guard myself against dogmatizing on points of controversy. I shall of course have my own opinions on these

points, and I shall not be reticent in stating the moderate declarations of Scripture. But the very fact that opinions are so keenly divided on such subjects should be enough to show me either that Scripture has not been intended to speak definitely about them, or also that they are of so little importance in Scripture that I may well leave them alone myself. I may be wholesomely reminded of Bishop Blomfield, who, in the latter part of his life, met at the University church, Cambridge, a verger whom he remembered in that office when he himself was an undergraduate. He complimented him on his looks at so great an age. "Oh, yes, my lord," said the man, "I've much to be grateful for. I've heard every sermon which has been preached in this church for fifty years, and, thank God, I am a Christian still!"

9. Other limitations there may be: I must be bounded by a healthy dread of lengthiness, coldness, elaborateness, apathy, effeminacy, prayerlessness, inapplicability of my remarks to the subject or unsuitability of either remarks or subject to my audience. I must guard against artificial gesture, limiting myself to what is natural to my topic and to my state of earnestness. The pointed saying of Dr. Johnson in his biography of a Presbyterian poet and divine will occur to me: "He did not endeavor," says the Doctor, "to assist his eloquence by any gesticulations; for as no corporeal actions have any correspondence with theological truth, he did not see how they could enforce it." The fear of carelessness in thought or composition will be a wall on our right hand and on our left: "It was, sir," said Robert Hall on a sermon of Mr. Ryland's, "as if a man had brought the cattle of a thousand hills and all the incense of Arabia to one single sacrifice." I shall endeavor to bear in mind the story of the preacher who had commenced an able discourse, when one of the hearers, an accomplished but eccentric man, exclaimed: "That's Tillotson." This was allowed to pass, but very soon another exclamation followed: "That's Paley." The preacher then address the disturber: "I tell you, sir, if there is to be a repetition of such conduct I shall call on the church wardens to have you removed from the church." "That's your own," was the ready reply. I might say that we should be limited in style as far as possible by the choice of English words.

For my own part, I desire that I may never preach a sermon which goes beyond plain, practical teaching, biblical exposition, and moral and religious edification.

VI.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

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

The Book of Nahum and the Fall of Nineveh.

It was stated in an earlier article of the present series (REVIEW for March, 1896) that "all the numerous statements as to international events made in the historical books are verified by the cuneiform annals wherever the same topics are touched upon by the two literatures." We have already in a measure tested the accuracy of this observation. But the supremely important event recalled by the title of the present paper gives us an opportunity of regarding what we may call the Assyriology of the Bible with a somewhat broader outlook. When we come to inquire as to the records of the fall of Nineveh we are astonished to learn that so far there are none at all. That the Bible histories should have no account of the catastrophe which so deeply, even tho indirectly, affected Israel, is at first surprising. But it would be entirely unaccountable that no note should have been taken of it in the literature of the surviving monarchies. Beyond doubt an account of the destruction of Nineveh is buried somewhere under the soil of Babylonia, as we may learn from various indications lately brought to

light and presently to be noticed. Before inquiring what, on the other hand, the Bible really has to say, we may take a lesson from what it has not to say.

We must learn to know the Old Testament aright in its relation to the world's history. Its two great elements of narration and prophecy move upon entirely different planes, and within different regions. Prophecy, so to speak, revolves around the historical area in large concentric circles. Only what is of importance in the separate career and fortunes of Israel is recorded in the annals and chronicles of the Old Testament. Outside events of world-wide importance, even where they affect the fate and mission of Israel, are there unnoticed. But prophecy has a wider outlook as well as a keener insight. The rise and fall and enduring fates of colossal empires are viewed with watchful eye by the sentinels on the towers of Zion. Old-Testament history is in a sense local and provincial. Old-Testament prophecy is ecumenical. The one looks upon Palestine as the arena of conflict; the other keeps in view the mighty tragedy enacted upon the wider theater of the inhabited world. Hence, while the fall of Nineveh finds no mention in the Books of Kings or Chronicles, it fills a large place in prophecy. How it was foretold by Isaiah, in connection with its moral antecedents and the divine purpose, ruling and overruling all the events of history, we have already considered. Let us now see how it is looked upon by the prophet Nahum in view of its actual enactment.

The Book of Nahum stands alone in style and method among the Old-Testament writings. The author is unknown except by name. There is no introduction, no moralizing, no exhortation. The theme, great as it is, is one not handled by any other contemporary. It has, too, the force and swiftness and suddenness of the thunderbolt. It is rather like a thunder-storm in its fiery energy, with its deluge of denunciations, its whirlwinds of wrath, its night of gloom lit up here and there with the lightning-flash that precedes the stroke of vengeance. As in Micah's description of the fall of Samaria, so the destruction of Nineveh is made the occasion of a sublime theophany, in which the elements of nature sympathize with and assist the avenging God in fulfilling the doom of the reprobate city.

The conception of the world-wide importance of the fall of the Assyrian Empire is present throughout this wonderful lyric tragedy. Israel, the ward of Providence, especially exults thereat (i. 12-15); but the whole world joins in the rejoicing: "all that hear the report about them shall clap their hands over thee; for over whom hath not thy evil past continually?" (iii. 19). This is the true prophetic view of the catastrophe. The evil that Assyria has wrought and the wide extent of that evil invite the divine intervention. In proportion to the enormity of the offense is the character and degree of the punishment. The poet-prophet pictures the world as a forest, in which the king of beasts holds sway, who seizes what he will and fills his lair with prey for his lionesses and the young lions. But not one ravenous beast is to survive the onslaught upon the lion's den. For Jehovah, like the mighty hunter, delivers the prey from the spoiler (ii. 11-13).

The principal part of the prophecy is taken up with a picture of the destruction of the city. And here again the description is unique. There is nothing like it in biblical literature. Many expressions there are elsewhere setting forth single actions of war and battle. But here we have a panorama of the attack on the city, the entrance effected by the besiegers amid desperate fighting, the hurried efforts of the besieged to press back the assault, the conflict in the streets, "the cracking of whips, the rattle of wheels, the plunging and rearing of the horses, the charging of the riders, the swords flaming, the spears glittering, the heaps of the wounded and dying, the unnumbered dead."

Such a realistic prediction thus reads almost like a program of the expected tragedy of the conquest and destruction of the world's greatest city. The ques-

tion as to the circumstances of its composition is of less importance than the historical situation itself; but one can not refuse to draw an obvious inference from the outstanding features of the poem. The personality of the author will probably always remain hidden. But we are permitted, so to speak, to get some glimpses of his activity from the movements of the curtain that conceals him from our view. For example, the writer must have been a close student of the history of his time. Moreover, he must have known the Assyrians well, and have made a special study of the political and military forces and armaments that were combining for the city's destruction. Above all, he must have been closely acquainted with the city of Nineveh, its topography, its fortifications, and its vulnerable points, as well as with the methods of warfare and siege-laying best adapted to insure the conquest. There seems even to be an allusion to the precise agency by which the defenses were weakened, and the way prepared for the inward rush of the invaders. In ii. 6 it is said: "The gates of the streams are opened and the palace is dissolved (with terror)." The reference apparently is to the overflowing of the stream Choser, which runs into the Tigris by a south-westerly course through the city, and which, when swollen by the spring floods, was forced, by the stopping of all other outlets, against the inner wall of the city in rising floods, and so undermined its foundations. Such, at least, is the opinion of a high military authority who has made a special study of the question by the aid of all possible Assyriological indications. Hence it has even been conjectured that the sketch is a reminiscence of the final attack written by an eyewitness of the scenes portrayed. Such an assumption is unjustifiable, apart from the general analogy of prophecy, which always regards past events as actually past. The description itself, as well as the accompanying reflections, relates to conditions as yet unfulfilled. They are, however, evidently just awaiting fulfilment. But why and how should a Hebrew of any rank or calling be so intensely interested in the fate of Nineveh? It was now late in the reign of Josiah. Assyria was no longer feared by the distant outlying provinces of the West. It was rather Egypt that loomed up as the dreaded foe of the future. Again we must look at the function and sphere of prophecy. Not what threatened the fate of Israel alone, but what was significant in human history, and especially what served to illustrate the ways of Providence, or, as the Hebrews said, "the way of Jehovah," was of interest to its interpreters. Still, the circumstances of the authorship are hard to explain. It is not at all impossible that the prophet was some gifted Hebrew in the service of one of the besieging armies, naturally that of the Chaldeans.

But we are finally led to ask, Who were the besiegers? They are not mentioned by name in the prophecy, tho they stand in the foreground of the main description. The common view is that it was the Medes and Chaldeans combined that effected the final conquest. There are in fact, however, two traditions relating to the event. One comes from Babylonian sources, and is the foundation of the prevailing view. It is to the effect that Kyaxares, king of the Medes, having given his daughter in marriage to the famous Nebuchadnezzar, the son of the reigning king of Babylon, Nabopolassar. An alliance was formed between the two powers resulting in common action against Nineveh, which thus fell beneath their united attacks. Herodotus relates that the Medes alone brought Assyria its end. The latter received his information from Persian sources, in which the Medes would naturally play the principal part. It is also well established that repeated attempts were made by the Medes to accomplish the ruin of Nineveh before the closing catastrophe. On the other hand, there is much to confirm the assumption of the Medo-Babylonian alliance. It is known that Babylonia, under the rising and persistent power of the Chaldeans, was making strenuous efforts not only to get rid of the relaxing Assyrian yoke, but to avenge itself upon an empire which it had always regarded as a usurper of its own ancient title to the dominion of the Semitic world. Nabopolassar had not

long been reigning before Nineveh was isolated and outwardly impotent. Action against the hereditary foe and oppressor was a matter of course. But the Medes were already in the field, and success could only be obtained by joining forces with those other assailants of the common enemy. But the strongest inferential proof is afforded by the well-known situation of affairs after the collapse of Assyria. Nebuchadnezzar then appears at the head of all the lowlands of western Asia, claiming supremacy as the heir of the fallen empire. Such a condition of affairs is only explicable on the hypothesis that the Chaldeans had a share, and that an important one, in the forcible acquisition of the Ninevite territory.

But we are at last well on our way to direct monumental testimony. Proof is now afforded of the league between the Babylonians and the Medes. Father Scheil, of Paris, who has been lately exploring in the ruins of Babylon and its environs, has found an inscription of Nabonidus, the last king of Babylon (B.C. 555-538) in which it is related how the Babylonians obtained the aid of the "Mandā" or Nomads, who here evidently designate the Medes, in the task of vengeance against Assyria. In conjunction with the Babylonians they ravaged the southern part of Assyria, destroying the cities and the temples of the gods. This apparently describes the first movement in the work of destruction made by the allies, tho it does not reach as far as the capture of Nineveh itself. It shows, however, that the progress of conquest was in a northerly direction, Babylonia thus recovering its old-time dominions as the Assyrian usurper was forced to relinquish them. Very interesting is it also to note that in this inscription the desolation of the Assyrian domain is regarded as a righteous divine punishment for the destruction of Babylon by Sennacherib nearly a century before. This was one of the most atrocious and barbarous crimes ever committed even by an Assyrian prince, and tho his son, the good Esarhaddon, made it one of the great objects of his life to restore the ancient capital and to conciliate its inhabitants, the memory of the indignity and cruelty lingered long in the breast of the Babylonians, as the devastation of Judah by the same Sennacherib has never faded from the recollection of the Hebrew race.

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

CRITICISM AND THE OLD TESTAMENT.*

By A. J. F. BEHREND, D.D. [CONGREGATIONALIST], BROOKLYN, N. Y.

The word of God is not bound.—2 Tim. ii. 9.

"THE WORD OF GOD IS NOT BOUND." Thank God for that! The assurance comes to us like a strong and steady breeze from the sea on a sultry July day. He who said it spake from a long experience, during which he had encountered the Jew, the Greek, and

the Roman, and had convinced and conquered them all. It is matter for profound thanksgiving that the Scriptures are invested with an authority which is independent of criticism, and which does not require the vindication of scholarship. We do not need to wait until the critics have come to an agreement, before we open our Bibles and let them instruct and comfort us. But, on the other hand, we may not ignore nor evade the duty which God lays upon us to defend the holy oracles, from whatever quarter the attack may come, and however sincere may be the motives which induce it. For one, I can not be silent when I find the faith

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of many disturbed and the hearts of many are deeply pained. I would contribute what I may, and as quietly as I can, to the removal of doubt and the confirmation of confidence. . . . I feel myself constrained to call your attention to certain vicious assumptions, which pervade the methods and determine the results of the revolutionary criticism of the Old Testament, upon the validity of which any man or woman of ordinary intelligence can pass judgment, and with which technical scholarship has little or nothing to do.

Claim to Modern Scholarship.

Let me refer, in passing and in parenthesis, to the frequent claim that the weight of modern scholarship is with the new school of critics. A good deal depends upon what is meant by weight. The most learned men do not always make the most noise. Newspaper and review notoriety is not always the measure of worth. Some years ago a colored preacher in the South preached a sermon on "De Sun Do Move." It electrified his audience. It secured for him a national reputation. He could have filled the biggest hall in any city East or West. But he did no damage to the Copernican theory. There was no disturbance in the planetary system. Many will recall another public speaker of great natural gifts, who has entertained large audiences at fifty cents a head, on the "Mistakes of Moses." I never even read the reports of his sayings, but I would have gone a hundred miles on foot to have heard Moses on the mistakes of his critic.* He who startles is always sure of an eager hearing and of a wide audience; the second sober thought comes afterward. And the names which are oftenest seen and heard in present biblical criticism by no means represent all the scholarship in Christendom.

Among the most famous theological faculties in Germany are those of Berlin, Bonn, Breslau, Greifswald, Halle, Königsberg, Leipsic, and Tübingen.

In these universities there are seventy-three theological professors, of which number thirty belong to the radical school, while forty-three belong to the moderate and conservative ranks. Every one of these men is at home in the literature of his department, and is supposed to be an independent and well-equipped scholar. He could not hold his place were he not. The benches would be empty, and he would be starved out. It will be seen from this simple statement that the lines of battle are closely drawn. The so-called liberal wing has increased from ten to thirty during the last twenty-five years, and the conservatives have been reduced from fifty to forty-three; but in the eight great universities which I have named the conservatives still have an actual majority of thirteen; and such a majority at present means a good deal, while it proves conclusively that sweeping claims are not warranted by the facts.

Confining attention to the nine great Prussian universities, the radical school is found to be represented by sixteen men, and the conservative school numbers twenty-six, in the older provinces; while in the newer provinces the proportion is eight radicals to nine conservatives; a total of twenty-four radicals and thirty-four conservatives—a majority of eleven for the conservative party. During the last two years the conservatives have been rapidly gaining on the radicals, and the reaction against radicalism seems to be assuming formidable proportions among the general clergy and laity.

Of the thirty-four books in the list which I gave in a former discourse, there are seventeen, just one half, from the pens of American scholars and specialists, every one of them conservative in tone, every one of them written within the last fifteen years, with full and accurate acquaintance of the most recent literature, and no one can read these books without discovering that these men know what they are talking about. The statement

that scholarship is practically a unit for the radical criticism can not be made good. It is not true of Europe; it is not true of America. The most prominent advocates of radical criticism among us are Harper, Briggs, Toy, Mitchell, Smith, and Haupt. But these men are not the superiors in scholarship of Beecher, Osgood, Green, Mead, Curtis, Denio, and Bissell. Radical criticism is represented in Boston, Yale, Harvard, Cornell, Johns Hopkins, Union, Chicago, and Andover. But conservative criticism holds its ground in Bangor, Yale, Hartford, Princeton, Drew, Madison, Auburn, Rochester, Rutgers, Allegheny, Crozer, Lane, Louisville, Chicago, Evanston, Oberlin, Omaha, and Oakland. Of Congregational theological seminaries, Andover is the only one which can be classed as radical; Bangor, Hartford, Oberlin, and Oakland may be classed as conservative; while Yale and Chicago occupy middle ground, and the mediating critical school is practically conservative. Even Professors Harper, Smith, and Briggs make so many important concessions that they may be regarded as seriously antagonizing the fundamental doctrines of the Wellhausen school, saving their faith in a Divine revelation at the expense of logical consistency. And in the war which is upon us, the lines must be sharply drawn upon the main issues, which are questions of historical criticism, and not niceties of literary analysis. The truth is that the radical critics are still deep in the woods.

The Crucial Questions.

At this point it may be well to state what the crucial questions under debate are. When it is said that the majority of critics are agreed in the literary analysis of the Pentateuch, and that the orthodox view is maintained only by a few older scholars, the statement is misleading. The orthodox view is assumed to be that Moses wrote every line in the Pentateuch, including

even the account of his death, and that for the matter contained in Genesis he was indebted to supernatural revelations from God. Thus defined, there have been no orthodox biblical critics for a good many years, if indeed there ever were any. And, in like manner, all scholars who have conceded that Genesis discloses evidences of the use of older documentary and traditional authorities, in narratives, and snatches of poetry, and genealogical tables, and who admit different layers of legislation in the middle books of the Pentateuch, not necessarily committed to writing by Moses; who, for example, grant that Deuteronomy is a separate book, completed in its present form after the death of Moses, that the priest code is from a different hand, and that Genesis is a fusion of older documents—have been grouped together. But this is the very group where the lines of battle are drawn between the radicals and the conservatives. Orthodoxy has nothing whatever to do with the problem. It is not a question of theology which is under discussion. The phrase "orthodox criticism" is pure nonsense. One might as well talk of orthodox astronomy or chemistry. The debate lies in the region of hard facts. The criticism concerns the historical value of the documents which make up our present Pentateuch. Questions of authorship, of date, and of structure have become preliminary and subordinate. These very problems are approached with presumptions which cast discredit upon the credibility of the documents, and under whose application the record is reduced to a mass of fables, deliberately invented and forged. At this point the only proper line of cleavage can be drawn, and when it is drawn there, the radical critics are in a hopeless minority. Sober scholarship repudiates their assumptions, methods, and conclusions.

The Claims of Criticism.

Let me state, as briefly as I can, the claims for which the modern radical

criticism is contending. The seriousness of that contention appears only when it is viewed as a whole. Moses, we are told, did not write the Pentateuch. Some things may have been recorded by him, but not very much. The Ten Commandments, as they appear in Exodus, are certainly not in the form which he gave to them, and the whole story about the giving of the law from Sinai is a poetic invention of much later date, to give impressiveness to the Decalogue. Neither the narratives nor the laws of the Pentateuch have in any large and important part come from Moses. The Pentateuch is declared to be, in its main intention, a law book, and its historical material is treated as worthless. The legislation is declared to be the core of the record, and the books were compiled solely with a view to enforce that legislation. An analysis of these laws is declared to prove that they could not have been enacted until about 450 B.C., at least a thousand years after Moses. They constituted the priest code of the second temple, and were for the most part unknown before. But to invest them with Mosaic authority, his name was freely used in the enactments, and the wilderness history of the tabernacle was invented to supply a popular historical coloring. The same thing had been done on a smaller scale two hundred years before Ezra, under the reign of King Josiah, when the Book of the Law was said to have been found in the temple. That Book of the Law is assumed to have been our present Deuteronomy, and when the historian tells us that Hilkiah professed to have found Deuteronomy in the temple, we are told that we must interpret this as a very polite hint that the priest had written it himself, in part or entire; in other words, that he had been guilty of a pious literary forgery, in order that by the help of the authority of Moses he might wean the people from their idolatry, and concentrate the religious reverence of the nation upon a single central sanctuary. Thus,

Deuteronomy is the literary invention of the seventh century B.C., and the Levitical legislation is the literary invention of the fifth century B.C., while in both cases the history is supplied by way of artificial framework. To this latter period also are referred all such narrative materials as disclose the style and point of view characteristic of the priestly writer; as, for example, the first chapter of Genesis. Then there are supposed to be two other documents, older than either of the preceding and independent of each other, belonging to the eighth and ninth centuries B.C.; one current in Northern Palestine, the other in Southern Palestine, known as the Elohist and the Jehovist or Jahvist. These four documents are said to have been reduced to their present shape by a redactor, or by several redactors, who arranged and altered the materials to suit their purpose. Every document has been tampered with in this way, and the critics do not hesitate to charge the redactors with both literary awkwardness and dishonesty.

This review may startle the reader. It is enough to startle any one who has not lost all faith in the ordinary honesty of the writers of the Bible. But I have not overdrawn the picture. In detail, and as a whole, the history is discredited. Some leave a little truth in the narrative; others leave none at all. Even the reality of the Exodus is denied, and as for the narratives in Genesis, their historical reality is surrendered. The calm verdict of Professor Robertson, of Glasgow, whom the critics claim as one of their number, will commend itself to the cautious and reverent student, when he sums up a long discussion on the Pentateuch in these words:

"It may be admitted that the component parts of the books belong to different periods, the death of Moses, for example, being recorded side by side with words spoken and written by Moses. It may be admitted that we have three stages of legislation, as represented in the book of the Covenant, the Levitical code, and Deuteronomy; it may be

admitted that these are variations in the law, and an advance from a lower to a higher stage; but all this does not necessitate the assumption that these codes are separated by intervals of centuries. All this and much more, may be admitted; but all who would give to the biblical writers credit for ordinary honesty will hesitate before admitting that we owe a great part of the Pentateuch to literary fiction. When it is gravely asserted that prophets and the best spirits of the nation framed first one code, and then another, with the deliberate intention to represent the history of the past as something different from what it actually was, when the so-called historical books have to be expurgated before they can be used as evidence, one may despair of arriving at the truth altogether, or at once set about reconstructing the history without the aid of these books."

And Professor Hommel, of Munich, whom the critics also claim, has recently placed himself upon record in these words:

"The more I investigate Semitic antiquity, the more I am impressed by the utter baselessness of the view of Wellhausen."

The Pentateuch a Narrative.

We have noticed that the critics assume that the Pentateuch is primarily a book of laws, and that the history is subordinate to legislation. Let us read, now, the Pentateuch for ourselves, and we shall discover that the very reverse is true. From cover to cover, the five books of Moses deal with history, and the laws are inserted only as part of the history. The historic thread is renewed in Joshua, carried on through Judges, and pursued through the books of Samuel and Kings. One plain, practical purpose controls the entire literature—to trace the fortunes of Israel from the call of Abraham to the captivity, and the chapters in Genesis preceding the call of Abraham furnish the historical preface to his separation. Narrative is the primary and pervading element. In the New Testament the legal portions are regarded as having been set aside and annulled, but the history is regarded and referred to as authentic. Be the author or authors of the Pentateuch who they may be, the critics

blunder in assuming that they concentrated their attention upon the legal enactments. These are woven into the history at the points where they belong, and then the history proceeds without reference to them. It was the story upon which their interest was centered, and this must determine our critical handling of the history which they have given us. It is an arbitrary, unwarranted, and criminal method of procedure, to discredit their honesty and veracity in the very field where they have concentrated and massed their abilities and resources.

Passing now this arbitrary and mischievous reversal of critical perspective, let me ask attention to certain other equally unfounded assumptions, upon which the new critics build their revolutionary conclusions.

Based on Evolution.

One of these assumptions, to which great and decisive prominence has recently been given, is that the so-called theory of evolution has been scientifically established, and should therefore be accepted as a canon of criticism. It has been invested with the authority of the multiplication table; so that whatever does not square with it must be false, so false that we need not trouble ourselves about it. The theory is assumed to be the one supreme law in the realms of matter and of mind. It shapes history, and gives birth to religion, just as it molds the stars. All things begin at the lowest point conceivable, and thence, by gradual stages, they advance to an ever-enlarging perfection. There are no breaks in the process. There are no gaps in the march. There are no interventions, no miracles, and hence all miraculous accounts are scientifically absurd. Man has come up from the sea-slime, and has been constantly rising. Sin is only the remnant in him of his animal ancestry. A fall from primitive innocence there never has been, and the first chapters of Genesis are purely fabulous—exquisite poetry, but histori-

cally false. Evolution is the infallible touchstone by which the Bible and Christianity must stand or fall.

But the principle is not logically carried out. For there are many who, while they boldly cut out all miracles from the Old Testament, dare not use the surgery upon the New. They claim that the high theology of Deuteronomy and of the Psalms proves these books to be a late literary product; but they dare not assert this of the Gospels and the Epistles of the New Testament. They claim that the primitive Mosaic religion must have been very crude, but they dare not say that about apostolic Christianity. They claim that from Moses to Ezra there was an uninterrupted advance; they dare not say that of the history between Paul and Luther. They minimize the miracles of the Exodus, and of Daniel in the den of lions, but they grant that Christ was born of a virgin and that He rose from the dead. Let us have thorough work. And thorough work demands that with the elimination of the miraculous and supernatural in the Old Testament, the same elements shall be cut out of the New. Moses and Christ, the Law and the Gospel, fall into the same grave. And the only reason why this is not done in the case of Christ and the Gospel, is because the facts of Christianity are so stubborn that the critics do not venture to beat their heads against them. They prefer to be inconsistent rather than stultify themselves. But that very hesitancy shows the inherent weakness of the claim.

What, now, is evolution? Darwin and Wallace did not agree in their definition and in the scope of its application. Wallace insisted that it did not apply to man. The word has never yet been defined.

Everybody uses the word, and presumably knows its meaning; yet nobody seems to be able to give a definition that is clear and final. No magician's wand can play so many fantastic tricks as can this word. It can be theistic

and atheistic to suit the speaker's taste. It can eliminate miracles, and it can make them feel at home. At one time it bows God out of the universe, and has no use for Him; at another time it makes Him immanent, omnipresent, and omnipotent, enthroned and personally active in every atom. Rénan needs no God to account for the origin of things. But his theory of evolution provided for the ultimate appearance of a man who would master the secret of death and life, and who would thus empty all the graveyards of the past, bestowing immortality upon every one of their hapless victims. So that evolution can give birth even to God. There is no God at the beginning, but there is one at the end. It is plain, therefore, that evolution may be so defined as to provide for supernatural intervention and guidance, and for the most astounding miracles. But the trouble is that these stay only in the definition. Practically they are excluded, and what remains may be summed up in the following items:

1. The affirmation that the higher grades of being have proceeded from the lower by natural generation, and that all grades of being have a common, natural ancestry. The fire-mist has given birth to crystals and to genius, to coral reefs and to the Christian religion.

2. The affirmation that this unfolding has been unbroken and continuous, without a single gap and without creative epochs.

3. The affirmation that the result has been reached by the operation of inherent forces, neither requiring nor permitting the superintendence and the guidance of the personal God. The universe is self-evolved, and self-evolved from the primitive atom. This is what evolution is made to mean by its great advocates, whether they so define it or not. It makes the polyp the real ancestor of man, and eliminates the supernatural from science, literature, and history.

Not Established by Science.

The common element in all definitions which are radical is the denial of creative epochs, the affirmation that the complexity of the universe, man included, has been the result, in unbroken progression, under natural law, by inherent forces, of rudimentary cells and atoms. The universe has grown out of the atom, as the oak grows out of the acorn. There is difference in the result, but there is identity of method. Now, if anything is clear, it is perfectly clear that this amazing theory has not been made out. There are several gaps which have never been bridged. The universe is supposed to have its origin in a sea of raging fire, whirling with inconceivable rapidity, gradually cooling and condensing, throwing off rings now and then, and so forming suns and stars. If that fire-mist ever contained any living germs, they must have been utterly destroyed long before the planets cooled. Whence, then, came life? It is here; how did it emerge from the furnace of fire? We are told that the cell evolved from the atom. We are asked to believe in spontaneous generation. Huxley believed that, but he also very frankly admitted that all the scientific evidence of two hundred years was squarely against him, and that there was no known exception to the old dictum: "*Omne vivum ex vivo*"—all life from life. The atoms refuse to give birth to a cell; and at that point evolution breaks down. It breaks down again when you pass from plants to animals. The cells look exactly alike under the microscope, and you could not tell which belonged to a maple and which to an elephant, but the vegetable cell refuses to give birth to the animal cell. Break number two. Evolution breaks down again when you try to pass from the animal to man. Self-inspection and self-judgment, the activity of the higher reason and of conscience, the seeds of these are not in the brute. Break number

three. These tremendous gaps condemn the theory. Intermediate forms are wanting between the inorganic and the organic, between plants and animals, between animals and man. At these points the transition is sharp and sudden, so that even Mr. Huxley protested against the maxim: "*Natura non facit saltum*," and insisted that nature did make leaps. But an evolution which must be helped out by leaps admits just what the creation theory affirms, and admits all which it affirms. Such an evolution is in exact agreement with the first chapters of Genesis, which affirm that even man was made from the dust of the ground, but not through the operation of forces inherent in plant and animal forms of life. I have mentioned only three gaps. The great German scientist, Du Bois-Reymond, pointed out seven "impassable chasms." And Virchow designates the radical evolutionists as "bubble companies." The facts prove that while there is truth in evolution, the development has its fixed limitations, and identity of descent for all living forms is emphatically negatived. At all events, it is a pure assumption. In evolution, as an orderly development and advance, every intelligent man believes; and in that sense the doctrine is as old in literature as the first chapter of Genesis. But evolution, as a process of uninterrupted differentiation of being, under natural laws, and from inherent forces, is an unproved theory, with all the evidence squarely against it. So long as that is true, I, for one, am not going to let evolution reconstruct my Bible for me.

False in Literature and History.

I claim more. I claim that while, in the realm of science, evolution is an unproved theory, in the realms of literature and history it is demonstrably false. It is not true that the earliest literature of the nation is the crudest, and its latest the best. It is not true that the line is one of steady improvement. This is not true of Greece, or

Rome, or Germany, or France, or England, or the United States. Homer never had a competitor. Shakespeare and Milton have not yet been eclipsed. Socrates, Plato, and Aristotle are still unrivaled. Madison and Jefferson were not pigmies compared to our present statesmen. Washington is still without a peer. We are not more skillful builders than the men who reared the pyramids, nor are we greater architects than the men who designed and superintended the cathedrals. We have not eclipsed the old masters in painting, sculpture, and music. Civilizations do not necessarily grow better as they grow older. Turkey, India, and China prove the very reverse. They have been rapidly going down. A book on "Degeneration" a few years ago attracted wide attention. The picture was overdrawn. But the fact is, that it requires the strenuous and continuous exertions of all good men to prevent things from becoming hopelessly bad. The machines are everywhere and always against righteousness and improvement. Progress is not due to them, but to the men who break away from them.

Ignores Personality.

There is one force in literature and in history of which evolution takes no account, and which it can not explain. It is personality; strong, self-posed, determined personality. Again and again, a man appears who challenges the world to combat, and he wins. It may be Paul; it may be Athanasius; it may be Luther; it may be Jesus Christ. Such men are prophets of God, and they inaugurate new epochs. They shatter prisons and set men free. They arrest the growing degeneracy and usher in the better days. They are not the product of blind and inherent evolutionary forces. One, at least, has defied every attempt at classification. He stands alone, unapproached and unapproachable—the Son of Mary, the Carpenter of Nazareth, the Prophet of Galilee. Nothing in Greece, or

Rome, or Judea explains Him. He was and remains the absolute antithesis of His time and of all times. Evolution goes to pieces when it touches Him. God is manifest when He appears. And what is true of Christ is true of every great leader who has appeared in history. Personality dominates in literature, in art, in history, in war, and in peace. Carlyle may have gone too far in his hero worship, in his unstinted praise of great and energetic men. There is moral force, for good or evil, in the people, too; and we neglect that at our peril. Still it remains true that personality is the decisive force in history. And personality is the absolute antithesis of evolution. Unproved in science, demonstrably false in literature, art, and history, the theory of evolution can not be accepted as a canon of criticism. Certainly, not at its demand shall I cease to believe and preach that God created man in His own likeness and image, that man fell by voluntary transgression, and that Jesus Christ was born of a virgin, died to save man, and rose again from the sepulcher.

THE ASSURANCE OF SALVATION.

BY REV. B. B. TYLER, D.D. [DISCIPLES OF CHRIST], NEW YORK CITY.

Thy sins are forgiven.—Matt. ix. 2.

THE word salvation is often used, in the Bible, to signify a personal experience. Simon Peter said that God sent His Son to bless men in turning them away from their iniquities (Acts iii. 26). Because the Son of Mary would save men from their sins Gabriel said that His name should be called Jesus (Matt. i. 21). But the word is also used to signify an act of divine clemency in behalf of the sinner. This is forgiveness. In this discourse the word salvation will be used in the sense last mentioned.

Our first inquiry relates to the possibility of an assurance of salvation. Can one be certain that God has blotted

out, or pardoned, his transgressions and that he is in the fellowship of Christ? Can a man *know* that he is saved? This is the question to be answered at this point; and since the inquiry refers to an act of God, let the answer be sought in the Word that He has inspired.

John, the beloved disciple, says that his purpose in writing his first epistle was that the persons address might *know* that they were in possession of eternal life (1 John v. 13). In one place (1 John iii. 14) he declares: "We *know* that we have past out of death into life." This Apostle then thought that such knowledge was possible in his day. If possible then, why not now?

Paul entertained the same thought. He said he *knew* that if his earthly tabernacle failed he would enter into a building eternal (2 Cor. v. 1). Whatever else this declaration may mean, there can be no reasonable doubt that this man was certain concerning his relation to God. He *knew* that he was alive unto God—that he had, as John said, "past out of death into life." He possess, for himself, an assurance of salvation.

There is not an intimation in our Sacred Writings that believers in Christ in the apostolic age entertained a doubt concerning their freedom from condemnation. This is a most interesting and suggestive fact. Human nature then was the same as the human nature of to-day. Men suffered from mental depression at that time as they do now. But no believers under the ministry of men who "preacht the Gospel . . . by the Holy Ghost sent forth from heaven" seemed to think that this experience meant that God had turned away from, or had ceased to be gracious to them.

David's experiences were varied, and he sometimes spoke as if he thought that Jehovah had ceased to be merciful to him. In the twenty-third Psalm he is full of confidence. He is certain of God's goodness. He has not a doubt

as to his relation to the Most High. Jehovah is his shepherd. There can, therefore, come to him no want. He finds rest in green pastures. He is led beside untroubled waters. His soul enjoys the divine favor. In the ways of righteousness he is guided. Death, to him, has no terror. And this because he is assured of the presence of Jehovah. The Lord will, in the hour of death, comfort and sustain him. Why, then, should he fear? Abundance, he says, is given to him now in the presence of his enemies. His cup of blessing and joy overflows, and he is confident that goodness and mercy will continue with him all the days of his life. But did he, at all times, have such a view of God and His ways? Hear him exclaim in the twenty-second Psalm: "My God! My God! why hast thou forsaken me; why art thou so far from helping me and from the word of my roaring? O my God! I cry in the daytime, but thou hearest me not; and in the night season, and am not silent!"

But an excuse can be offered for David that can not be urged in the case of believers in Jesus. We have a fuller revelation of God and His ways than had David. God has spoken to us in these last days by His Son. Revelation is progressive. David lived in the twilight; we live in the sunlight. To us "the Sun of righteousness" has arisen with "healing in his wings" (Mal. iv. 2).

There is not time, at present, to speak of the despair of Moses (Ex. xxx. 30-32) and Elijah (1 Kings xix. 4). But neither of them complained, as did the writer of the twenty-second Psalm, that God had turned away and refused to hear his cries.

There can be no doubt that Paul, notwithstanding his great courage, was at times deprest in spirit. The Lord for this reason encouraged him when he was at work in Corinth (Acts xviii. 9, 10), and when he was in a storm at sea on his journey to Rome (Acts xxvii. 21-25). But he was "always of good

courage" concerning his standing in the sight of God, and declared that he *knew* that when his spirit left the body he would "be at home with the Lord" (2 Cor. v. 7, 8). Paul was far from being satisfied with his attainments in the spiritual life. He said, after he had been a Christian many years: "I know that in me, that is, in my flesh, dwelleth no good thing" (Rom. vii. 15). He also said, at the same time: "The good which I would I do not; but the evil which I would not, that I practise" (Rom. vii. 19). And this fact caused him such trouble that he exclaimed: "O wretched man that I am! who shall deliver me out of the body of this death?" (Rom. vii. 24). But immediately afterward he said: "I thank God through Jesus Christ our Lord. . . . There is, therefore, now no condemnation to them that are in Christ Jesus" (Rom. vii. 25; viii. 1).

And what a magnificent confidence and courage had this grand man and faithful servant of the Lord Jesus, when he came to the close of his busy, tumultuous, and surpassingly useful life. "The time of my departure is come," he said to Timothy. "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not only to me, but also to all them that love his appearing" (2 Tim. iv. 8). There is not the shadow of the shade of a doubt in his mind concerning his future, and this not because of his personal attainments, but because of the abounding mercy of God toward him in Christ Jesus our Lord. He possess a strong assurance of his salvation. God had certainly forgiven his sins.

So while the experiences of believers in the olden time were thus similar to the experiences of Christians in the present age, there is no evidence that they were interpreted as ours are sometimes understood.

The First Epistle of John is devoted

to this subject—the assurance of salvation. He says: "These things have I written unto you, that ye may *know* that ye have eternal life" (1 John v. 13). In this writing he makes much of love. Sometimes believers sing dolefully:

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I His or am I not?"

John says, in this part of the New Testament: "We *know* that we have *passed* out of death into life, because we love." But how can one know that he really loves?

Hear the word of the Lord. "He that hath my commandments, and keepeth them, he it is that loveth me." "If a man love me he will keep my words." "He that loveth me not keepeth not my words" (John xiv. 21, 23, 24). And one of Christ's ambassadors said: "This is the love of God that we keep his commandments; and his commandments are not grievous" (1 John v. 3). The words, "his commandments are not grievous," are, in this place, of unusual importance. If there is no pleasure in doing the things that the Christ enjoins, if His commandments are grievous, there is a lack of love. To the one who truly loves God the keeping of the Commandments is a pleasure. A glad obedience to God is evidence of love for Him.

John not only says, "We *know* that we have passed out of death into life because we love," but he says—and this is of the greatest importance in this place—"Because we love the brethren" (John iii. 14). Love for the brethren is evidence that one is in possession of spiritual life. "Whosoever loveth him that begat, loveth him also that is begotten of him" (1 John v. 1). What evidence have we, has any one, of this love? The answer is at hand. "Whoso hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (1 John iii. 17). This, the reply of John. And

again: "Hereby we know that we love the children of God, when we love God and do his commandments" (1 John v. 2). The love of which so much is made in the New Testament is not a mere emotion. It is such a condition of mind and heart as leads to obedience to the positive commands of God. If we love God we will obey Him. If we love men we will serve them. Nor can we love the one without the other. No man can truly and intelligently love God who is destitute of love for men. God and man are so joined together that an affection for one implies an affection for the other. The man who does not love his brother is under condemnation. He is not forgiven. He is not in fellowship with God. Such a one has no assurance of salvation. "He that saith that he is in the light and hateth his brother is in darkness." "He that loveth his brother abideth in the light" (1 John ii. 9, 10).

Another evidence of acceptance with God is faith in the Christ. This is one of the evidences adduced by John. He says that "whosoever believeth that Jesus is the Christ is begotten of God" (1 John v. 1). The spiritual life is germinant in the person who believes that Jesus is the Son of God. In his Memorabilia of Jesus, John says that "as many as received him, to them gave he the right to become children of God, even to them that believe on his name" (John i. 12). Belief alone does not constitute one a child of God, but it puts him in such a relation to the Christ that he has "the right to become" one of God's dear children. But how can one *know* that he believes "unto the saving of the soul"? The answer is not difficult.

The faith that saves is a belief that moves to action. Look into the eleventh chapter of the Epistle to the Hebrews. Here are the names of those who, in their day, were men and women of faith. In each case obedience was rendered to him who was the object of faith. Abel believed in God and offered an excellent sacrifice.

Enoch was a man of faith, "walked with God, and was not; for God took him" (Gen. v. 24). Noah believed, and so wrought that he "became heir of the righteousness which is according to faith." By faith Abraham "obeyed to go but unto a place which he was to receive for an inheritance; and he went, but not knowing whither he went." Because of the faith of Moses he "refused to be called the son of Pharaoh's daughter; choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin." Rahab, because of her faith, received and protected the spies sent into Canaan by Joshua. There is not a person named, or referred to, as possessing faith, who did not render a prompt obedience to God, the object of their faith. How can one *know* that he has the faith that saves? He can *know* by the fact that he does what God commands him to do.

There is such a thing as repentance unto life (Acts xi. 18). Repentance and remission of sins are joined together in the New Testament. They were to be preacht among all nations in the name of the Lord Jesus (Luke xxiv. 47). And the Master taught that if any would not repent he must perish (Luke xiii. 3, 5). If a man truly repents of his personal transgressions he has an assurance, in the written word, of the forgiveness of sins. But how can he *know* that his repentance is genuine? John the Baptist spoke of "fruits worthy of repentance." What were these fruits? The fruits of repentance are lives of gentleness, kindness, helpfulness, service, to men (Luke iii. 7-14). Zaccheus showed the genuineness of his repentance by giving the half of his goods to the poor, and by a fourfold restitution to any person whom he had wronged (Luke xix. 8). Jesus thereupon assured him of salvation. In Ephesus, under the preaching of Paul, "not a few of them that practist curious," or magical, "arts brought their books together, and burned them in the sight of all" (Acts xix. 19). It was in this

manner that the genuineness of their change was certified. Evangelical repentance and restitution are joined together. One may *know* that his repentance is real and thorough when he rights the wrongs that he has done to his fellow creatures to the extent of his ability; and the word of the Lord assures the penitent that his sins are forgiven.

The word of the Son of Man when He was on earth was a sufficient evidence of salvation. To the man "sick of the palsy" Jesus said: "Thy sins are forgiven." That word is as good to-day as when the Christ was among men. When He says that on certain conditions forgiveness will be granted, as He does, can any one legitimately doubt who complies with the stipulated conditions? To doubt the word of the Lord in the book is no less a sin than to call in question the veracity of His word orally and in person delivered. His word furnishes the strongest assurance of salvation. Do I comply with the named conditions of forgiveness? Then is my salvation, in the sense of pardon, certain. On the Word of God I rest for assurance. Praise His holy name!

FAITH AND FORCE.

By A. C. DIXON, D.D. [BAPTIST],
BROOKLYN, N. Y.

I come to thee in the name of the Lord of hosts.—1 Sam. xvii. 45.

THE duel of David and Goliath is but one chapter in the history of faith and force in conflict. Brute force here appears with sword and shield, helmet and spear; faith comes with the simple sling and stone, but with God's strength and in His name. Force looks down contemptuously on faith, and holds itself proud and arrogant. Faith is submissive and humble, but full of hope and courage. It matters not what form force takes—that of numbers, of wealth, of social prestige, of intellect, of educational or of political superiority; if it arrays itself

against simple faith in God, the duel of David and Goliath is again repeated. Let us notice certain central facts.

1. This is a faith that is in action. Nothing is said of prayer, though David may have spent the whole night in prayer before the fight. His is a faith that acts, rather than begs. There are times when even prayer is out of place. God once said to Moses, "Why criest thou unto me? Speak to the children of Israel, that they go forward." It was a time for marching. The spirit of prayer may be continued, though the form be suspended.

Faith here stands alone in the person of David. Little encouragement did he get from Saul, and his own brethren told him he had better be at home attending to the sheep. The warriors of Israel thought it was unbecoming the dignity of the army to put its fortunes in the hands of a stripling like David. But God is wont to move on single hearts, to stir them to do great deeds for His Kingdom. A grain of mustard-seed rather than a can of dynamite is the chosen type of divine working. A single soul like Luther is filled with God's thought and power, while the community is not in sympathy with that thought. *Vox populi* is by no means *Vox Dei*. The voice of the people killed Jesus Christ, it killed Socrates, it killed the martyrs. It is the minority, often, that more truly represents the right and the truth. David had a divine inspiration. He remembered Samuel's anointing oil. He felt that he had been set apart to do God's work, to defend His honor. If you are right, you have God with you. Your faith will be active.

2. Faith controls forces, or forces will control faith. Goliath was of gigantic height—over nine feet—was well armed, and strong. His people saw his physical might and military equipment. They saw and believed. They believed because they saw. David was despised because there was nothing apparent to encourage confidence. So it is with us. We are respecters of per-

sions. We have our reward. We see, we count, we measure and estimate strength and success by material appearances. We trust in money or in machinery. We are not wise. In David there was no armor, sword, greaves, helmet—there was nothing to inspire those who look on; but he was sure that if he put forth his effort in the strength of God he would prevail. Faith takes the simple stone and sling, and God gives victory. Whatever may be your disadvantages or limitations, He will give you divine help if you put your forces under the control of faith. The barley loaves and fishes were enough for the five thousand, with God's blessing; the simple clay for healing blindness, when used by the Son of God; the ordinary rod, when God gave Moses power, could divide the water, restrain the plague, or break the rock.

There was a young man who once was sent out by our missionary board reluctantly, for they doubted his efficiency; but in a single year he led ten thousand to believe on the Lord Jesus Christ. John Clough was a surveyor, and he preached to companies of men under him on one verse, "God so loved the world," etc., till 15,000 were reached, and two thirds of them accepted Christianity. This was in connection with a mission-field so apparently unfruitful that it was thought hardly worth continuing. He dedicated his surveying talent to Christ. An English athlete was converted, and told Mr. Spurgeon that he felt he had little brain power to use, but he did have "two good feet." These he gave to the Master's service. He was set at work distributing invitations to meeting. One night a man, desperate and determined on suicide, rushed by him for London Bridge. These two strong, fleet feet were put in motion, and he overtook and caught the man just as he had reached the side of the bridge. He pulled him away, persuaded him to go into a cheap inn, where he spent hours in prayer with him. The next day he

brought the man to the Tabernacle.⁷ He was converted, and to this day is one of the most faithful workers there.

God be praised for intellectual power. If consecrated, it is mighty for good. Too many, however, even in the pulpit, seem to accomplish little with all their mental ability. They preach with vigor. Their sermons are intellectual columbiads, and their discharge shakes the pews; but when the smoke clears away, nobody on the battle-field is found to be killed. Where is your confidence—in faith or forces? Which? Michael Angelo worked so long on ceilings and on things overhead that it is said, he had formed the habit of looking upward as he walked the street or field. The true believer is "looking unto Jesus." He brings all he has to Him. "My faith looks up to Thee," is his language. His mind, his heart, his hands—all, he gives to Jesus. A preacher in a far-off Western wild found himself getting low in food and fuel. A severe snow-storm raged. The house was almost buried in the drifts. He pickt up what he could for fuel; but just then he was stricken down with typhoid fever. The next day his wife fell under the power of the same disease. The care of them both and of the house devolved on their only child, a little girl. Day after day her feeble hands ministered, as far as possible, to their needs; but her means and her strength gave out. There was no more food and no more wood. She was overheard at prayer, saying in her simple speech, "Do send some big body, O Lord, for I can't do much." As she prayed she broke up her much-prized baby-carriage, and put the fragments into the fire for warmth. The winds heard that pathetic cry—the storm itself listened, and God answered. Before dark, help arrived. Her faith controlled forces.

3. Faith is simple and unchanging. It can overcome one difficulty or form of opposition as easily as it can another. Not so in the play of material forces. David subdued the bear in a different

way from that employed with the lion, and Goliath was met with still different methods of physical action; but the training in faith which the son of Jesse had received enabled him to meet and overcome all things through God's power. The young man to-day, whether in school or college or shop, exposed to temptations of appetite, of greed, of sinful passion, or of intellectual skepticism, conquers by only one method. Faith in Christ makes him even more than conqueror.

Satan is wily. Oftener by indirection than by direct assault he wins the day. He says to us, as Goliath might have said to David, "Now you can't kill me; let us not fight, but form a league. Let us jointly rule Israel. What is the use of a fight with me when resistance is fruitless?" Thus would the liquor traffic try to effect a compromise with us; thus would some forms of heathenism—like theosophy. Have you any theosophists in Brooklyn? We had some five hundred in Baltimore. They have two central ideas: one, the removal of selfishness, and the other, repudiation of all methods of salvation outside the individual's own effort and merit. But a person who refuses to take any favor is apt to give none. How is selfishness eliminated by this method? It is a new way of crucifying Christ afresh, of trying to get rid of the atonement He made.

Then there are temptations to dishonesty which only this victorious faith of Christ can conquer. A man once said to me: "My wife and three daughters belong to your church; but I can not join, for I must cheat to get a living." He was a grocer, and felt that he should fail if he were strictly honest. On the other hand, a wholesale liquor dealer who was converted met me and said: "I give up my business to-morrow." "Have you any work in view?" "Nothing at all, but I leave all with God." Such a man can not fail. To go to the poor-house would not be failure. It is safe to do right, and leave results with God.

But petty, pestering trials are sometimes harder to meet than great ones. A Turkish army once forced their way into a German city, but were driven back by swarms of bees, whose sting was harder to meet than the blows of a battering-ram. It may require less faith to meet some great Goliath of difficulty than to preserve one's Christian equanimity during a single night's siege of mosquitoes in a New Jersey hotel. The housekeeper loses her temper at home amid dust and din, and the merchant amid the buzzing annoyances of the store. For great ills and small ones alike, faith in God's promised presence and strength will alone avail.

4. Faith is protected, tho its power seem vain; and force alone is vain, tho it may seem protected. Bystanders at this duel doubtless said: "Goliath is safe, and David is in danger." But the giant died, and the boy returned in triumph. The three Hebrew youth in the fiery furnace were in the safest place in all Persia. Jerome of Prague was unharmed trusting in God. After he confided in the sovereign's promised protection he was betrayed and burned at the stake. Luther's heroic cry, "I can do no otherwise; so help me God!" breathed the true intrepid Christian spirit. He knew whom he believed.

Finally, temporary defeat is to the believer the highest victory. He may be "killed all the day long, and accounted as sheep for the slaughter," but none of these things need to move him. None of them can separate him from the love of Christ. To the world, Christ's life was a failure. He died the death of a felon, and His flock was scattered. The martyrs were burned; but they now take the highest place in heaven with their ascended Lord, who tasted the death of deaths. Death to each, to all, was a conquered foe, and opened to them the gates of life. Let us take longer ranges of vision. I once stood on a lofty peak, and saw the "battle of the clouds." The air seemed thick enough to cut; but after a while a rift opened at my feet, and I saw the

battalions of clouds marching hither and thither, rolling up against each other, and dashed back again as if in martial fray. From out the sunward side of the clouds the javelins of light shot forth, and at length the clouds were conquered and driven back, leaving the sky bright and clear once more. O friends, keep on the sunward side—walk in the light! Be strong in the Lord and in the power of His might. This is the victory which overcometh the world, even your faith.

HARVEST HOME: WHEAT A TYPE OF THE CHRISTIAN.

BY REV. H. E. ZIMMERMAN, A.M.
[LUTHERAN], TANNERSVILLE, PA.
*He will . . . gather his wheat into the
garner.*—Matt. iii. 12.

I TAKE as an object a sheaf of wheat. This sheaf before us suggests certain analogies between wheat and the Christian. The following, in brief, are some of the most prominent:

1. Wheat is useful; in fact it may be taken as a type of all the cereals which are so necessary to man's existence. It is one of the few staple products. From it we get our bread, "the staff of life," a phrase which well suggests the support it furnishes to mankind. It would be the last product of the earth man would want to dispense with.

Of all beings in the world, a useless Christian is the most contemptible. He does nothing himself and, almost always, keeps others from accomplishing what they desire. Every Christian has a talent, large or small, given to him to make use of. If he fails to use it his life will be a blank. A certain old gentleman in a congregation was willing to make himself useful, but for every position of work suggested he seemed to be unfitted. Finally some one remembered that he had an unusually pleasant way of smiling. He was therefore told to station himself at the door and greet every one with a handshake and a smile. He proved a great

success. We can all find something to do if we want to be useful.

2. Both the wheat and the Christian derive their chief nourishment from above. Botany tells us that vegetation does not derive its chief support from the soil, as is generally supposed, but from the air. Burn the sheaf of wheat, and the tiny pile of ashes left represents the sum total of what the wheat got from the soil. The rest of the sheaf—the larger part—is composed of the various gases taken from the air. Plants can grow without soil, but not without sunlight, rain, and dew. Carnal-minded man derives his chief or entire support from the world. The Christian whose "citizenship is in heaven" draws his from above. The sunlight of God's love, His showers of blessing and the dews of His mercy—all combine to furnish the Christian with all the necessary support for the most vigorous spiritual growth.

3. Both must have the germ of life within them, else there can be no growth. However favorable for growth the conditions may be, a grain of wheat will not sprout if this germ be destroyed. Likewise the presence of Christ or the Holy Spirit in the Christian's heart is a necessary condition to his spiritual growth. "In him was life." He is the source of life and we can obtain this vital force or principle nowhere else. The Christian may be surrounded with the most favorable conditions to spiritual growth—the Bible, prayer, Lord's Supper, Christian influences, etc.—and yet if he is not filled with the Spirit, the life-giver, he still lacks the one thing absolutely essential to growth.

4. Both can grow to perfection only under proper conditions. Wheat can not grow in every climate. The season may be too short for it in some countries; or the climate may be either too hot or too cold, or the soil not of the proper kind. The Christian is so constituted that he can not gratify his best desires in this life. Life is too brief to gratify the instinctive cravings of the

mind for a broader and profounder investigation to all knowledge. Eternity alone renders this possible. As a bird flutters against the sides of the cage that imprisons it, and longs to soar in its native air, so the soul longs for its liberty from this body that it may be free to embrace the vast possibilities in store for it. When the Christian is transplanted into that heavenly country he will bud and blossom in a more congenial clime, where the chilling blasts of the storms of adversity will not beat upon him, where the rigors of the "winter of discontent" and old age will not be felt, and where the soul will always bask in the sunlight of God's presence. What a consolation to every Christian who is dissatisfied with even his best attainments!

5. Death is a necessary condition for the continuation of life. St. Paul says, "That which thou sowest is not quickened except it die." However long the grain of wheat may remain in the ground it will not grow unless it first decays. Marvel of marvels, this divine paradox, that life is the result of death! How profoundly mysterious what is of commonest observation, that a tiny grain of wheat should reproduce itself so many-fold and in the shape of a wheat-stalk which does not resemble the original grain in the least! The identity of the grain is preserved, but in another form. So the Christian must die that he may have life "and have it more abundantly." But while the body decays, the life-principle, the soul, does not perish. His immortal body will retain its original identity, even tho his form and nature will be different from his mortal body. His personality will be preserved.—1 Cor. xv. 37, 38.

6. Wheat must be threshed or flailed out, which latter process corresponds to the Christian's time of tribulation, the Latin term for "flail" being "*tribulum*." The wheat is of no use to the husbandman in the husks or chaff. It must be beaten out with the flail. So tribulations, tho they bruise the Chris-

tian, knock off from him the outer husk of carnal desires, leaving the clean wheat fit for the heavenly garner. It would be just as reasonable to expect the husbandman to let his wheat remain in the husks as to expect that a Christian can pass through this world without tribulations.

7. The final process is the gathering into the garner. Not into the barn before the flailing, but into the garner or granary after this. As the grain is first winnowed of all extraneous impurities, so the Christian can not enter the heavenly garner without a complete separation from the world. The garner suggests safety. From seed-time to granary what a struggle for growth in overcoming many of the opposing forces of nature! From birth to death, when angel reapers gather him in, what vicissitudes the Christian passes through! But the garner is at last reached, and then comes resting time. Let us all "grow in grace," that we may be counted worthy of being gathered into the heavenly garner.

HOW DOES GOD KEEP?

By W. L. WATKINSON, D.D., LL.D.,
[WESLEYAN], LONDON, ENG.

I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.—John xvii. 15.

THE evil is present everywhere and always, so that we always need to be kept from it. How does God keep from the evil?

I. God keeps men from the evil by implanting in them the faculty of knowing the approach of evil. This is comparable with the power of instinct so widely manifested in nature. The butterfly seeks shelter hours before the storm comes on. The orchid frees itself from the decaying branch to which it had been clinging in time to escape the crash. The horse breaks out into a perspiration when straw from a tiger-den is placed in its stable. God has in like manner made provision

for man's safety. We should give all diligence to preserve and mature this God-given instinct, and always be ready to hear and obey its warning voice, even tho we may not be able to define our fears or give them logical explanation.

II. God keeps His people from the evil by a robust spiritual health, not by coddling care or by shirking the difficulties and trials of life. If a man is in robust health he may breakfast off germs and dine off microbes with immunity. So by a robust spiritual life you will be kept from evil. Its power over you is taken away.

III. God keeps men from the evil by the inspiration of faith. Such inspiration keeps them from a wrong estimation of environment, making them sensible of God's presence around them and insensible to the presence of earthly foes. The martyr Stephen saw not the howling, murdering mob, "but the heavens opened and the Son of Man standing at the right hand of God." John Bunyan in his confinement thought not of the prison wall, but of

the City Beautiful and the Delectable Mountains, faith looking not at the things of earth, but on Him who reigns above.

"BEGINNING THE DAY ARIGHT."

BY JOHN S. MACK INTOSH, D.D.
[PRESBYTERIAN], PHILADELPHIA,
PA.

Cause me to hear thy loving kindness in the morning: for in thee do I trust; Cause me to know the way wherein I should walk: for I lift up my soul to thee.—Psalm cxliiii. 8.

"WELL begun is half ended" is a good old maxim. Cross the threshold with the foot of faith and prayer, and at night you are sure to rest in the "sweetened chamber of safe content."

I. The sweetest morning greeting—"Hearthy loving kindness." The kinship of God and its love.

II. The day's guidance—"The way I should walk."

III. The ground of expectation—Trust—and the uplifted soul.

THOUGHTS AND THEMES FOR MEMORIAL DAY.

The Mantle of Elijah: A Memorial Day Discourse.

BY REV. CLARENCE G. REYNOLDS,
A. M. [PRESBYTERIAN], JOLIET, ILL.

And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof! And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan.

—2 Kings ii. 12-13.

ELIJAH and Elisha, arm in arm, as father and son would walk together, have come to the border-land separated from their world by the river Jordan. There were many things to be said before the final farewell. The time was

growing short. There was a striking contrast and a striking likeness between the two men. Elijah, whose career had been one of conflict, must have had the carriage of the old soldier, his eye flashing with the recollection of the victory at Carmel; while Elisha, whose life had been one of unbroken quiet, rather suggested the man with the as yet undeveloped possibilities of peaceful, painstaking citizenship. As the two men walked and talked, Elisha's heart growing heavier at the thought of the inevitable parting, beheld a commotion in the clouds and the chariot and horsemen of heaven, and in a moment the old veteran has been carried beyond earthly strife and has become immortal.

Is it any wonder Elisha lamented

and rent his clothes? All honor to the younger man for cherishing the memory of the older man gone to his reward! But there was something more for Elisha to do than to stand looking up at the rapidly receding chariot. It was for him to do something more than weep. Elijah had not been called away that an Elisha of that kind should succeed him. There was but one thing for the younger man to do, and because he did that one thing he was the real successor of him who had gone before him beyond the border-land of mortal life. There is such rugged beauty in the story that it fascinates us. Elijah, passing from the sight of Elisha, dropt his mantle, the same rough mantle he had worn at Cherith and at Carmel. It was a challenge to the conviction and courage of Elisha, and the younger man did not hesitate to pick up the mantle and to face all the responsibility it signified.

In such simple story we have a fine illustration of the relation of the rising generation to their fathers and grandfathers, the brave boys of 1861-65. That the older men are passing from us is a fact that we see all too plainly with our tear-dimmed eyes. Each succeeding year shows the ranks sadly thinned by the swift descending saber of the grim cavalryman on the white horse. Every year as I look upon the old soldiers carrying the fragrant wealth of honor to be strewn upon the lowly resting-places of their sleeping comrades, my heart is sad at the thought that in so little a while there will be no man left, however white his locks or halting his steps, not one left for a procession of survivors of that awful struggle in the sunny Southland. The day is coming, and it is not so far away, when we, the children of as brave men as ever lived, will stand tearfully gazing into the heavens, each as he thinks of the one specially dear to his own heart, taking the lament upon his lips, "My father, my father, the chariot of Israel and the horsemen thereof!" We of the later

generation, whether sons born early enough to have heard the last reverberating echoes of the battle-strife, or whether grandsons whose knowledge of the war is only by hearsay and history, sometimes feel that we can only stand as did Elisha when his old soldier went home, crying and rending our garments in our grief, almost feeling that it is vain for us to hope to succeed the grand army of veterans who out of battle and blood have saved for us our heritage of freedom and truth.

Now what is the duty of Elisha in this matter?

I. It is certainly the first duty of Elisha to endeavor to realize the inestimable worth and to try to perpetuate forever the memory of brave old Elijah. Elisha must turn to his tasks, but he may never put out of mind the man who dropt the mantle. What a wonderful man was the old Tishbite! Consider his character and conquests. Brave old Elijah! It is not only the privilege but the duty of every age to run over the roster of those who have served it well. The list is endless. We are accustomed to the names of Moses, Joshua, Alexander, the Cæsars, Charlemagne, the Lion-Hearted, Old Ironsides, Washington, Lincoln, Grant, and the rest of the most conspicuous leaders of the world in field and forum, and it is well to make much of these men. But it is better to make even more of the virtues of the rank and file of every age, the faithful of Israel, the Macedonian phalanx, the sturdiness of the Roman legions, the courage of the unheralded knights of the Middle Ages, the pluck of the psalm-singing Puritans, and the brain and heart of the silent soldiers without plumed helmet or epauleted shoulder.

As, confining our consideration to the soldiers, we go back to the days of the early '60's, we find ourselves weighing the worth not only of such men as Grant, Sherman, Sheridan, etc., not only thinking of those who were big as well as brave, but we also gladly look back over the dusty ranks in

which many a brave boy trudged whose only fame was the short line in the newspaper announcing to grief-bowed friends the cheerful laying down of his life for his country. I call these heroes boys, for it was the flower of our youth that was plucked from mother's breast and sweetheart's arms by the ruthless red hand of war. I can not eulogize this great grand army too much. Who can weigh patriotism? Who can measure the depth and capacity of loyal hearts? Who can recite the value of a single one of the thousands of precious lives yielded up? What awful loss of life there was! Statistics show that 110,070 were actually killed in battle, 249,485 died of disease, etc., and 275,175 were wounded, making a total of 734,630.

The march of the remnant on Memorial Day thrills me as does no other sight. Years ago in St. Paul, I watched the Memorial march to the cemetery. The youthful cadets of the State University made a pretty show, the State Guards in their natty uniforms made me thankful that patriotism was not dying out, the swinging into line of the United States Regulars from Fort Snelling started my pulses with the thought that true patriotism implies readiness to fight; and then came the men with bent forms and halting step, many in carriages following their exhausted comrades. Then was I thrilled to the depths of my soul. What an array of disease contracted in Southern swamps, what an array of disappointed ambitions which might have been fulfilled had the soldier boys been deaf to the call of their country! It seems scarcely right even to mention the millions of money spent, of so much greater worth were the lives that were so freely given. Shall Elisha forget Elijah? Never! Make a holiday of Memorial Day? Shame on any who would do it! Desecrate the Sabbath of patriotism? Never!

II. But I am reminded that Elisha had something else to do besides the great duty of remembering all that

Elijah had been to Israel and himself. He had other duty than that of lamentation. And yet how could he turn away? Whither could he turn and to whom? Such questioning has agitated every age. Elijah passes away, and after lamentation there has been the sullen note of despair. Who can come after the king? The plaint of the nations at the graves of their heroes has ever been, "We shall never see their like again." None others, they say, can take the places made vacant. When the sword of such has rusted away, then has the end truly come. Give us the heroes of the past, the men of the forever-gone yesterday. Give us the old days, the good old days when men were made of stuff so stern and unconquerable. It is a fact that Elijah is hastening away. How can the country get along without him? After the last "taps" shall have sounded, and all the lights are out, when the quiet of the camp has become eternal, then what? Then who? Who is left? Only Elisha, so little known, so little regarded in the country where his life-work is to be done that the very children mock as he passes, and the king has hardly heard of him. After such a sturdy growth as Elijah, what slender saplings are the sons of the prophets who are left! Such reflection is likely to shade every page of human history. It would appear that the country can now count on no such men as the young fellows who shouldered their muskets at the call of Lincoln, the men who went to the front for conscience' sake, for their country's sake. It may seem that there is such an awful lack of real manhood among the present-day youngsters. When we see how the ranks of everything evil are crowded with young men not out of their teens, when we note how many defaulters are young men, when we consider how many young men have no moral principle to speak of, then we begin to feel that the modern Elisha can not touch the Elijah of the early '60's.

III. But I hasten to put in a protest

against such pessimistic consideration of the rising generation. We do not disparage the veteran when we say that his son and grandson are as capable of great things as himself. Elisha is to pick up the mantle of Elijah. He can grow into it and learn to wear it, because it is intended that it fit him and he has a right to wear it. Youth is the time of opportunity, and can beat the best record of opportunity that is past. There is a great deal of manhood left in this country of ours. The soldiers of '97 are surely as ready to be men of character as were the soldiers of the '60's. Elisha may be inconspicuous to-day, but by a speedy to-morrow he has the chance of becoming somebody worthy of mention. Elisha of old became in some respects a more admirable man than Elijah. The sphere of his activities was not the same, but he met just as great foes. King Ahab was dead and Ahaziah was dead, but Jehoram reigned and did evil in the sight of the Lord. Elisha had a greater opportunity than Elijah ever had. His fighting had not a so-immediate relation to the dust and din of battle, but it was great work just the same. Watch the man turning away from the last glimpse of the chariot. He is going back to greater business than he has ever undertaken before. And yet his first work did not appear to be of much moment in the history of his country. He purified the water supply in one instance, he relieved a widow from debt, he kept the theological students from dying of poisoned pottage, he turned aside the King of Syria, and he protected the property rights of the woman of Shunem. Really, Elisha doesn't measure well with Elijah. The Elishas of the present generation may almost wish that there was something that would call them to shoulder their guns for their country's defense.

But something greater is required now. The country calls for good citizens, not civil conflict announced by mouth of cannon and scream of shell.

In the early '60's there was a call for thousands of men, but there are more real men needed now than ever before. The call is for men who are willing to sacrifice themselves to the degree of becoming true statesmen. The young men of the present have greater opportunity than their fathers and grandfathers because the conditions are so changed and everything is carried on upon a so much larger scale than formerly. No sooner does the young man cross the Jordan of his majority than he is confronted by the responsibility of doing his best to exert a purifying influence something like that required of Elisha of old at the poisoned spring. The young man needs salt in his life. He has his opportunity in politics. He has his opportunity in society. He has opportunity of championing the cause of the poor and oppressed as did Elisha in the case of the widow whom he saved from debt. He has the opportunity to resist all temptation to yield to any corruption in commercial affairs even as Elisha refused the money of Naaman; and as Elisha without bloodshed captured the King of Syria, so can the young man of the present generation become master of the situation in all affairs that pertain to government and the public welfare—provided that he, like Elisha, always carries the mantle of Elijah and always trusts in the Lord God of Elijah. But he must oftentimes fight against the odds, even as Elisha did at Dothan and elsewhere. There are so many foes ready to destroy the rising generation. Many a young man who might fight to the death in the battle-front is in great danger of being an easy victim of strong drink. It is ever to be remembered that impurity is a worse foe than grim-visaged war. The fight against the grosser and the more refined temptations of everyday life is more bitter than the struggle on any battlefield. The captivity caused by an evil nature indulged is far more to be dreaded than the awful prison pens of the South.

My friends, particularly my young friends, we are this day inspired by the thought of the valor and virtues of our fathers who wrested from the very jaws of death such precious victory for us. With such a host of heroes enshrined in memory, we can not be mere parade soldiers in the warfare of life. We want brave hearts as well as bright uniforms. We best honor our fathers by emulating their virtues. It is no easy undertaking, this wearing of the mantle of Elijah. It requires grit as well as grace to smite the waters of whatever difficulties there may be between us and final victory over foes that conspire against us with deadlier hate than that of any foes we have ever met on the literal battlefield. Nevertheless, hard as is the task, we may all become good soldiers. But we must ever keep our eye upon the Captain of the company, and we shall learn how to make any sacrifice required. See Him, the hero surviving every battle of the ages. See Him, for the Captain of our salvation is none other than the young Man of Nazareth. See Him going into battle. Some of you know what that means. "And he stedfastly set his face to go to Jerusalem," and Jerusalem was death, death for us. We can not forget such a soldier. What He hath done for us fills us with holy longing to live up to our opportunities. Friends, we must all, young and old, veteran and youngster in the ranks, be good soldiers. As we remember with eulogy and flowers the heroic dead on the day set apart for that loving labor, we shall be inspired to greater faithfulness, and with our eye upon the great Captain we shall before long join the grand review above, where we shall be mustered out with the plaudit of the Commander Himself.

Texts and Sermon Suggestions.

I. Let us honor the martyrs and the veterans.

1. *Judges v. 9*: "My heart is toward the governors of Israel that offered

themselves willingly among the people."

We owe them an affectionate gratitude for their generous heroism.

2. *Judges v. 18*: "That jeoparded their lives unto the death in the high places of the field."

The risk of death was the supreme proof of their patriotism.

II. Let us keep alive our patriotic impressions from the war.

1. *Judges ii. 7, 10, 11*: "The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua who had seen all the great works of the Lord. . . . And there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord."

Memorial-Day observances are needed to save us from this loss of our early devotion.

2. *Deut. iv. 9*: "Keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons and thy sons' sons."

III. Such days are an essential part of the education of our children.

1. *Joshua iv. 6, 7*: "When your children ask their fathers in time to come, saying, What mean ye by these stones? then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; . . . and these stones shall be a memorial."

A monument forever of the great events of the war.

2. *Psalms lxxviii. 4*: "Showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done."

We should show our children the hand of God in the war.

3. *Psalms lxxviii. 6, 7*: "That the generation to come might know them, even the children which should be born; who should arise and declare them to their children; that they might

set their hope in God, and not forget the works of God, but keep his commandments."

Our reverent observance of these memorials is essential to the welfare of future generations.

IV. We give thanks to God, who by the war preserved to us our Union and constitutional freedom.

1. *2 Chron. xx. 6, 7:* "O Lord God of our fathers, art not thou God in heaven, and rulest not thou over all the kingdoms of the heathen, and in thine hand is there not power and might, so that none is able to withstand thee? Art not thou our God?"

The war made us feel God's power, and cling to Him.

2. *Deut. xxxii. 29:* "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord."

The war led us so to feel our dependence on God that we universally accepted our release as from Him.

3. *Psaln cxlv. 15:* "Happy is that people whose God is the Lord."

Such dependence is the source of comfort and right living.

4. *Hosea xiii. 10:* "I will be thy king."

Our experience made it possible and even natural for us to appropriate to ourselves the special advantages of God's ancient people.

V. Fraternal reunion has taken the place of separation and hatred.

1. *1 Sam. xi. 12, 13:* "And the people said unto Samuel, Who is he that said, Shall Saul reign over us? Bring the men that we may put them to death. And Saul said, There shall not a man be put to death this day; for today the Lord hath wrought salvation to Israel."

Our satisfaction in national success includes cordial amnesty toward those we fought against.

2. *1 Sam. xi. 14:* "Come, let us go to Gilgal and renew the kingdom there."

Over the graves of the boys in blue and gray we pledge ourselves anew to all that makes our Union sacred.

VI. Peace with one another and with all nations.

1. *1 Chron. xxii. 9:* "I will give peace and quietness unto Israel in his days."

This is God's word to Israel through David, their greatest captain, and recalls the "Let us have peace" of our great General.

2. *Psaln xxxi. 11:* "The Lord will give strength unto his people; the Lord will bless his people with peace."

Peace is strength; war is weakness. This psalm is "a psalm of David." Brave warriors best know the weakness and misery of war.

3. *Num. vi. 26:* "The Lord lift up his countenance upon thee and give thee peace."

This is the third part of the "Levitical Blessing."

4. *Isaiah xxxii. 17:* "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."

The only righteous war is that which is for peace. Peace is the field in which only can character develop in true beauty and blessedness.

5. *Isaiah lx. 17:* "I will make thine officers peace, and thine exactors righteousness."

Such was the good government for which our heroes fought and died; which Lincoln had in mind.

6. *Luke ii. 14:* "Glory to God in the highest; on earth, peace, good will toward men."

Armies died that we might be a Christian nation, great in our love of justice and peace.

7. *Luke i. 79:* "To guide our feet into the way of peace."

God's purpose in Christ lingers through the ages, and there are times of war for the true man, but peace is the end to which all tends.

VII. Call to a higher national righteousness.

1. *Psaln cxlvii. 19, 20:* "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation."

Our special glory.

2. *Deut. iv. 33*: "Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?"

"I have read a fiery gospel writ in burnisht rows of steel:
'As ye deal with My contemnners, so with you My grace shall deal.'"*

3. *Jer. xlii. 6*: "Whether it be good, or whether it be evil, we will obey the voice of the Lord our God."

4. *Prov. xxv. 4, 5*: "Take away the dross from the silver, and there shall come forth a vessel for the finer; take away the wicked from before the king, and his throne shall be establish in righteousness."

Politics which have to do with the Ten Commandments.

VIII. *The forward movement in righteousness in view of what the national heroes have done.*

1. *Deut. iv. 22, 23*: "I must die in this land. I must not go over Jordan; but ye shall go over, and possess that good land. Take heed unto yourselves lest ye forget the covenant of the Lord your God."

The words of Moses to the Israelites, and of our national martyrs to us.

2. *Joshua i. 2*: "Moses my servant is dead; now therefore arise, go over this Jordan."

How can we follow up and perfect the heroic work done for us? "God hath provided some better thing for us, that they without us should not be made perfect" (Heb. xi. 30).

HINTS AT THE MEANING OF TEXTS.

[The "Hints" entered below with a pseudonym and * are entered in competition for the prizes offered in the November number of THE HOMILETIC REVIEW for 1895 (see page 476). Our readers are asked to examine them critically from month to month in order to be able to vote intelligently on their comparative merits.

The printing of the "Hints" for the prizes offered by THE HOMILETIC REVIEW will probably be closed with the June number. Those who are entitled to vote in deciding which are best in the various classes will do well to be making preparation for the casting of their votes.]

HINTS FOR COMMUNION SERMONS.

Wonderful Love.

Thy love to me was wonderful.—2 Sam. i. 26.

THIS love was wonderful in—

1. *Condescension.* A prince and a shepherd boy. God and man.

2. *Intensity.* "The soul of Jonathan was knit, etc." (1 Sam. xviii. 1). But it was love for a friend. Christ loved His enemies.

3. *Constancy.* When in favor at court, and when hated by his father. "I have loved thee with an everlasting love" (Jer. xxxi. 3).

4. *Unselfishness.* Jonathan persecuted, David shielded. Christ killed, men saved.

5. *Reciprocation.* David loved Jona-

than. Do we love Christ? "Herein is love, not that we loved God," etc. (1 John iv. 10). SHAMGAR.*

The Atonement.

And almost all things are by the law purged with blood: and without shedding of blood is no remission.—Heb. ix. 22.

WHY so long a time before the sacrifice of Christ, which we commemorate in this ordinance? The world must be prepared for it. Children are taught to read before studying history. The race had first to see its need of an atonement.

I. Preparation of the world for the cross.

1. *Pagan sacrifices.* The pagan conscience intuitively turned to some sacrifice, expiating sin. Agamemnon's sacrifice of Iphigeneia is a prophecy of

* Mrs. Julia Ward Howe's "Battle-Hymn of the Republic."

the cross. Religious instincts of the human heart found expression in some kind of sacrifice for sin. This a preparation for sacrifice of Christ.

2. Hebrew sacrifices. The idea of sacrifice, freed from heathen abominations, was specially drilled into a special nation as a necessary special preparation for the atonement of Christ. Peculiarly typical and symbolical of Christ's death.

II. Christ crucified in fulness of time (Gal. iv. 4).

The answer of pagan longings and Hebrew types. We commemorate, then—

1. A work of priestly mediation (Heb. ix. 11, 12).
2. An offering for sin (1 Cor. v. 7).
3. A propitiation (Rom. iii. 25, 26).
4. A substitution (Isa. liii. 5, 6).

Remember Thee! Thy death, Thy shame,
The griefs which Thou didst bear!
O memory, leave no other name
But His recorded there!"

NORTH FORK.*

HINTS FOR REVIVAL SERMONS.

Peter's Penitence.

And when he thought thereon, he wept.—
Mark xiv. 72.

JESUS before Pilate. Peter denies Him thrice. Jesus looks at him. Peter goes out weeping. Consider:

I. The subject of his "thought."
Shameful sin. 1. He had told a lie; 2. Through cowardice; 3. With profanity; 4. Persisting in the evil; 5. Showing base ingratitude.

Note: 1. His professions of constancy. 2. The warnings he received.

Observe, how weak is vain humanity, and how dangerous are evil associations.

II. The circumstances which awakened his "thought."

1. The crowing of the cock. 2. The look of Jesus.

III. The effect of his "thought."
"He wept." The margin reads, "He wept abundantly," or, "He began to weep." Matthew and Luke say that

"He went out and wept bitterly." "Wept" here is in the imperfect tense, and indicates continuance of the action. "He wept," filled with remorse, "the echo of a lost virtue."

And he was forgiven. Note that—

1. He was the first to enter the tomb of Jesus after the Resurrection.
2. The angel said to the women, "Go and tell the disciples and Peter."
3. At Tiberias he three times attested his love for the risen Lord, and was reinstated.

"Beware of Peter's word,
Not confidently say,
I never will deny Thee, Lord:
But, Grant I never may!"

LUX BENIGNA.*

HINTS FOR MISCELLANEOUS SERMONS.

A Problem for Parents.

What, then, shall this child be?—Luke i. 66.

"An infant crying in the night,
An infant crying for the light,
And with no language but a cry."

Such is our introduction into the world.

I. The particular object mentioned in the question—"this child." A child possesses:

1. Physical and mental powers, but marked by deficiencies and incapacities.
2. A moral nature tainted with sin. Born in sin, of sinful parents.
3. Possibilities of growth.

We must not "despise the day of small things." Nature does not. Farmer does not. Student does not.

II. The pith of the question—"What shall it be?"

Child looks toward the man. What sort of man shall this child be?

1. As to culture.—He must be fitted for service.
2. As to character.—He will exert an influence.
3. As to calling.—He should have a mission.

III. The problem must be solved largely by

1. The Training parents give.
2. The Praying parents do.
3. The Practising parents show.

KONIG.*

The Sanctuary Shekel.

And all thy estimations shall be according to the shekel of the sanctuary; twenty gerahs shall be the shekel.—Lev. xxvii. 25.

EVERY realm must have its own standard of valuation. Illustrate—standards of grocer, jeweler, apothecary. Religious things must be valued upon a religious basis. Apply the principle to:

I. Religious Truth.

Scientific formulas will not do for spiritualities. Truth will admit of no construction of human devices. The Scriptures are the only true and final authority.

II. Religious Character.

We must value character according to

divine estimation. "As a man thinketh in his heart, so is he." Christ's words to Nicodemus, to Pharisees.—Matt. v. 20. See also Rom. ii. 28.

III. Religious Giving. Giving obligatory upon Christians.

(1) Of money. The early Church had a system of giving. The value of our giving not in the method, but the motive. Example—widow and her two mites.

(2) Of service. There is a true way of estimating personal service. Our ministry takes on value as it is done—cheerfully, willingly, through an intense love for Christ. Example—Mary and her alabaster box.

IV. All Things.

Is there anything that was not meant to be religious? The principle of Christ's life must be the principle in all departments of human activity. We must lift our secular calling up into the realm of a sacred calling.

KONIG.*

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. Your Pedigree. "Whose son art thou, thou young man?"—1 Sam. xvii. 58. By T. De Witt Talmage, D.D., Washington, D. C.
2. The Great Conclusion: My Fellow Man, Are You Religious? "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man."—Eccles. xii. 13. By David Gregg, D.D., Brooklyn, N. Y.
3. Two Uncrowned Kings: William Ewart Gladstone and Neal Dow. "His eye was not dim nor his natural force abated."—Deut. xxxiv. 7. By T. C. Watkins, D.D., Springfield, Mass.
4. The Relation of the Christian Life to the Citizen Life. "Fear God; honor the king."—1 Peter ii. 17. By C. N. Sims, D.D., Indianapolis, Ind.
5. Fine Words Followed by Fine Deeds. "When he was come down from the mountain, great multitudes followed him. And, behold, there came a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus," etc.—Matt. viii. 1-4. By Robert F. Coyle, D.D., Oakland, Cal.
6. The Morals and Political Economy of Bradley-Martin Balls. "And there wasted his substance in riotous living."—Luke xv. 13. By Nelson Millard, D.D., Rochester, N. Y.
7. The Dignity of the Human Soul. "For thou hast made him but little lower than God, and crowned him with glory and honor."—Psalm viii. 5. By Rev. James R. Danforth, Philadelphia, Pa.
8. Christ in the Home. "And He arose out of the synagog and entered into Simon's house."—Luke iv. 38. By Rev. J. T. Mastin, Richmond, Va.
9. Christ's Controversy with the Brutality and Sensuality of Greater New York. "It shall be more tolerable for the land of Sodom in the day of judgment than for thee."—Matt. xi. 24. By Louis Albert Banks, D.D., Brooklyn, N. Y.
10. Storming the Heights. "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain."—Zech. iv. 7. By T. DeWitt Talmage, D.D., Washington, D. C.
11. Unsatisfied Appetites. "But God giveth him not power to eat thereof."—Eccles. vi. 12. By Rev. J. L. Scott, D.D., Philadelphia, Pa.
12. For What Men Should Die. "Men who have hazarded their lives."—Acts xv. 26. By Rev. W. J. Cambron, Philadelphia, Pa.
13. Heart Purity and Our Reasons for Urging It. "Would to God ye could bear with me a little in my folly; and indeed bear with me. For I am jealous over you with godly jealousy; for I have espoused

you to one husband, that I may present you as a chaste virgin to Christ."—2 Corinthians xi. 1, 2. By Bishop Joseph S. Key, D.D.

Themes for Pulpit Treatment.

1. The Oratorio of the Redemption. ("Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted."—Isa. xlix. 13.)
2. Requisitions of Divine Justice. ("That which hath been is now; and that which is to be hath already been; and God requireth that which is past."—Ecc. iii. 15.)
3. A Divine Argument for the Economic Management of Wealth. ("Bethou diligent to know the state of thy flocks, and look well to thy herds; for riches are not for ever."—Prov. xxvii. 23, 24.)
4. The Clear Sign of an Approaching Revival. ("Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof."—Psalm cii. 13, 14.)
5. The Secret of Deliverance and Exaltation. ("Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name."—Psalm xci. 14.)
6. The True Recipe for a Long Life. ("If thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days."—1 Kings iii. 14.)
7. The Profession and Cost of Discipleship. ("And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head."—Matt. viii. 19, 20.)
8. The Unatonable Insult. ("He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; because they said, he hath an unclean spirit."—Mark iii. 29, 30.)
9. Human vs. Divine Sympathy. ("Much people of the city was with her. And when the Lord saw her, he had compassion on her and said unto her, Weep not."—Luke vii. 12, 13.)
10. The Test of the Unworldly Life. ("If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John xv. 19.)
11. The Distinctive Mark of Christian Sorrow. ("But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."—1 Thess. iv. 13.)

SEED-THOUGHT SECTION.

LEAVES FROM THE NOTE-BOOKS OF THE PROFESSOR.

OUR DEVOTIONAL CLASSICS.

BY PROF. W. GARDEN BLAIKIE, D.D., LL.D., EDINBURGH, SCOTLAND, AUTHOR OF "FOR THE WORK OF THE MINISTRY," ETC.

II. Baxter's "Saint's Rest."

THE special object of the "Saint's Everlasting Rest" as a book of devotion is to bring the future prospects of God's servants to bear on their present duties and trials; to stimulate them to willing service now by the prospect of coming glory; in a word, to influence the present by means of the future. It needs hardly to be said that this is one of the most important parts of every Christian minister's duty. It is not, however, to make men dreamers that we ought to dwell upon the future, not to withdraw their attention from the present life, with its varied duties

and activities; it is not to foster the feeling that the present life needs no consideration; but to bring to our people a blessed inspiration, an inspiration that will make burdens light and self-denial easy, and that even along the steepest and roughest roads will carry them on their way rejoicing.

And of all the books that have been written with this intent, none can surpass the "Saint's Rest." It was not a book of Baxter's old age, as we might have supposed, but of his opening manhood. It was the second he ever wrote, and the first he published. It was written in a friend's house, when the author was smitten down by severe and apparently mortal sickness. It was written, in the first instance, for himself. After it was published, it was of all his books the one that he liked most to dip into from time to

time, in order to quicken and renew his early impressions. It proved to be a singularly useful book to others, and the testimonies he received of saving impression by means of it were even more numerous than those on behalf of his "Call to the Unconverted."

The book, however, has not escaped criticism, even from those most alive to its excellence. It was objected to in his own time, as carrying the duty of meditation too far, and as lifting men up to the skies and drawing them away from earthly duties; to which Baxter replied that there was not much risk of that, so long as this present world had such enormous power to occupy their thoughts and attract their hearts. It has, moreover, been complained of as prolix and wordy, and with some reason; even the abridgments in common circulation might stand condensation; and much more the original work, a quarto volume of some 800 pages, closely printed. It has also been said (*e.g.*, by the late Mr. Erskine, of Linlithgow) that it does not lay with sufficient clearness the foundation of all our hopes—justification by faith. Another of Erskine's criticisms is that there is too much detail in describing the punishments of the lost. That Baxter and others in his day erred in this we may freely own; but it is not in this direction that preachers of the present day are prone to err. The difficulty is to get them to say anything of future punishment, not to restrain them from saying too much.

The "Saint's Rest" is an exceedingly plain book. There is hardly a line in it that could not be readily apprehended by the common mind. It does not pretend to originality, far less to research of any kind. As the author wrote most of it on a sick-bed, in a friend's house, he had no books by him but a Bible and a concordance; and as the whole 830 pages were written in six months, it must have come literally flowing from his pen. An intellectual reader will come occasionally on a

happy phrase or a vivid image, on a series of well-expressed contrasts, or on an eloquent accumulation of particulars, in connection with a leading thought. But the one great charm of the book is its fervor. The author has a marvelous richness and glow of feeling, and he has contrived to impart it to his words. Persons who read the book in an unsympathetic spirit will tire of it very soon. Those who read it with a deep desire for benefit, with a deep desire to feel more its blessed subject—the glory of the eternal rest, reading deliberately, and only a small portion at a time, are likely to be profoundly interested. But we must observe that it is not in our more jubilant and prosperous moods that it is likely to be enjoyed. It is rather "when our heads are bowed with grief" or when we are deprest, as the author was when he wrote it. And for pastoral use, it is the sick and the bereaved and the dying to whom it may be most fitly recommended. Few books are better adapted to be read at the bedside of the dying.

One deep impression that Baxter makes on us is by showing us how *unheavenly-minded* we commonly are. This he does by contrasting our solicitude and thoughtfulness about common things with our prevailing want of thought upon heavenly things. All our worldly interests, our pleasures, our friends, our labors, our flesh and its lusts, yea, our wrongs and miseries, our fears and sufferings, excite lively and constant thought; but where is the Christian whose heart is on his rest? Who makes a point of directing his mind once a day even to the coming glory? When a man is an heir to a kingdom, does he never think of the time when he shall be king? Does the schoolboy never think of the coming holiday? When you have a charming excursion in prospect, do you never think how delightful it will be? How comes it then that we hardly ever think of the heavenly condition? Is our joy so full from other sources that we have

no room for this? Nay, why is it that when we do approach God to commune with Him, we so often look forward secretly to the termination of the exercise, and have a satisfaction in thinking it will be soon done? Why do we not like to talk to one another of the heavenly home? When we are in a strange country, and meet with one who has come from our own place, what pleasure we have in talking of home! Why is it not so with regard to heaven? What does this really show? It is not only an unsatisfactory state of things, but it is a state fitted to alarm us, fitted to raise the question, Are we risen with Christ? For if we are risen with Him, ought we not to be seeking the things above, where Christ sitteth on the right hand of God?

This, then, is our next impression. We ought to be far more concerned about the future rest. But it is not by a voluntary movement that we shall thus soar. We must seek heavenward impulses. "A stone or a clod is as fit to rise and fly in the air as our hearts are naturally to move toward heaven. You need not hinder the rocks from flying up to the sky, it is sufficient that you do not help them. If our spirits have not great assistance they may easily be kept from soaring upward, tho they never should meet with the least impediment."

Well, is it come to this, that we most earnestly desire this heavenly temper? Then, how are we to get it? First, some things must be shunned. We can not mount up if our conscience reproves us for known sin. Nor if we are resolutely bent on the world. Nor if we are attacht in heart to worldly company. Nor if we are bitterly controversial. Nor if we are proud, hasty of temper, and high-minded. Nor if we are slothful. Nor if we grieve the Holy Spirit. All such things will be like heavy weights, making it impossible to mount up on the wings of eagles. "Lay aside every weight."

But, in the next place, certain means

must be used for attaining to the heavenly mind. Baxter gives us a full catalog of these. Let me select two:

1. We are to endeavor in every duty to raise our affections nearer to heaven. Baxter lays great stress on the spirit of hope. He says:

"Come, then, renounce formality, custom, and applause, and kneel down in secret or public prayer, with hope to get thy heart nearer to God before thou risest up. When thou openest thy Bible or other book, hope to meet with some passage of divine truth, and such blessing of the Spirit with it, as will give thee a fuller taste of heaven. When thou art going to the house of God, say, 'I hope to meet with somewhat from God to raise my affections before I return; I hope the Spirit will give me the meeting and sweeten my heart with those celestial delights; I hope Christ will appear to me in the way, and shine about me with light from heaven, and cause the scales to fall from my eyes that I may see more of His glory than I have ever done. I hope I may return like the shepherds glorifying and praising God for all the things that I have heard or seen.' When the Indians first saw that the English could converse together by letters they thought there was some spirit enclosed in them. So would bystanders wonder when Christians have communion with God in duties, what there is in those Scriptures, in that sermon, in this prayer, that fills their heart so full of joy, and so transports them above themselves."

2. Along with this take the counsel:

"Ever keep thy soul possess with believing thoughts of the infinite loving God. Love is the attractive of love. Few so vile but will love those that love them. . . . Oh, that we could always think of God as we do of a friend! as of one that unfeignedly loves us, even more than we do ourselves; whose very heart is set upon us to do us good, and hath provided for us an everlasting dwelling with Himself! I fear most Christians think higher of the love of a hearty friend than of the love of God. And what wonder then if they love their friends better than God, and would rather live with them than with Him?"

We have no space to dwell at large on what is perhaps the most characteristic feature of the book—its bursts of rapture and delight in the contemplation of the joys and glories of heaven. These are naturally fullest and most frequent at the end, altho also intersperst throughout the volume. The last chapter of all is a continuous outpour-

ing of ecstatic emotion, too long, perhaps, for the taste of to-day, but glowing with ardent delight, and longings for the dawn of the heavenly morning :

"O let thy kingdom come! Thy desolate bride saith, Come; thy Spirit within her says, Come; . . . yea, the whole creation saith, Come, waiting to be delivered from the bondage of corruption into the glorious liberty of the sons of God; and Thou Thyself hast said, Surely I come quickly; even so come, Lord Jesus!"

It is characteristic of Baxter to conclude with a prayer for himself. Knowing his weakness, he dreads lest he should lose personally what he has so fervently recommended to others. The prayer is well adapted for all of us who have to deal so much in applying saving truths to others, and are too

apt to take for granted that all is right with ourselves.

"O suffer not the soul of Thy most unworthy servant to be a stranger to those joys which he describes to others; but keep me while I remain on earth in daily breathings after Thee, and in a believing, affectionate walking with Thee. And when Thou comest, let me be found so doing. . . . Let those who read these heavenly directions not merely read the fruit of my studies, but the breathing of my active hope and love; that if my heart were open to their view, they might there read the same most deeply engraven with a beam from the face of the Son of God; and not find vanity, or lust or pride within, when the words of life appear without; that so these lines may not witness against me; but proceeding from the heart of the writer may be effectual, through Thy grace, upon the heart of the reader, and so be the savor of life to both. Amen."

SUGGESTIONS FROM EXPERIENCE.

A Half-Dozen More Hints to Young Sermonizers.

BY REV. GEORGE FRANCIS GREENE,
A. M., CRANFORD, N. J.

1. *Quotations.*—The phraseology of others should be used only in the homeopathic spirit, even if the quotation marks may be made apparent, which they can not always be. The true idea of a sermon is that it is a speech—the preacher's own discourse. The objection to numerous quotations is that they weaken the impression of the speaker's individuality as a message-bearer, and thus diminish the authority of his own thought. I notice that the greatest preachers quote little. For my part, I particularly dislike numerous quotations of verse in sermons. To sprinkle a sermon freely with extracts from poets and hymn-writers is to sap its vigor. Besides, they destroy the effect of spontaneity. They smell of the lamp. This is not an objection to poetry in sermons, but to other people's rimes. Every great preacher is something of a poet, but the jingle of verse has little place in most earnest speech in business, politics, or religion.

2. *Quoting Scripture.*—What is Scriptural preaching? Something more than the use of numerous quotations from the Bible, surely. It is possible lazily to substitute Scripture quotations for industrious thinking. Besides, the essence of the Scriptural lies beneath the written lines. It is the spirit, not letter, of the Word. Scriptural preaching is preaching that presents, in whatever form of human language, the mind of God. It is well to give Scriptural authority for our statements; but it wears the hearer to quote the Bible with too great frequency, or without nice discrimination. Perhaps the best way of using Scripture in the sermon is previously to have gotten so familiar with the sacred writers, particularly the psalm writers and the prophets, that the mind is saturated with their modes of expression, and their spirit, their liveliness, their imagination, their command of the pictorial, their imagery, are insensibly appropriated. Those who are entirely familiar with their Bibles will be bound unconsciously to reveal the spirit of the inspired authors, and much of their glorious style of language. Avoid the fantastic style

of grouping texts under the heads of sermons. Avoid the "goody-goody" style of handling the Word. Don't garble the Word.

3. *Illustration*.—The following are among the illustrations that are to be avoided: (1) Illustrations that don't illustrate. Those that do not clarify thought are a burden to the flesh. (2) Superfluous illustrations. Unneeded illustrations are like incandescent lights in the daylight, or like a third eye in the human face. (3) Hackneyed illustrations. Many illustrations are veterans, and deserve honorable retirement. Such are the following: The little girl whose dying speech led to her father's conversion; the man who slept on the verge of a precipice; the colored brother who was ready to jump through a stone wall if the Lord wanted him to; Alexander sighing for more worlds to conquer. (4) Commonplace illustrations. Why use iron for decoration when the mines are filled with pure gold? (5) Illustrations that are based on ignorance or misconceptions. If we choose to refer to an event of history, for instance, let us be sure of the accuracy of our knowledge. He is a weak speaker who uses illustrations as ends in themselves. Anecdotes should be used sparingly, and with care. Sometimes a favorite anecdote of an evangelist travels about ahead of him. "Has he got to that story about how he was saved from committing suicide?" asked a lady of a friend of mine who was attending the meetings of a certain evangelist. "No," was the reply. "Well, he will get to it in a day or two." And sure enough, the next day the old story was brought forth, with the usual accompaniments of faltering tone and studied gesture, in the presence of many who had come prepared to receive it.

4. *Humor in the Pulpit*.—There are some offenses for which humor is the only effective weapon,—thus Pharisaism, bigotry. How else could our Lord have adequately dealt with those whom He made ridiculous by pictur-

ing them as laboriously straining an animalcula out of their beverage, and then swallowing a whole camel at a single gulp? Humor is to be carefully distinguished from wit. The latter has little or no place in the sermon, and it is a dangerous weapon to handle anywhere; the former loses its effectiveness if it gives the impression of being premeditated. It is a precious gift where it is the natural sparkle of a brilliant mind in one who overflows with health and good nature—as in the case of Beecher and Spurgeon. It is brackish to the taste where the impression is received that a smile was designed when the sermon was built in the distant study yesterday. Moreover, the humor of a preacher should never be waspish, carrying a sting in its tail. Pure humor is always genial and fair—it works no injustice, even to those it is directed against. Much can be said against humor in public speech. I have read that the late United States Senator Oliver P. Morton, in the early part of his public career, deliberately put away from him the use of the gift in question, after he had found that his audiences were coming to expect to be amused by his whimsicalities. Many successful writers and speakers have had little humor. Milton was devoid of it. So is Mr. Gladstone.

5. *Thought vs. Rhetoric*.—It is doubtful if a soul were ever saved by a fine sentence. Strength is one thing, prettiness another. Sermons in the right view are not literature, but sword-thrusts or trumpet-blasts. Their design is to wound or arouse, not primarily to please. Ought not the time spent in the framing of sermons to be chiefly devoted to thought-getting, reflection on the needs of the hearers, and soul-strengthening, rather than to the polishing of sentences? Doubtless the average present-day man of affairs cares little for rhetoric. He does, however, appreciate truth presented in a direct, forceful manner. The higher the regard for the intelligence of the hearer, the less will be the inclination to im-

press him with rhetorical flourishes. No lawyer tries to be eloquent in arguing a case before the Supreme Court. The preacher who has learned to present truth clearly, forcibly, convincingly, can afford to let literary style take care of itself. On the other hand, slipshod expressions indicate defective thinking. But when Clericus finds himself inquiring, "What will be thought of this paragraph?" instead of, "What will this suggestion lead to?" he is on dangerous ground.

6. *The Lack of Unction a Fatal Defect.*—No one can define unction, but every one can feel it or recognize its absence. Primarily, it is the gift of God. Like the Spirit of God, no one can tell whence it cometh or whither it goeth. Indeed, it is the manifest result of the Spirit's influence on a sympathetic nature. It is a color to the speech, or rather, the tone of the speaker, that gives the impression of sympathy, divine sincerity, and downright earnestness. No one can have it who has not learned to love men. With it, meager gifts become like thunderbolts in Jupiter's hands; without it, the most splendid powers become but as sounding brass. I once asked a friend and admirer of Spurgeon his explanation of the power of the great preacher. "He is always in dead earnest," was the reply. That is, Spurgeon was anointed of God. The quality comes of fasting and prayer. It is the simplest of gifts, the most mysterious, the most effective. Let us see to it that we "have an anointing from the Holy One"; and the preacher who has the inner *Chrisma*, anointing, will not be unlikely to reveal its outer sign, and with power.

THREE MISTAKES OF MINISTERS.

BY REV. GEORGE B. HOPKINS, A.M.,
TERRE HAUTE, ILL.

1. THE neglect of non-professional studies. There is a tendency among young ministers, especially those who

are still in school, to neglect or omit branches of learning which they think they will have little use for in their professional life. They are to preach the Word of God and not mathematics or natural science; so they confine their attention to theological and literary studies. Some even neglect the latter. There are really three errors involved in such a course:

(1) There is not a natural gradation of studies in the course pursued.

(2) The mind is not symmetrically and thoroughly developed. No man needs more than the minister to think perseveringly and consecutively. As a help to consecutive thinking and clear reasoning every preacher needs a thorough course in mathematics. It may be said that theological studies, which have a more direct bearing on the work of the Christian pastor, require close thinking and afford discipline enough of the kind mentioned. It is true that they require close thinking. But that theology is not an exact science, is evident from the great number of diverse views held by able thinkers. Theology can not then provide the necessary traces to the mind outside of which it shall not go. Nothing is better adapted to prepare one for the close thinking of theology on contingent truth than the close thinking of geometry on necessary truth.

(3) The minister of to-day will find abundant use for many branches of learning. Next to the Bible, botany, chemistry, astronomy, and the other sciences afford the very choicest illustrations for the minister's use. If rightly employed, they are far more pertinent and interesting than the cheap anecdotes so often reiterated by public speakers. The study of science is a study of nature, which is one of God's great books. Of course it is possible while avoiding Scylla to run into Charybdis. Occasionally a pastor neglects the more spiritual studies for science, but that is not common.

2. It is a mistake for a minister

to use language that would not be becoming in the Master. Jesus said: "Blessed are the pure in heart." There must be something wrong about the heart of a man who indulges in unsavory stories. "Doth the fountain send forth from the same opening sweet water and bitter?" There is a class of men whose friendship may be gained by appearing to be interested in their vulgar stories, and by reciprocating in the narration of others a little more polished. Such people may say, "The minister is a good fellow," and they may help him a little at his donation, but in their hearts they despise him.

It goes without saying that the minister should not use profane language. Yet the very frequency of his use of sacred terms has a tendency to lead him to irreverence. Ministers often use such phrases as "for God's sake" and "for heaven's sake" when they are dealing with very common things, to which these utterances have no pertinence. I have heard an evangelist exclaim "My soul!" and "My Lord!" employing these expressions as any sinner might use them, not in prayer or apostrophe, but merely as expressions of emphasis. I once heard a clergyman of national reputation emphasize his statement by the profane expression, "By the eternal God I assert it." Ministers of Christ make a mis-

take in using such expressions as "My day!" "Bless you!" and "Goodness!" Matt. v. 33-37 should be carefully observed.

Not only is it a mistake to use words bordering on the obscene and the profane, but it is a mistake to use language that is not accurate, grammatical, and refined. A minister is supposed to be educated. The children of his parish imitate him more than he knows. He should therefore in an educational way be a help to those children. He should aid in bringing about a mental and moral uplift in the community by his speech and decorum.

3. It is a mistake for ministers to be indolent. God wants workers. "We are his fellow workers," says Paul. This position involves both honor and responsibility. We are ambassadors of God. His ambassadors have no business to be loafing in stores or on street corners. They may pause there to preach the Gospel in a familiar way or to say a kind word to somebody. They may use these places for doing good, but to be sitting here or there, doing nothing in particular, is an abuse of God's time. "The King's business demands haste." Souls are perishing, and it is our work to save them. We need culture and greater mental power. We have none too much time for attaining them. In this respect the pastor should be an example to his flock.

SIDE LIGHTS FROM VARIOUS SOURCES.

FROM HISTORY.

BY JAMES M. LUDLOW, D.D., EAST ORANGE, N. J.

Patient continuance in well-doing.—Rom. ii. 7.

TYNDALL paid this tribute to his friend Faraday:

"His nature was impulsive, but there was a force behind the impulse which did not permit it to retreat. If in his warm moments he formed a resolution, in his cool ones he made that resolution good. Thus his fire was that of a solid combustible, not that of a gas, which blazes suddenly, and dies as suddenly away."

Whatever thy hand findeth to do, do it.—Eccles. ix. 10.

Catherine II. of Russia, a shrewd observer of the strength and weakness of the men about her, said, "I would like to found a Professorship of Indecision."

Vow, and pay.—Psalm lxxvi. 11.

Lincoln, during his candidacy for reelection, was impressed with the many temptations offered to his political ambition to turn aside from the strict policy of administration he had once

outlined. Lest some new purpose might be born amid the excitement of the campaign, he wrote out his present view of the needs of the country, signed the document, and had it countersigned by the members of his Cabinet, as witnesses.

When Hooper was at the stake an officer came to bind him. The martyr indignantly cried out, "Let me alone: God that called me hither can keep me from stirring." Then, after a moment's hesitation, he added, "Because I am flesh and blood, you had better bind me fast, lest I should shrink from the ordeal." The strongest need some outward obligation against the severity of temptation.

Thou shalt not follow a multitude to do evil.—Exod. xxiii. 2.

"Vox populi" is not "Vox Dei."

Once when Phocion was applauded while speaking, he suddenly stopt, and asked the crowd, "Why, what have I said that was unwise?"

Rostopchin, a governor of Moscow, on being told by a flatterer that he was growing very popular, exclaimed, "Mon Dieu! what new blunder have I now committed?"

I have yet many things to say unto you, but ye can not hear them now.—John xvi. 2.

Confucius, when asked if the dead knew of the worship of their descendants, replied: "If I said yes, dutiful survivors might injure their substance in paying the last offices to the departed. If I said no, unfilial folk would leave their parents unburied. There is no urgency on this point. One day you will know."

FROM SCRIPTURE METAPHORS.

BY THOMAS P. HUGHES, D.D., NEW YORK CITY.

THE ARM OF GOD.

The everlasting arms.—Deut. xxxiii. 27.

IN Eastern thought, among the Moslems for example, it is a "burning

question" of controversy as to whether the arm of God is figurative or real. It is, of course, used in the Bible as a figurative expression, denoting the strength, and power, and mercy of the Almighty God.

I. The arm is an essential and noble part of man. Power is an essential attribute of the Divine Being. "He hath showed strength with his arm" (Luke i. 51).

II. The arm is a very useful member of the body. What can a body do without arms? The power and grace of God are most necessary for the saints, "they go from strength to strength" (Psalm lxxxiv. 7).

III. The arm guards, protects, defends, and saves the body from danger. The power of God protects, defends, and saves His mystical body, the saints, from the assaults and blows of Satan. "When we were yet without strength" (Rom. v. 6) (Isa. iv. 5; Psalm xxi. 1; v. 11; Isa. xxxi. 5).

IV. The arm is that which we take hold of and lean upon. God's grace and strength are the support of weak and feeble saints. "He led them . . . with His glorious arm" (Isa. lxiii. 12). "The Lord upholdeth him with his hand" (Psalm xxxvii. 24).

V. The body has, and needs two arms. We read not only of the arm, but of the "arms" of God. "Underneath are the everlasting arms" (Deut. xxxiii. 27). The arm of power, as well as the arm of mercy.

VI. A man usually stretches out his arms when he calls a rebellious child whom he is ready to pardon. God "spreads out his hands all the day unto a rebellious people" (Isa. lxxv. 2).

VII. With our arms we embrace our friends. Thus Laban embraced Jacob (Gen. xxix. 13). Jacob embraced his sons (Gen. xlviii. 14). Esau embraced Jacob (Gen. xxxiv. 4). God embraces His people with arms of mercy and of love (Cant. ii. 6).

VIII. In our arms we carry our weak and young children. The Almighty God carries His weak children

in His arms. "He shall feed his flock like a shepherd, he shall gather the lambs with his arms and carry them in his bosom" (Isa. xl. 11).

IX. The arm is the instrument of action. Without the Almighty arm we can do nothing (John xv. 5; Isa. xxvi. 12; Psalm lxxi. 10).

X. The arms of man are the symbols of his power and might. Thus Samson broke the two cords wherewith he was bound, and with the jaw-bone of an ass he slew a thousand men. God's arm is mighty in power. "Hast thou an arm like God?" (Job xl. 9). "Who knows the power of his anger?" (Psalm xc. 11).

But there is a disparity between the arm of man and the arm of God. The arm of man is an arm of flesh, the arm of God is spiritual. The arm of man is short; "The Lord's arm is not shortened that he can not save" (Isa. lix. 1). The arm of man is often weak, the arm of God is all-powerful. The arm of man may be broken or cut off, the arms of God are "the everlasting arms." "Awake, awake, put on thy strength, O arm of the Lord" (Isa. li. 9; lii. 1).

FROM THE ORIENT.

BY REV. DAVIES MOORE, A. M., B. D.,
SINGAPORE, MALAYA.

THE UNCLEAN LEPER.—He is a very common object here. His sickness, as to its origin, may probably in most cases be traced to heredity. Unclean practises, or unclean eating on the part of parents induced disease, which in the child has deteriorated into leprosy. The constant eating of semi-decayed fish among the poor classes will result in ulcerous disease that may develop in the course of heredity into leprosy. Syphilis, that scourge of the East, may also settle down into leprosy. This colony has leper hospitals and a leper island where these wretched, doomed creatures are incarcerated. But naturally they prefer to be free, and only a small proportion of our lepers

are so confined, and never the wealthy. In the Chinese house where I am at present living, the owner, an exceedingly wealthy man, died of this horrible disease. Our landlord, his son, who is about the premises every day, is much disfigured with the same sickness. But he never cries out, "Unclean!" when approaching any one, and will shake hands with the greatest of freedom, tho his fingers are almost gone. A few weeks ago a young lady missionary calling upon us met this gentleman at our front door, and shook hands with him. Afterward she inquired what was the matter with his hands. Hearing he had the leprosy she was naturally somewhat perturbed, but knowing there was no abrasion on her hand, felt quite reassured after we had provided her a basin of water well seasoned with Jey's Fluid.

We may safely say that leprosy is always the result of uncleanness, and therefore it is the unclean disease, the ever-abiding and ever-apt emblem of sin. Any person who has the leprosy is truly unclean, but it can not be inferred that either that man or his direct parents have sinned unclean sins, for the disease infliction may hail back to a much more remote time.

HEATHEN BENEVOLENCE.—The idea that benevolent institutions do not exist outside of Christian countries ought to be corrected. It does violence to facts, and also to the spirit of love that works even where the name of Christ is not yet known. I remember reading in a sermon by an eminent American clergyman that the "hospital" was solely a Christian institution, and unknown beyond the pale of Christianity. This is not correct. In this settlement are two great hospitals built and endowed by non-Christian Chinese. Connected with them are large pauper wards which prove an incalculable blessing not only to the natives but to poor Europeans and Eurasians. In the year 1895 twenty-five thousand sick were treated in these hospitals. The dis-

eases causing the greatest number of deaths were fevers, syphilis, rheumatism, beri-beri, and dysentery. The two benevolent Chinamen who erected these institutions conferred a vast and abiding benefit upon the poor and sick of this land, and left behind them a memorial pleasing to God and men.

GOD'S PROVIDENCE IN NATURE.—Nature teems with illustrations of this. Another instance comes to us from the island of Madagascar. In a recent

article upon that country, a writer, in *Le Genie Civil*, describes a certain tree which belongs to the banana family, and is called by the French, "Arbre de Voyageurs," or "Traveler's Tree." When the rain falls, the great wide peduncles of the tree, curving upward from the base, serve as a reservoir. Here the water, if not disturbed, will remain until the end of the dry period. A simple incision with a knife-blade will at once obtain a cool and abundant supply of good, sweet water.

SEED-THOUGHTS FOR SERMONS AND PUBLIC DISCOURSE.

BY ARTHUR T. PIERSON, D. D.

Factors in Salvation.

There are four things of great importance to salvation :

1. Belief in a record.
2. Faith in a person.
3. Trust in a promiser.
4. Obedience to a Lord.

Salvation begins in the first, but is fully enjoyed only in them all. Adam's sin began in disbelief of a testimony, and so beclouded his relations to God, and led to distrust and disobedience. Man's return follows the same process: he begins by believing a testimony, and so comes to know and trust and obey.

If ye believe not that I am He, ye shall die in your sins.

Yet even of such as believe He may still say, How is it that ye have no faith?

The need of the Spirit of God is not because faith is a difficult achievement, but because man's heart is utterly apostate and antagonistic, and they themselves confess, "We trusted that it had been he who should have redeemed Israel."

Lincoln's Skill in Debate.

Mr. Lincoln, in his debates with Douglas, learned something from One who spake as never man spake. The

Lord Jesus confounded and silenced the Pharisees by a question which they could safely answer in neither of the only two possible ways: "The baptism of John, was it from heaven or of men?"

And Mr. Lincoln, in the second debate at Freeport, Ill., put this question to Douglas: "Can the people of a United States Territory, in any lawful way, against the wish of any citizen of the United States, exclude slavery from its limits, prior to the formation of a State constitution?"

If Douglas said *no*, he would never be returned to the Senate by his Illinois constituency: if he said *yes*, he could never secure the Southern vote for President. As it was, Douglas, by his answer—tho it was skilfully evasive—lost the support of the Charleston Democratic Convention in 1860, and failed of being the nominee for the Presidency.

Bishop Simpson on the Bible.

Bishop Simpson says: "There are four grand arguments for the truth of the Bible. The first is the *miracles* on record; the second, the *prophecies*; the third, the *goodness of the doctrine*; the fourth, the moral character of the penmen. The miracles flow from *Divine power*, the prophecies from *Divine understanding*, the excellence of the doctrine from *Divine goodness*, the moral character of the penmen from *Divine purity*.

Thus, Christianity is built upon these four immovable pillars—the power, the understanding, the goodness, the purity of God.

"The Bible must be one of these things—either an invention of good men or angels, or bad men or bad angels, or a revelation from God. But it could not be the invention of good men or angels, for they neither would nor could make a book telling lies, at the same time saying, 'Thus saith the Lord,' when they knew it all to be their own invention. It could not be the invention of wicked men or devils, for they could not make a book which commands all duty, which forbids all sin, and which condemns their souls to all eternity. The conclusion is irresistible—the Bible must be given by Divine Inspiration."

Proposed New Bible.

Such men as Dean Farrar, Dr. Horton, and Dr. Marcus Dods have united in a proposition to prepare a Bible for children and families founded upon the theories and alleged discoveries of the higher criticism. It is assumed that the time has come when the Old-Testament Scriptures, reconstructed according to the deliverances of modern critical science, should be put in place of the ancient Bible.

We have already a children's Bible for the public schools, a women's Bible with all the portions omitted that are supposed to bear hard on womankind; and now we are to have a thoroughly scientific Bible prepared by a scientist and scholar who is free from all cant, bigotry, and prejudice, as all scientific and intellectual men are. And why not now a Universalists' Bible, with all parts omitted that look like final perdition to ungodly men; and a Unitarians' Bible, in which all is omitted that implies the deity of our Lord? By the time we have all the new Bibles which modern invention devises, and modern unbelief and disbelief make expedient, what will be left of the dear old Book?

How much depends on our attitude and the direction in which we move!

Eve, when she wept, wept with her back upon Eden and her face to the desert; but let us rejoice that when we

weep it is with our backs to the desert and our faces toward a better Eden, to which we are rapidly hastening.—Dr. J. Cumming.

It is good to take up and to bear the cross, whatever it may be, which God sees fit to impose. But it is not good and not safe to make crosses of our own, and by an act of our own choice to impose upon ourselves burdens which God does not require, and does not authorize. Such a course always implies either a faith too weak, or a will too strong; either fear to trust God's way, or a desire to have our own way.

Beecher and Ingersoll.

The following story has been often told, and, whether true or not, is very suggestive and helpful:

It is said that in a small company of men, Colonel Ingersoll was one day indulging in his assaults on Christianity. Among his hearers was Henry Ward Beecher, who seemed to be listening in an abstracted way. When the blatant infidel had done, the old man slowly lifted himself from his attitude and replied:

"If you will excuse me for changing the conversation, I will say that while you gentlemen were talking, my mind was bent on a most deplorable spectacle which I witnessed to-day."

"What was it?" at once inquired Colonel Ingersoll, who, notwithstanding his peculiar views of the hereafter, is noted for his kindness of heart.

"Why," said Mr. Beecher, "as I was walking down-town to-day I saw a poor lame man with crutches slowly and carefully picking his way through a cesspool of mud in the endeavor to cross the street. He had just reached the middle of the filth when a big burly ruffian, himself all bespattered, rushed up to him, jerked the crutches from under the unfortunate man, and left him sprawling and helpless in the pool of liquid dirt, which almost engulfed him."

"What a brute he was!" said the Colonel.

"What a brute he was!" they all echoed.

"Yes," said the old man, rising from his chair and brushing back his long white hair, while his eyes glittered with their old-time fire as he bent them on Ingersoll—"yes, Colonel Ingersoll, and you are the man. The human soul is lame, but Christianity gives it crutches to enable it to pass the highway of life. It is your teachings that

knock these crutches from under it and leaves it a helpless and rudderless wreck in the slough of despond. If robbing the human soul of its only support on this earth—religion—be your profession, why, ply it to your heart's content. It requires an architect to erect a building: an incendiary may reduce it to ashes."

The old man sat down, and silence brooded over the scene. Colonel Ingersoll found that he had a master in his own power of illustration, and said nothing. The company took their hats and parted.

The more we are disunited from the unnecessary and entangling alliances of this life, the more fully and freely will our minds be directed to the life which is to come. The more we are separated from that which is temporal, the more closely shall we be allied to that which is eternal; the more we are disunited from the creatures, the more we shall be united to the Creator.

The Paradox of Holy Writ.

"Ye have an unction from the Holy One, and ye know all things."

"If any man thinketh that he knoweth anything, he knoweth nothing yet as he ought to know."

Paradox more compactly stated in one phrase: "To know the love of Christ, which passeth knowledge."

The preaching of the cross is to them that perish foolishness, but not so the preaching of Christ's death. Upon that error the whole fabric of apostate Christianity is based. It is owned as part of the world's philosophy, and as the highest tribute to human worth.

The cross has shut up man to grace or judgment. It has broken down all partition walls. Before the cross, circumcision was the outward sign of covenant blessing; afterward, the token of apostasy.

Rationalism and ritualism are the two great enemies of the cross. A gospel which pays court either to man's reason or to man's religion will never fail to be popular. The First Epistle to Corinthians touches on rationalism, and the Epistle to Galatians

on ritualism; Paul turned from both to the "offense of the cross."

The cross stands for self-emptying, also, and hence is perpetually an offense to the religion of selfishness—of self-elation. It is not reached by us without the *kenosis*. It stands for both the sin offering and the burnt-offering.

The law of the leper may teach us a lesson. Two sparrows were sold for a farthing, and no more was needed for the leper's cleansing. If price was to be paid at all, could it possibly be less? But, after the leper is brought nigh to God, it behoved him to bring all the great offerings the law enjoined.

We must not huckster the gospel, adulterating it to suit the natural or carnal man.

Faith is, first, belief of a record or testimony; secondly, belief in a person; lastly, it has the character of trust, which always points to the future, and the word rendered trust is, etymologically, hope. Our faith can admit of no degrees, but trust in God has as many degrees as there are saints on earth. Our faith in this sense depends entirely on our knowing God and on communion with Him; the faith of the Gospel comes by hearing Him.

At every pier along the new embankment of the Thames there hangs a chain that reaches to the water's edge at its lowest ebb. But for this, some poor drowning creature might perish with his very hand upon the pier. An appeal to perishing sinners to trust in Christ is like calling on a drowning wretch to climb the embankment wall. But once rescued, it is not the chain the river waif would trust for safety, but the rock immovable beneath his feet.

Pagan mythology had a three-headed monster at the door of hell, but modern Christianity has its Cerberus at the gate of heaven. Faith, repentance, and the Spirit's work, intended to bring salvation to our very door, and master our hostile hearts, are turned by men into a threefold hindrance to the way of life.

NOTES BY THE WAY.

Some Critics Criticized.

AT THE PRIZE-FIGHT.

"I never saw a prize-fight before, and I shall not attend any more, no matter what compensation may be offered—not because it is wrong, but because once is enough for me. I feel like Lord Chesterfield, who, after his first day's hunting, inquired of his host if a gentleman ever did it a second time."—*Ex-Senator John J. Ingalls.*

A more pertinent question is, Does a gentleman permit himself to witness a prize-fight the first time?

"IS IT ONLY AN EDDY?"

"Is it only an eddy, or is it more? I can not help asking the question. I hope that it is only an eddy, and that my fears are groundless. But sometimes I fear that it is more than an eddy, that it is a rising and destructive flood, not for Christianity, but for Congregationalism, for Congregationalism seems to have yielded most to doctrinal vagueness and disintegration. If we are only in an eddy I shall be glad, and perhaps my brethren can reassure me. At all events I have spoken my anxious word, and I have spoken it in the painful solicitude of love."—*Dr. Behrends in The Congregationalist.*

Dr. Behrends does well to make his anxious inquiry. We judge from his more recent utterances that he has concluded that for Congregationalism the present tide is more than an eddy, and so has set himself vigorously to resist it. If it is to be a destructive tide it will be because the strong men, the vast majority of whom hold conservative views, remain silent and inactive. Should they once rouse and bestir themselves, as Dr. Behrends is doing, the reaction would be only comparable to a cyclone.

HOW IT STRIKES AN UNBELIEVER.

"Dr. Lyman Abbott has put Christianity on rollers, and is engaged in moving it from its ancient site to one more on a level with modern ideas, and less exposed to danger from the discoveries of science, especially from the discovery of evolution. The rollers employed in the operation are the old names and phrases of orthodoxy used in a new and non-natural sense. Belief in the inspiration of the Bible is still strongly and even unctuously professed, but when you ask what inspira-

tion means, you find that it means nothing more than a spiritual excellence which is shared by purely human works, and that it does not preclude light or even contemptuous treatment of books of Scripture, such as the Proverbs, Ecclesiastes, Job, and the story of Jonah, to the last of which Jesus appeals as foreshadowing His own burial and resurrection. Belief in the miracles is professed, but the miracles are represented, in deference to physical science, as manifestations of a higher law, an explanation which would make them no miracles at all. Belief in redemption is professed, but it is not, as St. Paul thought, a redemption from the consequences of the fall of Adam, or from any fall, but only from the normal weakness of the flesh. The Messiah, to bring Him into the modern line of thought, becomes the 'Messiah of humanity,' the 'humanity' is an idea foreign to the Jewish mind, and even to the mind, larger in this respect, of the Greek. The Bible, with the same object, is to be read, not 'mechanically,' that is, according to its plain meaning, but in a philosophical or allegorical sense, of which the simple souls of the writers never dreamed. Revelation, it seems, was hidden from the revealers.

"I would respectfully submit that a system of factitious rationalization, call it 'spiritual theology,' or what you will, is no more likely than the fabrications of the Jesuit to supply a firm foundation for religion. Its tendency is not only to falsify our views of particular facts or doctrines, but to subvert our general allegiance to truth. If mistrust of it is infidelity, I must allow myself to be called an infidel."—*Goldwin Smith to the Editor of the New York Sun, March 25.*

That is the way it strikes an avowed unbeliever who is probably as well qualified as any other man to appreciate the literary quality of the kind of work that is just now being done by some of the advanced critics. We have reason to believe that this putting of Christianity on rollers is having a disastrous effect upon large numbers of those already skeptically inclined, and upon many more who without any knowledge of the subjects discuss take their cue from the newspaper reports of what some preachers say.

MERCENARY EUROPE.

"Blood counts for little in the iron game of war. The only thing that can match iron

is gold. It was well pointed out by a writer in last Sunday's *Tribune* that the real bonds of peace in Europe are not marriage certificates nor registers of birth, but the literal bonds of financiers, which represent the indebtedness of the nations. If the Turkish Empire is destroyed, who will pay the Turkish debt? That is the phase of the Eastern question which is foremost in the minds of many, and they not the least influential of men."—*New York Tribune*, March 11, 1897.

Evidence is accumulating that the real bonds that bind the European powers to their policy of infamy in dealing with Turkey and Greece and the Cretans are no longer national interests, but the Turkish bonds, the interest of which is past due. Alas, for mercenary, merciless Europe!

"In the criticism of the early sources of Christianity, we are now embarkt upon a retrograde movement toward *traditionalism*."—*Prof. Adolf Harnack*.

So even this rationalistic German professor concedes that the critics have been forced into a movement back to the orthodox belief in the inspiration and authenticity of the New Testament Scriptures! That is what he means by a "retrograde movement toward *traditionalism*"—that dreadful word!

THE FIJI ISLANDS MISSIONS.

"The Fiji Islands contributed last year to Foreign Missions nearly \$25,000."

Are we likely to need a part of their contribution to help secure the preaching of the saving doctrines of the Bible here in America?

COWARDLY MINISTERS.

"The generality of ministers, whether they believe in these mythical stories of the Bible or not, dare not express their disbelief."—*Dr. M. J. Savage*.

The Unitarian doctor, as reported in the daily papers, refers to such stories as those in the opening of Genesis, and vehemently declares that "it is grotesquely hideous to entertain such a belief" as is involved in the stories of the creation of Adam and Eve, of the Fall of Man, etc. If he had known anything about the preaching of the majority of orthodox ministers—and those the ablest—he would not have

been guilty of such defamation of men who are neither insincere nor cowardly. Were they the hypocrites and cowards he declares them to be, the reported experience of the doctor's church in Boston—where he freely and vigorously denounced all such "grotesquely hideous" beliefs—would not encourage them to follow his example. It would rather be in order to anticipate a speedy return to hyper-orthodoxy to avoid bankrupting and disrupting their churches!

Echoes from the Evangelistic Platform.

Gen. H. H. Hadley, of the United States Church Army, the organization which he recently started with the cooperation of Bishop Potter in New York, spoke recently at Christ church, Springfield, Mass., on the general work of the army. He took as his text the words of the ruler of the feast in Christ's parable, "Compel them to come in." The Church Army was started in England twenty-four years ago. It at first met with opposition, even from the churches, but now it is everywhere recognized as a power for good. The leader was a Mr. Carlyle, and he, followed by his small band, would go down to the wharves in London and by their musical instruments and chorus singing would attract a crowd. That Army now has an income of \$405,000 a year. The movement has at length reached America, and excellent work is being done.

General Hadley said:

"We preach to the drunkards that they can be saved from their drunkenness, and to thieves that they can be saved from their desire to steal. We have had as many as 105 rise at a single meeting. We three men who are here to-night are of that low class. I was a drunken lawyer. Col. S. F. Jones here was a dying, wandering tramp, who stumbled into the post to get a sandwich. Major Brown was an opera singer who hesitated long, but finally gave up his profession and came to the work. As to the church army, let me say that it is not a one-man affair. Five prominent ministers in New York make up the commission that stands at the head.

The country is divided into departments. A convert comes in as a recruit on six months' trial, and is put in charge of the officers, who teach him the Bible and prayer-book. Then when the six months are past, he is received into the church and is called a soldier. The Salvation Army makes something of a mistake in overlooking the church, and in discouraging its members from attending church services, but it has done an immense good in saving thousands of souls, and especially in causing the church to wake up. Our uniform serves us a good turn by arresting attention and attracting the people around us."

Mr. Hadley was followed by Colonel Jones, the leader of the work in Boston, who said :

"The work of the church army has been well defined as 'the Gospel in shirt-sleeves.' There is a class of men which is looked upon as hopeless. Listen: 'Jesus Christ came to seek and to save that which was lost.' A learned man was one day addressing a large audience of poor, homeless street urchins. He quoted a Greek sentence and said, 'I don't suppose any of you boys can translate that,' when, from the middle of the crowd, arose a begrimed hand, and a boy's voice gave the English translation, and added, 'But, doctor, you've used the wrong tense.' I have yet to find a man so low as not to bear about him some resemblance to the Son of Man. Great, big, loving hearts often beat beneath a ragged jacket. The first year that we started our post in the slums of Boston our attendance was 25,000. I started a wood-yard and

set the boys to work, and now we employ daily some 25 or 30 men. I next started a restaurant, and now a man can go there and get a good meal for five cents. We feed each day there about 1,200. We have also started a lodging-room. Thus we have tried to give a practical side to our work. This morning in St. Stephen's church in Boston ten of the men who were converted in the mission were confirmed in the church. Now this army comes to you here in Springfield and knocks at the door of the church for admission."

The organization has the great advantage of being a working part of the church.

In the closing days of his late campaign in Cooper Union, New York city, Mr. Moody gave some very plain instruction on the Ten Commandments. The following is one of his utterances on the Seventh Commandment :

"Before a mixt audience it would be more pleasant to pass over the Seventh Commandment. But the time has come for speaking out. If I should see a beautiful young lady standing on the brink of Niagara and I should haul her over upon the rocks below, 70,000,000 of people would revile me; yet I would rather have a man thus treat my daughter than to lure her on to moral destruction and then cast her off. Do you think that the God of heaven will permit such things, and that the man who is guilty of such an awful sin is not going to suffer? It is lust, not love, that leads to adultery."

SERMONIC ILLUSTRATION FROM CURRENT LIFE.

BY REV. LOUIS ALBERT BANKS, D.D., AUTHOR OF "CHRIST AND HIS FRIENDS,"
"THE FISHERMAN AND HIS FRIENDS," ETC.

BEARING FRUIT IN OLD AGE.—The world-wide influence of Mr. Gladstone's recent public utterance in defense of the position of Greece against the "Six Goliaths" of Europe, and the widespread celebration of the ninety-third birthday of Neal Dow, together with his clear-headed appeal to the churches in behalf of Prohibition, are signal illustrations of the truth of the utterance of the ninety-second Psalm: "The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age."

THE TWO SULTANS.—It is interesting to follow the striking parallel between the appeal of Gladstone from the "concert" of Europe to the "conscience" of Europe against "The Great Assassin," and Neal Dow's ringing appeal to the conscience of the churches of America against the licensed liquor traffic. Gladstone makes it clear that the Turkish Sultan exists to murder fifty thousand Chris-

tians a year at the permission of the Christian powers of Europe. Neal Dow makes it just as clear that the liquor Sultan in America murders a hundred thousand victims a year, at the permission of the Christian churches. God speed the heroic call to conscience in both hemispheres!

A HEART FULL OF TRAMPS.—A certain community out on Long Island was greatly annoyed a few weeks ago by a band of tramps who pillaged the farmhouses and defied the authorities to punish them. These lawless men made their headquarters in an empty barn, to which they brought their plunder and enjoyed their hideous revels. A sinful heart is in much the condition of that barn. The heart naturally belongs to God, and ought to be the treasure-house of good thoughts and holy purposes, and sweet and happy musings. But evil lusts and appetites and sins like vagrant tramps invade the heart and make it their den of debauch. They go out through the eyes and the ears of their miserable victim and bring back

plunder on which to revel. Jesus Christ is able to dispossess these enemies and garrison the rescued soul with angelic soldiery.

A SOUL ON FIRE.—The citizens of a portion of Wilkesbarre, Pa., were greatly alarmed a few mornings since at an explosion in one of the coal-mines. People ran from their homes in confusion from a long distance about. It was soon found that one of the great coal-mines was on fire, and it is estimated that fully forty acres of coal are on fire down in the bowels of the earth and may burn on for a long time, destroying great wealth. The incident suggests the danger of having combustible appetites and passions and lusts hidden in the deep heart-chambers of one's soul, where some sudden temptation may ignite this hidden tinder and set the soul "on fire of hell."

THE DANGER OF LOSING ONE'S RECKONING.—The excuse given by the captain of the steamship *Saginaw* for going ashore recently is very suggestive. He says that for several days the fog was so bad he could not see the sun, and he lost his reckoning. How many there are on the broader sea of human life who lose their reckoning in the fog and are hopelessly cast ashore. Thank God there is a Pilot who never yet has lost His reckoning, always to be had by a perplexed soul. He came to the disciples in the midst of the storm at night, long ago, and soon brought them into quiet and peace. On every storm-swept deck, or fog-bound ship, the prayerful sailor may yet hear that strong, but tender voice saying: "Lo! it is I, be not afraid."

KEEPING IN TUNE.—Few people who listen to a great singer have any conception of the exacting regimen popular singers are compelled to follow. Melba never allows herself to eat any sweets, altho she is very fond of them, and many articles of food which would be pleasing to her she nevertheless denies herself because of their hurtful effects on her voice. One of the sweetest singers of Germany has recently lost her voice through inhaling tobacco smoke in a restaurant where she went with her husband in the evening after the concerts. This necessary care, in order to keep the voice in tune, suggests the still greater necessity of watchfulness in keeping the heart and soul in harmony. The human soul is like a most delicate musical instrument, and can not be kept attuned so as to give forth the sounds of love and hope and faith unless guarded from evil influences. As the kind of food a singer eats, or the atmosphere she breathes tells for good or ill upon her voice, so the books and newspapers we read, the conversation in which we indulge, and the thoughts and meditations we permit, have to do with the harmony or discord of the soul.

LACK OF SIMPLICITY IN PRAYER.—Few people have any idea of the curious things that find their way into the United States mail, and finally bring up in the Dead-Letter Office in Washington. Such things as rattle snakes, skulls, Indian scalps, tarantulas, revolvers, false teeth, bombs, bottles of liquor, inflammable oils and poisons, and innumerable other things that are unmailable. Many people who make public prayer seem to have as erroneous an idea of the object of prayer as the people who send these things have of the proprieties of the United States Post-Office Department. How often in the prayer-meeting we hear a man pretending to address the Almighty, while he is in fact trying to explode a bomb for the special discomfort of his neighbor a few pews away. Others drag into their prayers all sorts of strange and queer information,

which they impose on the Lord and those who are listening. Real prayer is something very different. It is the earnest cry of the soul clearly directed, and never goes to the dead-letter office. A good many churches would stand a better chance for a revival if a stop could be put to the dead-letter prayers.

HONESTY ITS OWN COLLECTOR.—A New England merchant visited New York the other day on a rather unusual mission. Nine years ago this gentleman failed in business and was compelled to allow his accounts to be settled up at fifty cents on the dollar. He was entirely freed from any legal obligation to his old creditors by this settlement. He set himself to work again, however, with a brave heart, and having prospered in business, he came to New York with his notebook, in which were entered sundry amounts, and the names of a score or more of old New York wholesale and manufacturing firms. He went from one to another, and paid dollar for dollar all the old debts that had been written in the profit and loss account long ago. Such a man is not under the law but under grace. He is not honest because he fears the punishment of law, but because of the inner promptings of the soul. He has a law written in the tablets of his heart more imperative than the law on the statute-books. The latter may hold him free of debt, but the inner law still collects the unforgotten obligation. The millennium will have come when the inner law is supreme in the hearts of mankind.

ROBBED OF HIS JEWELS.—The chief of police of Olean, N. Y., is convinced of the genuineness of the statement of a man who claims to have been robbed of a million dollars' worth of diamonds. The man is now penniless. He claims that he went to a band concert in Jackson Park, Chicago, and was sandbagged and robbed of a hundred and three diamonds, which he had in a belt, and which were the product of his operations in the Transvaal. Whether this strange story is true or not, many a poor wandering tramp who is living to-day by beggary or pillage has been robbed of jewels more precious than any the mines of South Africa have ever yielded. The jewel of innocence, the jewel of a mother's love, the jewel of a truthful character, the jewel of confidence in God, a hope of heaven, a fellowship with Christ,—and yet all these precious jewels have been taken from him by the wayside thieves of lust and passion.

RETURNING TO LOYALTY.—There is something inspiring about the enthusiasm with which the Greeks who have been living in America are answering the appeal of their king, and are going home on every vessel that crosses the ocean, to fight under their native flag. When the French line steamship *Champagne* went out on her last voyage, she carried a hundred and fifty Greeks, who were bound for the island of Crete, and who took with them twenty cases of rifles for use on their arrival. How it would inspire the church of God everywhere if all the backsliding Christians who have wandered away from their loyalty and fidelity could hear the appeal of their King to come back and assist Him in the battle He is making against sin. The church everywhere would take on new courage and inspiration, and many a threatened defeat would be turned into a speedy victory.

ICEBERGS INSTEAD OF ISLANDS.—Mr. H. J. Bull has recently written a book on explorations in the Antarctic, in which he tells a very interesting story of how the ship one day sighted a long island, flat on the top,

but rising in one place to a much greater height. Sailing along at a distance, they found that it was about fifty miles in length. As no land in that position was marked on the charts, the captain drew nearer and called all hands on deck to celebrate the discovery of an important island. The new land was christened Svend Foyn, in honor of the famous Norwegian whaler of that name, but as they drew nearer still, they were bitterly disappointed to find that the new island, which they had hoped might yield much comfort and profit, was merely a floating iceberg of enormous dimensions. Its dirty gray color, given it by the sifting ashes of a volcano, was responsible for their mistake. We sometimes see churches that remind us of that iceberg. They make large pretensions and are the theater of a good deal of brilliance in intellect and music and display, and if viewed from a distance sufficiently remote appear to be an island of Christian fertility and comfort. But when a way-faring soul draws near he finds that it is only an iceberg after all, and yields no fruits of Christian kindness and mercy.

FACING SHIPWRECK.—No one who has ever been through such an experience can appreciate the joy of the twenty-seven seamen on the British ship *Androsa* when they beheld the steamship *Ontario* answering their flag of distress on the 8th of March last, and drawing near with evident purpose to save them. They were in danger of immediate destruction. They had been in an awful storm for many days. The bulwarks were swept clean away. The chain-plates were torn off and the topmasts were gone. The vessel was unmanageable, and her starboard side was down in the water as far as the hatches. The vessel sprang a leak, and the men worked at the pumps until it was evidently hopeless. No wonder when the steamship bore down upon them, weather-beaten sailors cried for joy. How many poor sinners there are whose ship of character has been swept by storm, whose masts and sails are gone, and whose leaky hull is sure to founder unless divine help shall soon come. To all such, Christ, the mighty Savior, offers a sure salvation. If they will

only turn from their own worthless pumps and climb into the life-boat, they shall find safety and peace.

DIAMONDS AMONG THE RUBBISH.—A few days ago a gentleman from New York lost a valuable diamond from his ring at the station of the New York Central Railroad in Poughkeepsie. He was on his way to Saratoga and waited until the train was moving before attempting to get aboard. He mist his footing and was dragged some distance. On the train he discovered that the diamond was missing. He offered a reward for its recovery, but after two or three days had past it was given up as lost. But the other day the baggage-man saw something glistening among the cinders on the track. It proved to be the gentleman's diamond and was returned to him. The Bible is full of the advertisements of heaven's lost diamonds. Never was such rich rewards offered for the rescue of lost treasures as are offered there. And our streets are full of these lost jewels. No earnest seeker shall fail of making a find, or obtaining a rich reward.

THE AWFUL WASTE OF SIN.—A little boy led a policeman the other day to a house which appeared at first to be deserted, but at last a little girl appeared at the door and said she kept house for her father and two little brothers. She is only ten years old. "I am all alone to-day," said the child. "Papa is drunk and has gone away, and he has sold lots of the furniture." On examination it was found that the father was only a few years since a well-known Wall-Street broker, and a member of the Stock Exchange. He married a beautiful girl out of a splendid family, whose parents gave her a present of ten thousand dollars on her wedding-day. This money and all her husband's fortune has been spent in the saloon. A month ago she died, and the husband has been drunk nearly ever since. Who can compute the waste that has gone on in that home! No wonder the prophet exclaims, "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?"

EXEGETICAL AND EXPOSITORY SECTION.

GETTING INTO A TEXT.

By CORNELIUS WALKER, D.D., PROFESSOR OF SYSTEMATIC DIVINITY, ETC., AND DEAN OF THE FACULTY, P. E. THEOLOGICAL SEMINARY, VA.

"I was so full of that text that we had in class," said a student once, "that I could not rest until I prepared a sermon on it." This class exercise had been a discussion of the meaning, etc. of a text, with a trial of different plans proposed, of its various particulars and their legitimate conclusion. The object of the discussion had certainly, in one case, been accomplished.

So, too, in other cases. Subjects may

come at a flash; the sermon may be the bringing out of one point—the general impression may suggest and control the whole treatment. But for all these and similar exceptions, the general rule is: Try and be thoroughly familiar with your text. Find out, if you can, what it really means and all that is in it. And even though you do not use all, its full understanding will aid you in dealing with part. Some of the processes of such investigation we may now examine.

We take one of the most familiar and most precious of passages for our purpose: "God so loved the world that he gave his only-begotten Son, that

whosoever believeth in him should not perish, but have eternal life."

First, we look at the question of the purity of the text, what is called lower criticism. Here there are only two very slight variations, that of *οὐρα* and *οὐρα*, and the omission of *αὐτου*, making the, instead of his, only-begotten Son. The English Revised and King James' Version read alike.

How as to questions of higher criticism, those which have to do with style, forms of expression, as indicative of authorship? Here we find the point has been made, whether this is a continuance of the Master's language, or whether that stops with the close of the preceding verse. Are these the words of the Master, or those of the Evangelist? It is urged that such is the case with the last two verses of this same chapter, where St. John seems to be following out or supplementing the declarations of John the Baptist. It is to be said, however, that the reason for referring the language following the declarations of the Baptist to the Evangelist, *i. e.*, that they seem to go beyond the stage of John the Baptist's teaching and mission, can not apply to this statement of the text as made by the Master. The Spirit dwelt in Him without measure. There seems to be no good reason for departing from the usual acceptance of this as the language of the Master. Its inspiration and divine authority are not, however, by this issue affected. Whether the Master, speaking from the Spirit of Truth, which dwelt in Him in all fullness, or the Evangelist under the authentication of that Master speaking by the same Divine Spirit, it is truth divinely authoritative.

We are thus brought to its exegesis, its interpretation. Is anything of that kind needed? Are there any expressions that are peculiar,—that need explanation?

One of these is the word "world"; its Johannean sense, the "world," not of physical nature, not merely of men, of moral and spiritual humanity, but

that humanity alienated from God. So, too, the appellation "only-begotten Son." Its peculiar significance not of a Sonship of origination in time, but of essential sameness of being and nature, as also of mediatorial relation. So, too, "believeth," hath faith; not only believes His words, but trusts, confides in Him, in His person. The terms "perish" and "eternal life" also demand specific examination.

Passing from the criticism and exegesis, we look now at the logical analysis.

"God." He is. There is a God, the Infinitude of Being and Perfection.

God loves. He comes into relations with His creature, man; and one of these relations, that of love.

"God loves the world." Love a man not only as His creatures, but as sinful and rebellious creatures, and in spite of their alienation and enmity, with the love of pity and compassion.

God exercises this love to a sinful world in a special and peculiar manner at a great sacrifice, the gift of His well-beloved Son.

God's loving self-sacrifice has in view man's salvation, deliverance from perdition, eternal life.

God makes this love operative to its full effect as man by faith appropriates it: "Whosoever believeth."

Thus far, we have been occupied in what is properly closet study and work. While of the highest importance to the preacher, these matters are only in their results for the hearer. Of course, if the preacher would show off his Greek or Hebrew, or his higher criticism, or his theological skill and profundity, the opportunity is presented. But it would be better for him, as for his hearers, not to avail himself of such opportunity. Of course, where there is a disposition to bray, there will always be found the occasion. Guard against the disposition, and no such occasion will be presented. The results of the preceding are to be looked for in practical form, in the rhetorical construction, the

arrangement of the ideas and material for practical instruction and improvement. This last is that to which all else is to be subordinated. When Demosthenes ended one of his orations, his Athenian hearers said, "Let us go and fight Philip." So with the sermon. Its result sought is: Let us go, and do, or stop doing something.

Here, then, we need, first, a unifying thought or truth, one that goes through the whole discourse and is never absent. Second, there is to be progress in the exhibition of this truth or idea. Third, a point of departure. And last, a practical conclusion, something to be done in view of the truths exhibited.

As to the first, the unifying truth or idea, this can hardly be missed: "the love of God to men."

The point of departure, or introduction, may be different in view of different conditions and circumstances. It must, of course, lead up to the subject of discussion.

Such introduction, for instance, may be found in the circumstances: the speaker, and the person spoken to—Jesus and Nicodemus. Or it may be the idea that the text is not what men naturally believe—the love of God. Or it may be the fact that all classes are interested in the text—for "the world," "whosoever."

But whatever this introduction, let it be brief, and not get into any discus-

sion, or explanation of any of the topics. This is the most common, and often fatal, blunder of introduction.

We thus indicate a mode and progress of thought and treatment.

(a) "God loves the world." Evidence in nature and human experience. But peculiarly the Gospel message: "God is love." He is holy and righteous and wise and powerful. But He also loves His creatures, takes interest in and does them good.

(b) God thus loves men, not only as His creatures with the love of interest or approval when they obey Him, but of forgiving, fatherly tenderness and compassion. He loves the world of sinful creatures. The Father of a world of prodigals.

(c) God thus loves His creatures, and shows His love in a peculiar manner, providing for their salvation, for their deliverance from perdition, for their attainment of eternal life.

(d) He makes this provision at a great sacrifice. "So loved." "He gave his only-begotten Son." What this involved of sacrifice and suffering. The Father sacrificing, the Son sacrificing Himself.

(e) What its appeal. "Believe." Have faith. Gratefully take this gift of divine love, escape death, and take hold of life, as He offers it. "Whosoever" for all, none excluded. The blessing of its acceptance, the enormity of its rejection. Amen.

SCHOOL OF BIBLE STUDY.

By D. S. GREGORY, D.D., LL.D.

FIRST PAULINE GROUP OF EPISTLES.

In the April number of THE REVIEW the Epistles of the New Testament were considered as presenting the *Doctrinal Unfolding of the Gospel* or Divine Religion of the New Dispensation, and were found to consist of *two Classes*, the Pauline, unfolding the system of

Christian Doctrine, and the Catholic, confirming it.

The Pauline Epistles were found to embrace:

1. The Epistles of the fundamental Doctrines of Salvation.
2. The Epistles of God's Purpose of Grace in a Renewed Spiritual Life.
3. The Epistles of the Second Coming.

4. The Epistles of the Outward Religious and Churchly Life.

5. The Epistle of the Relations of the New Dispensation to the Old.

Paul's Epistles of Salvation.

The *First Group of Epistles* give the teaching of the Great Doctor of the Apostolic Church in expounding "with blended argument and authority," for the three great races—Roman, Greek, and Jew—the fundamental doctrine of the Gospel of Salvation which they had already received. Man's first relation as a sinner to the Gospel is through the law which he has broken. Condemned by law, he perversely seeks salvation, under stress of an awakened conscience, *by law*, and must be taught that he can only be saved *by the grace of the Gospel*. The Bible doctrine is that of Justification by Faith in Christ, and not by the deeds of the law.

Three Erroneous Tendencies were manifest in the three great historical races to which the Gospel was address:

- (1) Of the Roman to exalt the *Moral Law*, or the works of morality;
- (2) Of the Greek to exalt the *Law of Reason and Culture*, or *Human Wisdom and Philosophy*, as the mode of working out salvation;
- (3) Of the Jew to exalt the *Ceremonial Law*, or Jewish rites and ceremonies, as a way of salvation.

Hence, we have *three Epistles*, one of them double, as making up this group:

Romans, 1 and 2 Corinthians, Galatians.

As human nature remains essentially the same in all ages, these tendencies appear continually in the Church, in as many different *types of legality*—so that these Epistles meet the perpetual needs of the Church in relation to the law.

These Epistles are seen to take up the three races to which the first Three Gospels were address, and for whom the three great centers of propagation were prepared at Jerusalem, Antioch (later removed to Corinth), and Rome.

Lange, in his general Introduction to his commentaries on the Epistles, remarks that:

"Down to the present time the comprehension of the Biblical books has been essentially retarded by regarding them too little as original creations, and by inquiring too little into their fundamental thoughts. . . .

"As far as the organic unity of the Pauline Epistles is concerned, we would make the following statements as a guide:

"(a) Every Pauline Epistle has a clearly defined fundamental idea which controls the entire contents of the Epistles.

"(b) This fundamental thought shapes not only the division, but also the introduction and conclusion, and even pervades all the slender threads.

"(c) The introduction is determined by the Apostle's method, which seizes the appropriate point of connection with a congregation or a person, in order to develop the argument into its full proportions.

"(d) The introduction is followed throughout by a fundamental or didactic theme (proposition), which the Apostle proceeds dogmatically to elaborate.

"(e) This elaboration arrives at a final theme, from which the practical inferences are carefully drawn.

"(f) The conclusion corresponds so exactly to the fundamental thought of the Epistle, that it is reflected in all the single parts."

These suggestions should be borne in mind and made use of in the study of the Epistles.

The Epistle to the Romans.

The time of writing the Epistle was 58 A.D., probably in January or February. It was written from Corinth during the three months spent there during Paul's second visit to Greece (Acts xx. 3). Phebe was about to visit Rome, and Paul, who had long desired to visit the Imperial City, took occasion to send the Epistle by her. "Phebe, the humble deaconess of Cenchrea, when she conveyed this letter to Rome or to Ephesus, was carrying under the folds of her robe 'the whole future of Christian theology.'"

Doubtless his aim was to lay the solid doctrinal foundation in Rome for the great future work that was to be carried on from that center, and of which three years later he was to take the direction in person. The Epistle was probably circulated widely over

the Roman world among the Romans in the churches.

The fundamental doctrine for the Church everywhere is that of *Salvation by Faith in Christ*. The Scriptures everywhere teach that salvation is accomplished through Christ's work of redemption for mankind. Man's sinful disposition constantly leads him to seek salvation by his own obedience to law. *The Roman*, to whom Paul wrote this Epistle, was the representative of law in the ancient world, and naturally inclined to the error of seeking to work out his own salvation by obedience to law, especially to the moral law or principles of natural justice. To him, as the man of power and law, Paul presents his great theme, in Rom. i. 16, 17 :

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

Throughout the Epistle Paul's one theme is,

The Doctrine of Justification by Faith.

On its negative side, the Gospel demonstrates to the Roman the impossibility of salvation by any obedience of his own to the moral law, or law of right, or any other law, and so shuts him up to *salvation through faith in the righteousness of another*, that is, of Christ. It is made abundantly clear to all men that man can not save himself by keeping the divine law in any form. Bernard has said :

"The subject on which it gives a full and decisive exposition is not only vital but fundamental; namely, the need, the nature, and the effects of the justification for individual souls which the Gospel preaches and which faith receives. As there can be no repose while that first point of personal anxiety, 'How can man be just with God?' is left unsettled; so there can be no solidity for a system of doctrine till the true answer to that question has been distinctly shaped and firmly deposited. Moreover, if the Gospel of St. Matthew fitly opens the whole evangelical record by connecting it with the former Scriptures, so also for the same reason does this great Epistle fitly open the

doctrinal series: for what the one does in respect of fact, the other does in respect of doctrine, justifying throughout the intimation with which it opens that the Gospel will here be treated as that 'which God has promised before by his prophets in the Holy Scriptures.'"

The Apostle, in dealing with this subject so vital and fundamental for the Roman church in that age, provides for the needs of men of the Roman type in all subsequent ages, since those that are Roman in character always seek in this legal spirit to work out salvation. It is evident at a glance that the Roman represented the most common and widely extended form of legality.

The *Doctrine of Justification by Faith*, by means of which the Apostle counteracted this early Roman tendency, is the doctrine to which the Church returned at the Reformation and by the means of which Luther and his compere sought to counteract the modern Romish tendency to the same error of legality. The present erroneous doctrinal movements in the Church are traceable to departure from this always fundamental doctrine.

It seems evident that Paul address the Church at Rome as a "Gentile Church, grounded on faith in Christ." That there was a Jewish element in it would appear from the fact that while Paul quite generally addresses them as Gentiles, as in ch. xi. 13, he sometimes addresses them as Jews, as in ch. vii. 1.

The predominance of the Gentile element, with the presence of a Jewish, rendered necessary the *Theodicy* which Paul weaves into the Epistle in presenting the *Position Apostasy and the future Restoration of the Jews*.

Dealing as the Epistle to the Romans does with the fundamental doctrine of all, it is not to be wondered at that it should have been accounted the *master-piece of the Apostles*. Says Farrar :

"All writers agree in recognizing the greatness of the Epistle. Calvin said that 'every Christian man should feed upon it as the daily bread of his soul.' Luther calls it 'the chief book of the New Testament, and the purest Gospel.' Melancthon made it the basis of the first scientific treatise of Refor-

mation theology—the *Loci Commune*, 1521. Coleridge calls it 'the profoundest book in existence.' Meyer, 'the greatest and richest of all the apostolic works.' Tholuck, 'a Christian philosophy of human history.' Godet, 'the cathedral of the Christian Faith.'

Certain words by their frequent recurrence show the drift of the Epistle. Among these are:

"Law," which occurs 75 times.

"Righteous," or "just" and its cognates, righteousness, justify, justification, etc., 65 times.

"Imputing," or reckoning to the account of, 10 times in the fourth chapter alone.

The six words, "*The just shall live by faith*," furnish the key to the Epistle.

It needs to be carefully noted, however, that *Justifying, Life-giving Faith* is not merely *Belief*, whether in a doctrine, or a righteousness, or a person, but vastly more than this. Considered in itself and its results—

1st. It is *Faith in Christ* (Gal. ii. 16; iii. 20), and Faith in Christ's blood (Rom. iii. 24-27), and Faith in Christ's righteousness (Rom. v. 1, 2), with added appropriating *trust on Him as Jesus*, the Divine Savior, for salvation (Acts xvi. 31).

2d. It is a *faith that unites the believer to Christ by a Mystical Union*, so that he is "in Christ" (Rom. viii. 1), sharing Christ's divine life and all that is His; so that Luther said rightly, "Faith is a divine work in us, which changes us, and creates us anew in God." It becomes thus in the soul a living impulse, a spontaneous activity in obedience to the Master—the spirit of life (1 Cor. v. 17).

3d. It is a *faith that leads to an absolute self-surrender* of the grateful soul to Jesus as *Lord* (Acts xvi. 31), or *Master*, working outward and transforming the Christian's conduct in all the relations of life.

Paul in the Epistle to the Romans successively delineates *Faith in these aspects and relations*, which furnish the main *Divisions* of the Epistle.

The Plan of the Epistle.

- 1st. The Introduction. Ch. i. 1-17.
- 2d. Justification by Faith as the only way of salvation. Ch. i. 18-iv.
- 3d. Results of Justification. Ch. v.-viii.
- 4th. A Theodicy—God's dealings with Israel. Ch. ix.-xi.
- 5th. Resulting Christian Conduct. Ch. xii.-xv. 13.
- 6th. Conclusion. Personal Statements and Messages. Ch. xv. 14-xvi.

This comprehensive statement may be unfolded more in detail, as an aid in studying the Epistle:

Introduction.—Ch. i. 1-17.

1. Greeting by Paul as a servant (*slave*) of Christ to the saints at Rome. I. 1-7.
2. Thanksgiving of the Apostle for the widely commended faith of the Roman Christians. I. 8-15.
3. Statement of the fundamental doctrine of the Gospel as the power of God unto salvation, through *Justification by Faith*—as the theme of the Epistle. I. 16, 17.

Part First.—*Justification by Faith* in the Righteousness of Christ presented as the only and all-sufficient way of Salvation.—Ch. i. 18-vi. This embraces:

I. *The Necessity for Christ's Righteousness* shown by the impossibility of a law righteousness. Ch. i. 18-iii. 20.

1. The Gentiles are all sinners and condemned by the inner law written in the conscience. Ch. i. 18-32.
2. The Jews, in spite of their special privileges, all sinners and condemned by the law given to them. Ch. ii. 1-iii. 19.
3. Universal Conclusion: "Therefore by the deeds of the law there shall no flesh be justified in his sight." Ch. iii. 20.

II. *Positive Presentation of the Doctrine of Justification by Faith* in the Gospel Righteousness as accomplishing what the Law could not. Ch. iii. 20-iv.

1. The provision, by the grace of God, through the redemption that is in Christ Jesus, of a righteousness without the law, that justifies through faith and excludes human merit and boasting while establishing the law. Ch. iii. 21-31.
2. The agreement of this doctrine with the Old Testament Scriptures. Ch. iv.

Part Second.—The Immediate Results of Justification by Faith. Ch. v.-viii.

I. *It Exalts the Believer into a State of Free Grace* wherein he is free from the Law. Ch. v.-vii.

1. This gracious estate of freedom from the Law, for the present and the future, and for mankind. Ch. v.

2. The objections to the doctrine of free grace answered. Ch. vi.-vii.

(1) Objection, that free grace would multiply sin. Answer: Grace annihilates sin. Ch. vi.

(2) Objection, that the doctrine discredits the Law. Answer: The Law is spiritual, but we are now dead to the Law (vii. 1-6), which at once provokes to sin (7-12) and gives the sting to disobedience (13-24). But Christ gives us the victory over sin (vii. 25).

II. *It Frees the Believer from Condemnation and Unites him to Christ*, and thereby introduces him to the new divine life of holiness "in Christ" through the Spirit, with its transforming efficacy and its transcendent hopes and results. Ch. viii.

Part Third.—A Theodicy, Justifying God in His Present Rejection of Israel. because of their rejection of His method of salvation by grace rather than law. Ch. ix.-xi.

I. God righteous in rejecting, free in electing. Ch. ix.

1. Paul's intense love for Israel. Ch. ix. 1-5.

2. Spiritual sonship independent of natural descent. Ch. ix. 6-9.

3. God's free will illustrated in the rejection of Esau and Pharaoh. Ch. ix. 10-18.

4. Israel's failure, in seeking justification by the deeds of the law, altho the way by faith was open to them. Ch. ix. 19-33.

II. *Israel's Responsibility for the Rejection.* Ch. x.

III. *God's Gracious Plan* in His present dealing with Israel. Ch. xi.

1. The rejection is (a) only partial, not absolute (ch. xi. 1-10); (b) temporary, not final, and meant for the blessing of the Gentiles (11-32).

2. To the Glory of God. Ch. xi. 33-36.

Part Fourth.—The Gospel Righteousness through Faith, in its Transforming Power over Christian Conduct in all the relations of life. Ch. xii.-xv. 13.

I. Conduct as a member of the Christian body. Ch. xii. 1-21.

1. In the exercise of special spiritual gifts. Ch. xii. 1-8.

2. In its exercise of love. Ch. xii. 9-21.

II. Conduct as a subject of the state. Ch. xiii. 1-14.

1. Toward the state. Ch. xiii. 1-7.

2. Toward other subjects. Ch. xiii. 8-14.

III. Conduct in questions of conscience. Ch. xiv. 1-xv. 12.

Conclusion.—Epistolary Matter. Ch. xv. 13-xvi.

I. Personal apology (xv. 13-21), and future plans (21-33).

II. Personal Salutations. Ch. xvi. 1-24.

III. Closing Benediction. Ch. xvi. 25-27.

The Epistle to the Romans is thus seen to be a most complete presentation of (1) fundamental *Doctrine of Salvation*, (2) the *Divine Life* resulting from it, and (3) of the *Christian Conduct* required by it.

That Rome was the point from which this most remarkable of all the Bible statements of the doctrine of salvation would exert the widest influence, appears from a consideration of the changes that had moved the religious center from Jerusalem westward.

[In the progress of Christianity the center of the Church constantly drifted in the providence of God toward Rome, the center of the empire. The destruction of Jerusalem left the Jews without the temple which had been the center of their religious system, so that the pilgrimages of Christians to the mother church at Jerusalem from other churches were no longer possible. The Greek center of missionary effort at Antioch gradually lost importance, as Corinth, the center of Greece proper, was taken possession of by the Apostle to the Gentiles; and this again gave place to Rome when that city became the one great center from which the travel and traffic and law of the world went forth, and to which everything returned. Hence the importance which Paul attach to the church at Rome as the central point of instruction, and the transfer of the Gospel center by himself to Rome as his last work recorded in the Acts of the Apostles.]

[*Note.*—In addition to the ordinary commentaries on the Epistles, the student will derive substantial aid from Bernard, "Progress of Doctrine in the New Testament," Farrar, "Messages of the Books," Wordsworth, "Greek Testament with Notes," Stifter, "Commentary on Romans," Lange, "Commentary on Romans," and other kindred works.]

PASTORAL SECTION.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

MAY 2-8.—LIGHT ON THE DAILY DUTY.

His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.—John xi. 8-10.

It has seemed to me that this unexplained parable of our Lord streams various lights upon this really great matter of the daily duty.

First light:—There is yielded every man a definite time for the doing of his daily duty. "Are there not twelve hours in the day?" Each man is furnished with his twelve hours.

You say you have no time. But did you ever think that, while you are in time, and before eternity enwraps you, you have all the time there is? You shall not miss your twelve hours. By our measurements they may be longer or shorter—the three-score years and ten, or the life cut short in what we call untimeliness. But a certain and sufficient section of time shall be yielded you for filling with your duty. I think that true which some one said: "I am immortal till my work is done."

Second light:—This yielded and definite time is to be filled with the duty appropriate to the time. "If a man walk in the day he stumbleth not."

The primal duties are plain. I do not say that duties never seem to clash, or that it is never difficult to discover just what duty may be. Yet, as plainly as the sun shines into the day, so plainly stand disclosed and regnant the great primal duties; and concern-

ing these there is no question but that the twelve hours allotted me should be filled with the doing them.

These unquestioned and regnant duties spring out of our relations. The relations in which we confessedly stand are the mothers of our duties. Every man stands in relations *Godward*; out of these spring duties *Godward*—*e.g.*, recognition of God, worship, obedience, trust, righteousness. Every man stands in relations *others-ward*; we *are* certain things—husbands, wives, children, neighbors, friends, citizens, etc. Out of these relations spring immediately and confessedly corresponding duties. This second light on the daily duty—how luminous it is! "If any man walk in the day he stumbleth not."

Third light:—These duties are to be done, notwithstanding opposition and difficulty.

Tho the Jews had threatened stoning, our Lord would not remain in Perea when His duty called Him back to Bethany. There is nothing so holy and imperial as the doing of the daily duty.

Fourth light:—There are nights which prevent the doing of the daily duty. "But if a man walk in the night he stumbleth because the light is not in him."

(a) It is a very easy thing to induce the night of a bad *putting off* of the daily duty.

(b) It is a very easy thing to induce the night of *carelessness*, of a shabby doing of the daily duty.

(c) There is the night of *lost opportunity* of the doing the daily duty.

Here is the secret of a happy life: the filling of the twelve hours with the daily duty.

MAY 9-15.—LESSON 3 FROM THE LEAVES.

And the dove came in to him in the evening, and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.—Gen. viii. 11.

It is a good time to think of these lessons in the bright spring weather.

What a joy and spring of hope that pluckt leaf must have been to Noah, after the long desolation of the flood. And, just as that pluckt olive-leaf was symbol of many precious things to Noah, so all these million leaves, waving now about us, bear ministry of most valuable spiritual meaning to our selves.

First:—These leaves furnish lesson of the value of steady, tho humble, working.

Each single leaf well represents a single person. The whole summer foliage of each tree is accurate symbol of a present living generation of men and women. The tree is the city, the church, the nation. In time the leaves drop off, but the tree remains. So generations pass away, but the city, the church, the nation stands. The leaves die, but the tree lives. Men die, but mankind lives.

And the tree lives ever after *different*, because the summer foliage was hung upon it. For all the woody portion of the tree is formed by the leaf alone. Every single leaf, of all the millions waving in the summer air, is steadily at work manufacturing its small proportion of woody fiber, and sending it down along shoot and spray and branch and trunk and into root, giving the tree thus girth and loftiness and wider sweep of bannered boughs. And so it comes to pass that all the pillared trees of a far-stretching forest are but the vast results which the patient, plodding leaves have builded us; year by year, they have come and gone. I think every leaf ought to be vocal to us of the value of patient, tho it may be humble, service.

Second:—These leaves about us are symbolical of beneficent mediation.

It has been computed that there are suspended in the atmosphere over every square inch of the earth's surface 13,750 tons of carbonic acid gas. This gas is deadly to all life animal. But, through the million *stomata* or mouths with which every leaf is furnished, they receive this deadly gas, and, toucht of moisture and of the sunlight, they decompose the gas in their green laboratory, take to themselves the carbon to work it up into woody fiber, and throw off the oxygen, pure, sweet, life-supporting. And so the leaves make it possible for us to live.

Well, there is plenty of moral carbonic acid about in the moral atmosphere. Christians ought to be like the leaves of the tree of life which are for the healing of the nations. They ought to be perpetually at work. They ought to be sources of moral health, sweetness, purity.

Third:—These leaves are symbolical of helpful shade. It ought to be our purpose, like the leaves, to cast helpful, protecting shade over our fellows, that the springs of their hope and courage be not dried away in the hot and dusty and sometimes tiresome life.

Fourth:—Leaves are symbolical of sacrificial care-taking. Every leaf manufactures a bud to succeed itself. Not simply for the self may we live, but for others, for the young, for the generation to succeed ourselves.

Fifth:—Leaves are symbolical of a noble aspiration. They struggle steadily toward the light. So every one of us should seek to hold himself in the communion of Christ, who is the soul's light.

MAY 16-22.—THE GREATEST THING TO KNOW.

Our Father which art in heaven.—Matt. vi. 9.

This first clause in the great yet simple prayer tells us of the greatest thing to know.

Think first:—We are here taught the

fact of the *being of God*, and that is a great thing to know. "Our Father which art." Art—that is a verb of being. Actually God is in existence.

Think second:—This first clause of our Lord's prayer makes revelation to us that this God is our Father: "Our Father which art in heaven." And the certainty that God is our Father is an utmost thing to know.

Christ discloses to us the fulness of the fatherly idea, not that of begetting simply, but that of a brooding and fatherly heart of love and care.

Notice, just here, a singular and noteworthy fact concerning Christ's use of the term Father as applied to God in relation with Himself. Christ taught *us* to say our Father. But He always spoke of God in relation to Himself as *the* Father, *My* Father, and, as toward others, *your* Father, but never, as including Himself, our Father. Christ stands toward God in different and unique relationship. He is in lonely and singular sense the Son of God, and so He is fitted to make definite revelation to us of the heart of God, that it is, in the utmost of meanings, a Father's heart of love and care.

Think third:—This first clause in this great prayer makes revelation to us that men are brothers—and that is a mighty thing to know, "*Our* Father which art in heaven." And this fact of our deep human unity and brotherhood because we all have one Father, God, the latest science is reaffirming. Certainly such things as these are the greatest possible things to know—that God is; that God is Father; that men are brothers.

Turn to some practical applications of this great knowledge.

(A) Since God is Father, I ought to stand toward Him in filial relation. Is God the Father of all men? Certainly. Of the worst, the most defiantly sinful? Certainly. Does God have, as Father, the same feeling toward all men? No; that is impossible. There is a most real difference between the love of benevolence and the love of complacency.

Toward even the worst sinner God does have the fatherly love of *benevolence*, but only toward those who are in real filial relation with Him can He have the fatherly love of *complacency*, of delighting in them. We, the sinners, may be brought into filial relation toward God through Christ. Let me come under this divine complacency, and so be sure God is, in this utmost meaning, my Father. John i. 12.

(B) Since God is Father, let me value this relation of sonship to Him; it is honor beside which all other honors fade.

(C) Since God is Father, we need not be troubled with questions as to whether prayer can reach and move Him. Certainly the child's cry can find the father's heart.

(D) Since God is our Father, we may be sure that He knoweth our frame and that His heart runs out toward us in the fullest sympathy.

(E) Since God is our Father, let me be sure that His refusals to me are really His best blessings. They are His love and wisdom which refuse.

(F) Since God is our Father, let me remember that my daily toil is His business, and let me make it noble by doing it as toward Him.

(G) Since God is our Father, and we are therefore brothers, let me be brotherly.

MAY 23-29.—THE HAND OF HELP.
And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.—Acts iii. 7-8.

I am sure this lame man could have done it all!—this standing, walking, leaping, without that hand-lift from the Apostle. Jesus would have been enough for him. He could have gotten on without further help from the Apostle than the speaking over him the great and the gracious name.

But I suppose the Apostle gave him

his hand because he could not help it; because his whole heart yearned to lend the man some help; because there was in the Apostle, filled with the Holy Ghost, that genuine, Christian, irresistible impulse to help wherever he could lend a hand.

That is a fine true legend sculptured into the base of the marble bust of John Wesley, as it stands there near the poet's corner in Westminster Abbey: "God buries the workers, but He carries on the work." Yes, He does and He will. His cause will go marching on whether you or I lend a hand or not. If I refuse to lend a hand God will find some one who gladly will.

But it is our duty to lend a hand. And we are unchristian in just the proportion in which we refuse to do it, and excuse ourselves, saying: "Somebody else will." For God lifts us into the dignity, if we will let Him do it, of being coworkers together with Him. And we bereave ourselves of a great blessing and reward, if we refuse to work with God; and especially with the portion of God's cause to which we stand closest. This portion of God's cause, special to ourselves, while it will get on without us, will, however, get on a great deal better and quicker with our hand of help, just as this lame man got quicker and stronger on his feet through this Christian and generous hand-help of the Apostle.

(A) Well, lend the hand of help to the regular Sunday services of your own church:

(a) Do it by always talking your own church up, never down.

(b) Do it by steady presence at the services.

(c) Do it by personal invitation to your church.

(d) Do it by a cordial welcome and hand-grasp to all who come.

(e) Do it by cheerful and regular payment for the support of your church.

(B) Lend a hand to the mid-week service of your church:

(a) By remembering the value of it.

The church's heart and hearth is the weekly prayer-meeting.

(b) By taking the front seats in it.

(c) By yourself taking share in song and prayer and speech.

(C) Take by the right hand the Sunday-school:

(a) By contributing to the support of it.

(b) By having your children attend it.

(c) By teaching a class in it.

(d) By, in every way, nurturing it.

(D) Take by the right hand the Dorcas Society of your church:

(E) Take by the right hand the Christian Endeavor or other young people's society of your church. The rising up and the marshaling of the young people is the religious phenomenon of our day. Have you some share in the mighty and splendid movement?

(F) Lend you also a hand to the personal winning of others to Jesus Christ:

(a) By having some definite one or ones upon your heart.

(b) By skilful and persistent attempt toward them.

(c) By particular prayer for them.

Ah, how, all lending some such hand, would your church leap, walk, go on with the temple of a large and beautiful achievement, walking and leaping and praising God.

MAY 30-31; JUNE 1-5.—SOME LESSONS FROM OUR DEAD HEROES—DECORATION DAY.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.—Heb. xii. 1.

The figure is that of the ancient arena. In the eleventh chapter of this Epistle—which is the Bible-roll of honor—the author of the Epistle has been enumerating the Heroes of Faith. The living Hebrew Christians, to whom the Epistle is address, are the

racers and contestants on the sands of the arena.

But they are not unwitnessed strugglers. The circling seats around the arena are filled with shadowy and sympathetic lookers-on. These heroes of the faith, just enumerated, are the interested spectators. The author of the Epistle charges these living strugglers to get strength and impulse by memory of them.

This, then, is the thought: the heroes of the past ought to furnish lesson and diligence to the strugglers of the present.

Sad shall be that day, and sure token of a decaying national life, when thought about and honor for those who died to save the nation shall grow dim and cease. To better uses flowers never can be put than to lay them in loving tribute on the graves of heroes, and heroes dying in such a cause.

But Decoration Day ought to mean more than flower-casting simply. These heroes compass us about as a great cloud of witnesses. Yet we may not think of them as only gazing on us, as witnesses in that meaning. We ought to think of them, even as those heroes of the faith were to be thought of, as witnesses in a higher significance; as *witnessers* for truths and deeds; as teachers of great lessons.

(A) We ought to learn from our dead heroes the value of principle.

So precious was country and all of high weal the country stood for, that, when country was threatened, no sacrifice, however costly, even tho it should be the sacrifice of life itself, was, in these heroes' sight, any more than the dust of the balance.

This is the lesson our dead heroes teach us; this is the truth they witness for as the shadowy clouds of them surround us, that a high, true principle is the most precious thing under God's stars; and that to maintain it even transcendent sacrifice is not too costly.

And we, in these piping times of

peace, peace which their sacrifice purchased for us, need to keep at the learning of this great lesson our dead heroes teach us.

(a) In political life—for, too often, political life has dwindled into being a hunt for the main chance instead of the acceptance of opportunity for the service of the state.

(b) In commercial life—for how often what ought to be a shining integrity is dimmed and eaten into by tricks of trade, by something other than a splendid business righteousness.

(c) In religious life—for how often are truth and an undeviating loyalty to Jesus Christ bartered for the applause of a so-called liberalism, for fascinating pleasure and enticing sin.

(B) A second lesson we ought to learn from our dead heroes is that service for the right is, in the long run, the successful service.

Said the great President Abraham Lincoln to his Cabinet: "I have made a vow, a covenant, that if God should give us victory in battle I would consider it as an indication of Divine will, and that it would be our duty to move forward with emancipation. God has decided this question in favor of the slave." So the Proclamation of Emancipation was sent forth. Thenceforward the issue was removed from haze. Thenceforward the Right shone clearly forth amid the clouds of war. Thenceforward the arms of our now-dead heroes were so strong. Thenceforward they began to move steadily on to victory. True success can only come from alliance with the Right, but it will come with such alliance.

(C) And surely from our dead heroes comes the admonition to care for the survivors of the great struggle—companions with them in risk and sacrifice.

(D) And as they were good soldiers in their great cause, let us swear upon their graves to be ourselves good soldiers under the great Captain Jesus Christ, in the behalf of all righteousness and toward the defeat of all wrong.

PREACHERS EXCHANGING VIEWS.

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

The First Sermon.

THE following lines were quoted by Dr. Robert Bruce Hull, pastor of the Greenwood Baptist church, Brooklyn, N. Y., at a dinner given by Dr. A. J. Lyman at his home to the honor of Dr. Charles Cuthbert Hall, recently elected to the presidency of the Union Theological Seminary. Dr. Hull said:

"We believe we can say of you that which was beautifully said of Professor Elmslie, that noble Scotchman, who a few years ago went to his reward. He was to preach his first sermon in the parish of Rayne. His mother was anxious to hear her boy preach for the first time, but, unable to attend, she wrote to a friend to hear him, and to tell her frankly how the boy did. The answer was returned, but was never heard of by him, till a few days before his death, his sister, finding it among his mother's papers, read it to him. It was this:

"He held the lamp of truth that day
So low that none could miss the way;
And yet so high, to bring in sight
That picture fair—"The World's Great
Light,"

That gazing up—the lamp between—
The hand that held it scarce was seen.

"He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink, when sick and faint!
They drank—the pitcher thus between—
The hand that held it scarce was seen.

"He blew the trumpet, soft and clear,
That trembling sinners need not fear;
And then with louder note and bold,
To raze the walls of Satan's hold!—
The trumpet coming thus between—
The hand that held it scarce was seen.

"But when the Captain says, 'Well done,
Thou good and faithful servant—come!
Lay down the pitcher and the lamp,
Lay down the trumpet—leave the camp'—
The weary hands will then be seen,
Claspt in those pierced ones—naught be-
tween."
A HEARER.

The Prayer of Christ in Gethsemane.

YOUR correspondent, Rev. T. Fenwick, with many before him, has doubtless missed his way, as we think, con-

cerning our Lord's prayer in the garden. Following the beaten track of interpretation he assumes on page 75 of THE REVIEW for January, 1896, that Jesus in offering that prayer sought to be excused from the suffering of crucifixion. What! when over and over He had predicted that crucifixion, and in reference to it had said, "No man taketh my life from me; I lay it down of myself!" There is not in all the New Testament an intimation that He desired to be excused from His undertaking. His mission to earth was to die upon the cross. "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

What, then, was the purport of His prayer in the garden? Simply this: In Luke iv. 13 we read: "And when the devil had ended all the temptation he departed from him *for a season.*" That temptation at the opening of Christ's ministry was plainly intended to defeat the divine plan of redemption; and now after "a season" at the close of this ministry, Satan renews his assault with the same malicious intent. It is his last opportunity. Mark says that Jesus having entered Gethsemane, "began to be sore *amazed* and to be very heavy." Surely not amazed in prospect of His appointed death on the cross which had become so familiar to His mind, but amazed at *this* sudden, unexpected, overpowering assault of Satan to thwart if possible His atoning death on Calvary. It was "*this* cup" of His then present "agony" and threatened death in the garden, against which He so earnestly prayed; not the cup concerning which He so calmly said a few minutes later, "The cup which my *Father* hath given me, shall I not drink it?" The one was the cup of devils from which He shrank, the other the appointed cup of His Father which

He invited; the one was a cup of "sore" trial from which He sought deliverance, the other the cup of atonement for the accomplishment of which He chose to endure the cross, despising the shame.

The passage in Heb. v. 7 has a direct and important bearing upon this subject. 1. "Him that was able to save him from death." With reverence be it said, God was *not* able to save Jesus from the death of the cross. In the divine plan that death had long before been settled. Why should Jesus with a full knowledge of this pray for exemption from such death? He did not; He could not. 2. There was a death from which God *was* able to save His Son; that is, death in the garden, in reference to which Jesus had just said, "My soul is exceeding sorrowful even unto death." 3. "And was heard in that he feared"; plainly meaning that He was answered in the thing for which He prayed. What was that thing? Neither more nor less, as the sequel proved, than the threatened death of Gethsemane.

This in simple outline is the true interpretation, as we conceive, of our Lord's agony and prayer in the garden.

MADISON, N. J. N. VANSANT.

A Great Dogmatic Revival.

IN the March number of THE REVIEW, in the Editorial Section, p. 290, you close a paragraph on "Christianity a creed *for* a life" with these words:

"If there is to be an increase in the depth and fervor and power of our Christian life, it must come, as in the past, in connection with a great dogmatic revival."

In the Social Section, same number, p. 276, you have a short paragraph beginning:

"Poor Mr. Moody! He is overwhelmed with criticism for criticizing the churches."

May not the cause of the condition of the churches be, in part, found in the modern efforts in revivals?

Mr. Moody, Mr. Mills, and other evangelists, during the last year or two, have felt called to labor especially

for a better spiritual condition of the churches. Is it significant that after a decade or two of modern evangelism the discovery is made that our churches need an awakening; that many, in some instances the larger number, of the members in churches have no spiritual power, because they have no spiritual experience? Is it uncharitable or "cranky" to suggest that modern methods in revivals—the preaching smooth things—the failure faithfully to warn of sin and its consequences, and the easy method of conversion—raising the hand or signing a card—may have filled our churches with an unconverted membership, and this in large measure be the explanation of the condition of spiritual destitution and consequent want of spiritual power for the church's conquest? Must now our evangelists cease their labor to secure the attention and conversion of the unsaved, and devote their efforts to bring those in our churches into the experience of salvation? Many of our churches to-day are largely the fruits of the past ten or twenty years of modern evangelism.

Have you not struck the key-note of the situation in saying: "A better condition must come in connection with a great dogmatic revival"?

MEDINA, N. Y. S. W. LLOYD.

"Shall He Send for an Evangelist— A Revivalist?"

THE call to prayer and effort for a great revival that shall move the nation has doubtless found a hearty welcome in ten thousand hearts loyal to the King. But now, from the apparent leaders, comes the astounding information that in this great work the services of evangelists are to be dispensed with.

Dr. Buckley under the above caption gives a dozen reasons or more why no pastor should call to his aid any evangelist, and the Editor of this REVIEW says of that article, "It was a statement of the case which in the main we heartily indorse," and adds that the

employment of these men [professional revivalists] will be likely to leave the whole church in worse plight than before."

And so it has gone all along the line. Living so far as I do from the great centers of evangelistic work, I can not suppose myself posted upon this subject, and therefore shall not controvert the positions of these able editors. Perhaps I do not fully understand or fairly state them. I ask for light upon two points. Does not St. Paul put evangelists upon the same plane as ministers in the church, when he says, "And he gave some evangelists and some pastors"? What about a revival with all "pastors" left out? Second:

What about the revivals of national scope in the past century, with Whitfield, Nettleton, Baker, Hammond, Pentecost, Earle, Finney, Chapman, Mills, and Moody all left out? Would there have been any?

May not this whole plan of a great revival with a God-called and honored class of the ministry rejected cause its failure?

I feel sure that the men who are proposing this great revival desire above all things that it be builded upon the rock of God's Word.

I venture to suggest that this matter is vital, and should be either reconsidered or restated.

BYRON BEALL.

FIRTH, NEBR.

SOCIAL SECTION.

SOCIAL STUDY AND SOCIAL WORK.

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

OUR age abounds in social agitations which suggest St. George on English tavern signs, "Always riding on, but never getting anywhere."

We do not want Mohammedanism, but there are times when we wish every executive adopted the following from the Koran: "A ruler who appoints any man to an office, when there is in his dominion another man better qualified for it, sins against God and against the state."

Never, never can we get along with our Christian social work without the spirit of Christ in the individual members. If we want the Gospel to dominate institutions, laws, governments, industries, and society, there must be Christian individuals to spiritualize them. The institutional church is evidently here to remain and spread; but its recreations, its instructions, and all its manifold appliances will be effective and enduring in proportion as they embody and manifest the mind and

teaching of Christ. Wherever we look, among capitalists and laborers, the source of the greatest difficulties is the lack of character, of ethical principles, and of spiritual motive. The best institutions will be perverted and the best laws abused, unless supported by the Christian mind and heart. We value society because we value the individuals which constitute it; and society itself will be exalted only as the persons who form it are elevated. The social movement does not take the place of individual effort and of the salvation of the individual soul, but emphasizes their importance. The Kingdom of God comes to a community only so far as it comes to the individual members of the community.

How deeply communities are interested in the discussion of the burning questions of the day was lately illustrated in Johnstown, Pa. Rev. W. A. Shipman, of the Lutheran church, organized an association for the discussion of living problems, on Thursday

evenings, the speakers to represent different views, the discussions being free, and the aim being to get light on the great issues and to promote the truth. Such an interest was excited that greater crowds came than could gain admittance.

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 "The Relation of Christianity to the Conflict between Capital and Labor," by C. F. Andrews, Methuen & Co., London, is among the best of the recent books on that subject. Profoundly spiritual, it is likewise thoughtful and practical, seeking everywhere to interpret the relation of Christ's spirit and doctrine to the momentous problems of the day. A few passages will indicate the author's aim.

"In the fierceness of competition, in the selfishness of material progress, the appeal of brotherhood seems nearly lost, and men not wholly selfish are yet helpless and hopeless. The Christian faith on its social side has stood almost disregarded by the world. The time has now come to prove that faith in the wider fields of social life."

Quoting the words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," he continues:

"Christ identifies Himself with all the weak, the downtrodden, the fallen, the forlorn, the sorrowing. In their sufferings He suffers, in their sorrows He grieves, by our neglect of them He is wounded afresh and put to open shame. The great compelling force, which has shaken men from sloth and indifference, has thus been to see His form in the weak and suffering and needy. Lowell has given the picture for this century:

The Christ sought out an artisan,
 A stunted, low-browed, haggard man,
 And a motherless girl whose fingers thin
 Pushed from her faintly want and sin.
 These He set in the midst of them;
 And as they drew back their garment hem
 For fear of defilement, 'Lo here,' said He,
 'The images ye have made of me.' "

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 No doubt the civilizing influence of the United States on its foreign population is great, but there is also another side. A Russian, who practises medicine in one of our slums, told the writer that he found the filth, the vices, and the progressive degeneration appalling

beyond description. Many of his patients are Russians. They come from villages where poverty and simplicity prevail, but here they are massed amid conditions which degrade them far below what they were at home. He gave descriptions from personal observation which can not be put in print. These people seem to become attached to their swinish surroundings, and in the midst of unsanitary conditions and contagious diseases reveal an astounding vitality. He is a friend of the laborers, but declared that while he might be willing to die for such as he labored among, he could not live with them. He came to the United States as a revolutionist, being affected by the spirit of Nihilism in his Russian home. "I am cured of my revolutionary tendencies since I came to America," he said. His cure was effected by the fear that these people might come to the front and gain influence. "Now I am sure that there is no salvation for America in revolution, but only in education."

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 Thucydides, a Greek and a heathen, lived more than two thousand years ago, nevertheless the following passage from his writings has a lesson for our age and Christian civilization.

"We are lovers of the beautiful, yet simple in our tastes, and we cultivate the mind without loss of manliness. Wealth we employ, not for talk and ostentation, but when there is real use for it. To avow poverty with us is no disgrace; the true disgrace is in doing nothing to avoid it. An Athenian citizen does not neglect the state because he takes care of his own household. We regard a man who takes no interest in public affairs not as harmless, but as a useless character. The great impediment to action is not discussion, but the want of that knowledge which is gained by discussion preparatory to action. We make friends by conferring, not by receiving, favors. The love of honor alone is ever young; and not riches, as some say, but honor, is the delight of men when they are old and useless."

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 The Social Problem in the Country.

THE social questions in the cities naturally attract most attention. There we find the centers of the industries

and of commerce, there the laborers are massed, and there the great conflicts between capital and labor take place. It is, however, a mistake to suppose that among our country population there is no social problem. The social condition in the country has some peculiar features; the problems involved are of much importance and of great magnitude; and if they are overlooked it is due to the fact that the social movement is more obtrusive in populous centers. The general agricultural depression in America, Europe, and other countries is one of the signs of the times. Those who dismiss the subject with the statement that farmers are apt to complain do not understand the situation.

The following conclusions are drawn from personal inquiries among men of large experience in the country. They apply most of all to the Middle States, but in many respects they give the situation of the farming population in all sections.

Farmers with an experience of fifty or sixty years declare that farming is no longer as prosperous as formerly. The fathers who had peculiar hardships to endure nevertheless developed their farms and usually left them unincumbered or with little debt to their heirs. Frequently the inheritance consisted of some money besides land. But now, instead of a continuance of the old prosperity, it is common to find mortgages on farms; many affirm that they can barely make a living from the same land which formerly enabled them to save annually; and in many places there is dissatisfaction with country life and a disposition to move to cities. These are the facts for which we must account.

At first it seems strange that farming should be unprofitable when there has been a constant and rapid increase of population. It must, however, be remembered that the West has been opened and that the amount of land under cultivation has been vastly increased. The world's market has changed by the

growing facilities of transportation by land and water, and Australia, India, and South America are more formidable rivals than formerly. The general depression has affected the value of land as well as of its products. The small farmers of the East claim that they can not compete with those of the West where the soil is new and rich, and where the large farms have all the labor-saving machinery. It is claimed that railroads often discriminate against them and thus put them at a disadvantage. It is also said that legislation has too much neglected the interest of farmers, they being treated as if able to take care of themselves. Being isolated individually and scattered over a large extent of territory, they have found it difficult to unite and to make their influence felt.

These are among the most evident and most striking causes of the depression in the country. But careful inquiry revealed a different set of causes which are more apt to be overlooked. Intelligent farmers admit that besides the industrial factors moral causes ought to be considered. Sometimes, not always, the changes in the character of the farmers themselves are largely to blame for the depression. Many regard the inflated prices of the war as the normal standard by which everything is to be measured. They have higher ideals of life, are more extravagant in their demands, and have been animated by the old American optimism and the hope of a ceaseless increase of prosperity. The culture of the soil has often been injudicious; the utmost yield for the present was sought, but the future fertility of the land was not considered. There has been careless farming. Old farmers speak of a marked degeneracy in this respect, though in some instances there are evidences of improvement. It is not uncommon for those who inherit the land to reveal less attachment and concern for it than did those who created the farm. Among the most important changes is the growth of luxuries. In

this respect the views and practises of the city have infected the country. The calico has yielded to silk, the homespun to broadcloth, the sunbonnet to laces and feathers and flowers. The fathers went to church in wagons, the children go in carriages. This luxury is seen in furnishing the house, in the social life, in the table; extravagance has in many cases taken the place of the old simplicity. A farmer of seventy years' experience said that the fathers themselves set the example of more extravagant habits as their prosperity increased, and that then the children naturally went to a still greater extreme. When hard times came, parents and children were carried along by their old habits, found it difficult to deny themselves the accustomed luxuries, and the natural consequences were debts and mortgages. This mode of life interfered with a taste for farming and also with efficient labor. Society "duties" became more absorbing and interfered with arduous toil. The process of development in the country thus prepared the younger generation to long for the city with its social life, its display, its luxuries, its concerts and theaters, its excitement, its sensations. Frequently the educational advantages of the city have also served as a powerful attraction.

Some of these changes mean real progress. They are evidences of culture and of a higher standard of life. The education is better, the ideals are more exalted, literature is more extensively read, and the views in general have been enlarged. But in the country as well as in the city much of the culture is on a false basis, has a debilitating influence, works pernicious results, and unfits its possessors for efficiency and happiness in their situation. Where the farmer's family apes the follies of the city we look in vain for the beautiful simplicity, the quiet contentment, and the peaceful and fruitful activity, which were formerly thought to give the country great advantages over the city.

The general dissatisfaction of laborers is also affecting the country. Special difficulties are often connected with the securing of good laborers for the farms. Many prefer the city and take to the country only in case of necessity. Thrown out of employment in a factory or mill or trade, they imagine themselves fit for the farm. Without taste and skill and adaptation, they are neither content nor efficient. The personal relation between employer and employed is usually more intimate on a farm than where hundreds work in a factory; yet the complaint is general that the hired men rarely make the farmer's interests their own. While the farmer aims at the largest rent at least cost, the laborer wants the highest wages for least work. An old farmer said: "Formerly the hired man worked till dark; now he stops as soon as he hears the whistle of a factory in a neighboring town." Sometimes he insists on owning, or having the use of, a horse and buggy. "He drives out after supper, stays away half the night, and is not fit for work the next day."

Numerous other factors must, of course, be taken into account in order to understand the situation. The causes at work are very complex and vary in different places. Their perplexities and their dissatisfaction often lead farmers to make experiments which prove failures, and to engage in undertakings for which they have not the requisite knowledge. The haste to get rich at times leads to wild speculation. Increased facility of communication has also extended the numerous vices of the city to the country.

Some farmers see evidences of changes for the better. As prosperity promoted luxury and carelessness, so it is claimed that adversity is teaching lessons of frugality and industry. It is a favorable sign that many realize the evils of the situation and the need of a change, and that they recognize in themselves, not merely in external circumstances, a responsibility for the situation. Most hopeful of all is the

fact that in agricultural as in industrial affairs it has become evident that ethical factors must be considered; that man is not wholly dependent on natural forces, on his physical environment, and on inevitable social conditions, but that his destiny turns in a large measure on his character, his energy, his aim, and his mode of life.

QUESTIONS.*

Is Not the American Passion for Wealth the Source of Many of Our Social Ills?

Unquestionably. It is the black plague of individual, social, and national life; it consumes the ideals of education, literature, art, religion, and statesmanship; its essence is that carnal materialism of which it has been said that the nation which yields to it will be crushed by the wheels of progress. We despair of describing its dire effects. A picture of it may be seen in Rome's glory and fall. Perhaps modern opportunities and material development have increased its corrupting influences.

Can the Church as Now Constituted Meet the Present Demands? Does It Need Reorganization?

A question of deep import, springing from the conviction that these demands are not met now, and from a desire to meet them. It must, of course, be decided how far the demands are legitimate, which is no easy matter. The Salvation Army, the Army in the English Church, and numerous other Christian organizations outside of the Church, tho not divorced from it, prove that there is a general conviction that the present constitution of the Church must be supplemented by other associations if the demands of the day are to be met. We are justified in putting the reorganization of the Church among the vital questions of the times.

* Questions for this department should be sent to the address of the Editor, 17 Arlington Street, Cambridge, Mass.

Why should not its organization be so developed as to meet the peculiar demands which arise at particular periods? The development may not require revolution; it may be organic, for which the principles are found in the Gospel and in the Church itself. Thus a congregation can, by means of committees and societies, all remaining in organic connection with the Church, take up special needed departments of work. Often it may become evident that a new spirit and enlarged conceptions of Christian responsibility are more needed than a change of organization. Let the right spirit prevail, and the required organization will be the natural result.

We refer the question to the pastors and churches for consideration. The organization of the Church is a matter of such great importance as to deserve profound inquiry. Changes are now in process, and others are contemplated. A stagnant traditionalism is no law for the future. Ritschl's distinction between the Church and the Kingdom of God may help some in their study of the subject. He held that the Church is an organization for worship, this being the chief aim of its officers and ministrations; but the Kingdom of God is the sphere in which Christian love is to manifest itself in all possible forms. The organization of the Church is more compact, and concentrates attention chiefly on the members; in the Kingdom of God there is more room for the free Christian spirit to exercise its gifts. Whether this view is accepted or not, there can be no doubt that the development of the Church to the largeness of the Kingdom of God is among the urgent demands of our era.

Is There Evidence that the Social Revolution Is Growing?

If we consider the United States only, we answer, yes; and we believe the same is true generally of Europe. Violent outbreaks have decreased; their futility may have been discovered,

and the authorities are more vigilant. But the conviction is deepening and broadening that radical changes in the social condition are inevitable. Specialists declare that the alternative is evolution or revolution; and by evolution they mean simply a gradual revolution. Thus processes of socialization are taking the place of the long dominant individualism; the change may be gradual and called evolution, yet it is really a revolution which substitutes a social for an individualistic principle. Thus far the revolutionary process in the United States has been peaceful in the main; but that it is growing is evident from the prominence of the social problem with its demands for change, from the increased solidarity of labor, from the social trend of legislation, from the existence of the socialistic, national, and populist parties; and also from the character and votes of the late

campaign. All this is but a beginning. If the new administration discriminates against labor, or fails to meet its just demands, there can be no doubt that old party lines will be obliterated, and the welfare of the laboring classes made the main issue. Not money, but men, will be the watchword. To this the indications point. It must be remembered that in such an issue the small traders, men on a salary, and others of the middle class, sympathize with the just demands of laborers, and will vote with them. No one can foretell the future, but there can be no reasonable doubt that there is a growing determination to bring about, chiefly by means of legislation and organization, a revolution in social conditions, whose character is not changed by calling it a gradual and peaceful evolution which involves a change of principles.

LIVING ISSUES FOR PULPIT TREATMENT.

Idleness and Crime.

Thou wicked and slothful servant.—
Matt. xxv. 26.

THE intimate relation between idleness and crime is well shown by certain facts recently brought out by United States Commissioner Carroll D. Wright. He says that of 4,340 convicts at one time in the state of Massachusetts there were 2,991, or 68 per cent., who were returned as having no occupation. There were 220 men sentenced during the year to state prison. Of these were 147, or 66 per cent., without a trade or any regular means of support.

In Pennsylvania during a recent year, nearly 88 per cent. of the penitentiary convicts had never been apprenticed to any trade or occupation.

Dr. F. H. Wines, the expert in penology, reports that of 6,958 men in the prisons of the United States in 1890 because of homicide, 5,175, or more than 74 per cent., were without a trade.

The Army of the Unemployed.

*He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich.—*Prov. x. 4.

A BELATED census report brings some extremely valuable information as to the number of the employed in the United States in 1890. There were 22,735,661 persons employed in gainful occupations during the year. Of these there were 3,523,730, or 15 per cent., who were unemployed during some part of the year at their principal occupations. If the varying periods of idleness were taken into account, these represent the equivalent of 1,139,672 persons who were idle for the whole twelve months of the year. This is 5 per cent. of the total number in gainful occupations.

If there was an army of a million who were unemployed in the prosperous year 1890, what must be the number of out-of-works in these days of business depression which follow the collapse of 1893?

MISCELLANEOUS SECTION.

SYMPOSIUM ON THE INSTITUTIONAL CHURCH.

VI. The Institutional Church a Remedy for Social Alienation.

BY REV. EDWARD JUDSON, D.D.,
PASTOR MEMORIAL BAPTIST CHURCH,
WASHINGTON SQUARE SOUTH, NEW
YORK CITY.

IN savage life individualism predominates. Domestic ties are weak. There is little social feeling. In some barbarous tribes the members of the same family do not come together even to eat. Each one takes his food in privacy, as a dog drags away a bone to enjoy it apart. Parental affection, even, is short-lived, and the young early learn to fight and care for themselves. The aged are exposed and left to die of hunger or to be eaten up by wild beasts. Inter-tribal wars are frequent and continuous; social alienation prevails. There is little or no instinct of solidarity.

But as men become more civilized they learn to stand shoulder to shoulder. The home becomes more stable, people take a reef in their individual preferences, and unite for military, industrial, educational, and religious ends. Battles do not hinge upon the personal prowess of a single hero. Worthy objects are secured by combinations, in which the individual becomes a small part of a vast machine. The eminent men of civilized life are not conspicuous for brilliant talents. They are great organizers. They can bring things to pass. They gently coerce others into the realization of their own ideas. Themistocles said: "I can not fiddle, but I know how to make a small town a great city."

We ourselves belong to a social age. Almost every man whom you meet wears some kind of a badge. Individuals seem instinctively to unite and form social crystallizations. We have great secret organizations—like the

Freemasons and the Odd Fellows—for mutual aid and protection; and insurance companies—accident, life, and fire; we have college fraternities, trades'-unions, social, artistic, and literary clubs, as well as political organizations; and the Church does a large share of her work through the machinery of societies and guilds.

In spite, however, of this strong social trend, the community as a whole does not become more compact and stable. When individual men come closer together into a society, in the very nature of the case they draw away from others, as a new patch shrinks on an old garment, so that the rent is made worse. The more perfectly working men are organized, the wider will be the chasm between them and their employers. When cultivated and congenial spirits join in a coterie for mutual delectation and the pursuit of higher ideals, they only draw the further away from the ignorant and rude. The exclusive societies and clubs into which the rich are gathered only intensify caste prejudice and antipathy. So that the social instinct that seemed to have within it the promise of cohesion tends ultimately to disintegration. Society is seamed with crevasses, which only widen as individuals come into closer social contact.

It would almost seem as tho the Church were the only society in which human units can cohere on a common plane—rich and poor, prince and pauper, the learned and the illiterate. All races and nationalities meet together on a common ground—share in the same aspirations, struggles, and hopes. This was the glory and miracle of the primitive Church, that at a time when race antipathy compared with ours was as sunlight unto moonlight, the middle wall of partition was broken down, and Jew and Greek shared in the common eucharistic meal. And now the extended and complicated congeries

of Christian churches distributed through the community—groups of people who, irrespective of social condition, meet together at stated times to share a common repast in memory of their Founder—this forms the one cohesive force in human society. The churches are stitches that keep the different parts of the social fabric from falling asunder.

In our great towns, however, the churches are confronted by new and artificial conditions, that tend to social alienation, the separation of class from class. Take New York, for instance. The southernmost section is being solidly filled up with business houses, to the exclusion of residences. The process is almost as complete as when water fills a retort from the bottom up. But it is a mistake to suppose that our town is going to be solidly filled with business all the way up. Just as soon as the island widens out northward, business tends to fringe the water fronts and the main thoroughfares, and it ascends skyward by means of elevators, and there are left in the interstices behind congested masses of population, denser than anywhere else in the world. People are packed together in tenement-houses like sardines in a box. It is a mistake to suppose that the upper part of New York is entirely given over to residences, and the lower part to business. Because people do not belong to our set we sometimes forget that they exist at all. "Out of sight out of mind."

Now these great masses of people left down-town by the upward trend of business and genteel residences, and composed largely of foreign elements dominated by materialistic or sacramentarian notions, constitute at our very doors a mission-field of unparalleled richness and promise. But, like all rich mission-fields, it is hard to work, and, if neglected, becomes a menace. We have a new and very dangerous phase of social alienation. The tendency is for the intelligent, well-to-do, and churchgoing people

to withdraw little by little from this part of the city. They go to Harlem, or Brooklyn, or New Jersey. This can not be helped. It is right for families to move where the children can have the best advantages of air and space and school and society. And so the down-town churches steadily decline, and the people charge it up to the minister. They say he does not draw. They have a new minister every two or three years. The wealth, little by little, leaks out of the church, and the Gospel appliances become correspondingly weaker. The respectable families move away from the church; and in their places come people who are indifferent, uncongenial, or perhaps even hostile. The old, tried methods do not seem to work. The church is being gradually engulfed by a sand-wave. It is not the fault of the minister. All that the angel Gabriel himself could do would be to retard the process of decay. The only thing left for the church to do seems to be to move up-town, and so the plain people down-town see Christianity, as far as it is represented by the churches, die out before their face and eyes. These dense masses of human beings are left practically unchurcht. But they have their revenge. We can not escape them. We are like the silly ostrich that hides her head in the sand. Up-town is all the time becoming down-town. The streets swarm with children like a rabbit warren. There is a saloon on every corner. These people outvote us at every election. We catch their diseases. The miasma from this social swamp steals upward and infects our whole municipal life, and our cities determine the character and destiny of our country. We must be either hammer or anvil—either subdue these people with the Gospel or in the end be assimilated by them. We send our best men and women to the heathen, and pay their traveling expenses; and when God, seeing how interested we are in the heathen, puts it into their hearts to come to us from all parts of

the world, paying their own traveling expenses, instead of being glad to see them, we turn away in disgust and despair. We are too like the company of home militia, that enlisted with the express understanding that they were never to be taken out of the county, "unless it should be invaded." As in a case of dropsy, the water rises little by little until it floods the vitals, so there is danger that our city will be gradually submerged beneath the tide of alien and unevangelical population.

Such is the problem of social alienation that confronts us in New York. On the one side is a vast tenement-house population, insufficiently provided with the ameliorating influences of school and church; on the other, in more favored districts, the well-to-do classes, in possession of the more ample and effective educational and ecclesiastical appliances. We are like a workman who uses his strongest tools where there is the easiest work to do, or a general who turns his heaviest guns upon the weakest point in the enemy's line, or a physician who injects his medicines into the least diseased portions of his patient's body. We make the mistake of huddling our best preachers and our most amply equipt churches in that part of the city where they are least needed, and where refining influences are most abundant; and, on the other hand, just where the population is densest and materialism most strongly intrenched, we bring to bear our weakest and poorest Gospel appliances. It is as tho during a cold night one should unconsciously gather the bed-clothes up around one's neck, leaving the extremities stark and chill.

This is where the Institutional Church comes in as a reconciling force. The name is not one of my own choosing. It does very well, however, if you put the emphasis in the right place. Perspective is everything in morals and religion. Emphasize *Church*, not *Institution*. Everything good is haunted by evil. Dangers lurk along all right paths, but this

is no reason for turning back. Goethe says: "Upon the most glorious conception which the human mind forms, there is always pressing in strange and stranger stuff." You do not want a great palatial institution with a feeble church attachment, atrophied through disuse. Our social, educational, and philanthropic equipment should be saturated with the Gospel spirit. The purpose of all Institutional Churches should be gently to turn humanity around, and direct its sad, averted gaze to the cross.

An Institutional Church, then, is an organized body of Christian believers, who, finding themselves in a hard and uncongenial social environment, supplement the ordinary methods of the Gospel—such as preaching, prayer-meetings, Sunday-school, and pastoral visitation—by a system of organized kindness, a congeries of institutions, which, by touching people on physical, social, and intellectual sides, will conciliate them and draw them within reach of the Gospel.

The local church contains within itself the potency for the cure of every social ill. All that good people seek to accomplish through University Settlements, Young Men's Christian Associations, Rescue Missions, and other redemptive agencies, can better be done through churches, embedded in society, each forming a center of light, which irradiates the circumjacent gloom. The human mind could not conceive of a more perfect machine for cleaning up the misery of a great city than the network of local churches distributed through it, provided each church interests itself in the fallen and wretched immediately about it. I would be glad to see the local church girdled with philanthropic institutions, each on a small scale, meeting the needs of the neighborhood—as orphanage, dispensary, hospital, home for the aged, and so on. We like to say that Christianity is the root of our philanthropies, but plain people can not trace the connection. If the church

directly interests itself in curing social sores, a workingman could not pass one of our ecclesiastical structures without the same softening of the heart and moistening of the eye which he feels when he passes some great hospital and sees the white faces of little children prest against its window-panes, and thinks that his turn may come to seek shelter within its arms.

The best way to redeem society and to save our cities is to reinforce the churches in our neglected districts. There are two kinds of fields. In one, the social currents seem to converge in favor of the church. Decent, Sabbath-observing, churchgoing people are living in the neighborhood, and all you have to do is to throw open the doors of your beautiful church, and the people flock in to hear your fine preacher and your artistic music. Their social life is not complete without a pew in the neighboring church. Hence the success of your church is swift-footed. If you have a good minister, attractive music, and stately architecture, the church seems to grow itself. The minister preaches two good sermons on Sunday, delivers his mid-week address, performs his round of faithful pastoral visitation, and at the end of a year or two rejoices to see his pews comfortably filled. He fancies that he does it all. But he is like a boy rowing down-stream. The oars are reinforced by the steady, swift current. If he is a shrewd man, he will always be careful to select such a spot—where the social currents converge in his favor. He will call it securing a strategic position. But the very swiftness of your success awakens misgiving. You begin to be suspicious of so speedy a victory. You recall St. John's profound generalization: "We know that the whole world lieth in the wicked one." You are surprised that with this environment the Church of Christ should advance with such long, easy strides. You begin to ask yourself the question that fell from the lips of the aged patriarch Isaac, when his younger

son undertook to palm himself off as the elder, and spread before him the savory but premature dish of venison: "How is it that thou hast found it so quickly, my son?" You proceed to analyze the audience you have gathered, and you discover it is composed of people who went to church before. You explore the ecclesiastical pedigree of those who fill your pews, and you find them *registered*. You have only succeeded in getting a handful here, and a handful there, from this church and from that. There is no production of new material. It is merely a sleight-of-hand performance, as when you turn a kaleidoscope, and the same identical pieces of glass shift and form a new combination. You have really made no impression upon the great non-churchgoing mass. The acute pleasure you feel in seeing so many people in your Church is a good deal mitigated by the thought that another minister, here and there, is correspondingly deprest by noting their absence from his. Many a so-called successful church is built at the expense of a score of feebler ecclesiastical growths. Is there any real gain to the cause of Christ in the world? You are just working over old material. You produce no new stuff. Our question should be, not "How can our church grow fastest?" but "How can we most profoundly affect and change the character of the community in which we live?"

There is another kind of field. Here the Latin and Celtic races predominate over the Saxon. Materialistic and sacramentarian notions form the religion of the people. Evangelical people are fleeing, as from a plague, and their places are rapidly filled by families that are unresponsive to your Gospel. Day and night you are confronted by the hideous forms of pauperism, prostitution, intemperance, and crime. You are like one who with great expense and pains builds a library in a place where people have no taste for books. Here it may take you ten years to fill your church; but upon examin-

ing your people, you will find that they have come to you out of the world, not out of other churches. This is clear gain. The idea of the Institutional Church is to cling to the old fields, adapting its methods to the kind of people God sends. It does not want to become a traveling show.

It is not strange that many good people are shy of Church institutionalism. They say that what we want is the *simple Gospel*, and, if Christ be lifted up, He will draw all men to Him. But the difficulty is to bring men within reach of the Gospel. Now shall they believe in Him of whom they have not heard? The preacher is often like one who rings a silver bell in a vacuum. What is the use of transmuting the Gospel into atmospheric vibrations, if there are no ears within the reach of those vibrations? Church institutionalism is nothing more than systematic, organized kindness, which conciliates the hostile and indifferent, alluring them within reach, and softening their hearts for the reception of the word of life. It never can take the place of the Gospel. All the old, tried methods must be conserved — well-thought-out and inspiring sermons, attractive prayer-meetings and Sunday-school, faithful and painstaking pastoral visitation. The worst off need the best we have of preaching, music, architecture,—all the rest; not cold victuals and a servants' dining-room,—a church, not a mission. My own rule is to preach twice on Sunday, attend my Sunday-school, conduct my weekly prayer-meetings, and make fifty calls a week. An assistant can not do this in lieu of the pastor. People want to see the same man in the pulpit that they saw by the wash-tub or the sick-bed. Otherwise the charm is broken. If institutionalism means to displace the old *régime* of preaching and pastoral work, it had better take itself off. Its only use is to bring people within range of the pastor and preacher. These things ought ye to do, and not to leave the other undone.

The forms which institutionalism assumes will vary with the peculiar character and needs of each field. There can be no hard-and-fast rule. You will often make mistakes, and have occasion silently to retrace your steps. You are like a ferry-boat that bumps against one side and another, and so feels its way into the slip. On my own field we have, as appliances for physical relief and improvement, a Dispensary (eight thousand visits in one year), the Fresh-Air work, the Cool-Water Fountain, the Flower Mission, the Bureau for the Poor, through which we secure work for the unemployed, applying relief to the needy and deserving in their homes,—mainly to women and children,—and in such a way that each person gives, if possible, some equivalent in work for the relief extended; a Mothers' Meeting, attended by about a hundred poor women, who sew for three hours, and are credited for their work thirty cents, receiving the value of the money in groceries at wholesale prices, or in clothing made at the meeting; and the Sewing-School for Girls, where we gather about a hundred and fifty little girls, who learn to sew on scientific principles. Our social and educational institutions are the Kindergarten, a volunteer Chorus Choir of over one hundred voices, the Young Men's Club, with its social room, library and reading-room; the Classes in Gymnastics for young men, for women and girls as well as for boys. Our Children's Home may be said to touch life on all three of its sides,—physical, social, and intellectual. It accommodates twenty children. Under the same roof they have shelter, bed, clothes, food, school, and church. The family tone and idea prevail. Childhood needs *mothering*, and we try to achieve the homelikeness which can not be found in a great institution. Almost all our work has to do with children, for it is through their children that foreigners can be most successfully reached.

**PULPIT PLAGIARISTS ONCE
MORE.**

BY PROF. J. E. GOODRICH, BURLINGTON, VT.

THE article in THE HOMILETIC REVIEW for August, 1896, p. 186, appears to me to be both confused and morally confusing. It is very like a case of *ignoratio elenchi*.

The question is not whether a clergyman may use the sermon of another, but whether he may present it as his own. That would seem to be forbidden by the eighth commandment. "Look not every man on his own things, but every man also on the things of others" does not mean that, because I deem them superior to my own, I may appropriate their poems, or essays, or homiletic material, without due acknowledgment, any more than it encourages and justifies me in "borrowing" from their orchard or woodpile or larder to supply my lack of store. There are not two laws respecting plagiarism. Editors sometimes plagiarize, but they get no credit when detected. Writers of books borrow, with or without translation, but sooner or later the robbery is uncarthed and punished as it deserves.

He has poor taste and judgment, or extraordinary homiletic ability, who can not select a better discourse than he can compose, especially under the occasional pressure of parish or other duties.

Henry Ward Beecher could preach a stronger discourse than my old acquaintance A., but some of A.'s congregation were shocked when he repeated one of Beecher's discourses almost word for word; and A. was so disturbed by their protestations that he kept his lamp burning all Sunday night, and on Monday morning laid before his church officers a sermon which he would have had them believe was the one they had fancied to be Beecher's. It may have been right for him to use Beecher's sermon, but he did not think it right for his people to know that he had used it!

My good friend B. was once sorrowfully remonstrated with by the leading member of his congregation, because he had given them the same sermon on two successive Sundays, *i. e.*, he had plagiarized from himself—had tried to deceive them; or, rather, had insulted their intelligence by treating them as if they could not remember the week-old lesson of the previous Lord's Day. And no denial or explanation could satisfy her until he brought from his study-table the two sermons on the same text, and asked her to read them and judge for herself.

Another dominie, C., used year by year at his evening service to give his hearers choice extracts from the best religious writers, "waled with judicious care"; but in no case did he palm them off as his own, and never did his people imagine them to be his, for he read always from the printed volume.

So, too, an esteemed doctor of divinity, D., when hard-pressed with Lenten services, treats his flock to the instructions of some prosy Anglican. They are ill-suited to the latitude or to the intelligence of his auditors, and are not half as good as his own extemporaneous talk would be; but he makes it plain that they are not his.

"What do you think of E.?" was asked of a minister who had long been an inmate of an insane asylum. The answer came like a flash: "E., the man who stole all his sermons and then preached them with such impudence and innocence!" The crazy man spoke with a sane and unsophisticated conscience.

One day in the college chapel, where the rules called for an original oration, F. presented as his own an admirable selection from a fresh volume of essays. His acquaintances have never forgotten that theft and that lie, tho' nigh forty years have since elapsed. Indeed, he has often since been known to appropriate small matters belonging to other men, albeit he has long been active as a church officer.

G. borrowed in a different way.

When preparing his sermons, he used to open and station all about him on table and floor all the discourses and articles his library contained on his chosen text or theme. With their help, by careful selection and dovetailing, the original (?) homily was created.

I have not access at present to any number of British papers, but there lies before me a collection made by another, twenty-eight years ago, of thirteen advertisements offering sermonic wares of all sorts, manuscript, lithographed, and printed, and at all prices. Thirteen sermons (a quarter's supply) for 13s. 6d.; five hundred sermons (of all three kinds named above) for £5, which is certainly cheap enough; manuscript sermons, "original, striking, and eloquent," for 10s. per quarter. One offers to "sound Evangelical churchmen," "the use of the sermons of an incumbent of known ability, clearly lithographed, and confidentially supplied on very reasonable terms."

Appended to this baker's dozen of advertisements is a fascicle of thirteen circulars, one offering "brilliant discourses on all subjects at 5s. each, strict secrecy promised." Two advertisers will write sermons, "eloquent or simple, High or Low," for a guinea apiece (no competent man could work for less); others will write on any text, one sermon for 10s., or two for 15s.; another charges three guineas a dozen. A reputable British writer of the year 1868 says: "The wholesale traffic in so-called lithographed manuscript discourses is now going on to an almost incredible extent."

"Confidentially supplied," "secrecy promised!" Must, then, so high and sacred a business as the composing and distributing of sermons be conducted clandestinely, like that of certain medical practitioners? *In occulto nihil.*—John xviii. 20.

A certain town in Ohio, which shall not be named, is notorious for an essay or oration factory, which is continually sending its circulars to college sophomores and seniors. College essays and

orations are quoted at from \$3 to \$15; political speeches, \$10 to \$30; but sermons at 50 cents (!) to \$25. The low-priced sermons, however, are not guaranteed to be original, as everything else is. I wonder if, when these seniors get to be preachers, they have occasion to seek the aid of their quondam benefactors. Their "increasing business" has now, the company says, after sixteen years, reached "the limits of the English-speaking world." They pride themselves on "honest, conscientious work." Then comes a significant clause: "We do not ask you to speculate upon the question of our honesty." Indeed! That question could hardly be raised by the purchaser of their wares! No fears for their clients, the boys and the clergymen. They have reason enough to keep their side of the secret. The traffic is clandestine, and the use of the smuggled goods is studiously concealed, and questions regarding the matter are evasively and disingenuously, rather than "hum- bly,"* answered. Why?

The commandment is read, as in old Sparta, "Thou shalt not get found out." That would damage your reputation and so diminish the confidence of the people and your usefulness (read rather, "your ability to fill a post and draw a salary").

If one modestly think Robertson's, or Spurgeon's, or Phillips Brooks's, or Holland's discourses better than his own, there is certainly no objection to his telling his congregation so, and proving his view correct by openly and frankly preaching one of their sermons as well and as vigorously as he can. That would be an honest way of using material not his own. And it need not reduce his services to the level of "deacons' sermons," for he should be able to preach the discourse—not merely to read it in a dry, monotonous, lifeless way.

Some men get into the ministry who

* See HOMILETIC REVIEW, August, 1896, p. 188, col. 2.

can read prayers fairly well, and yet can not preach acceptably. Possibly they were never "called of God as was Aaron," of whom, by the way, it was said: "I know that he can speak well"; "he shall be thy spokesman unto the people" (Exodus iv. 14, 16). Of the watchmen it should never be possible to say: "They are dumb dogs, they can not bark" (Isaiah lvi. 10). It would doubtless be gain, and not loss, if some who are now preachers should become farmers or carpenters. But the square pegs not seldom get into the round holes, and the fact is not rec-

ognized until it is wellnigh impossible to change them.

The question under discussion is really very simple. Divested of its accessories, it is simply, Is it right for a clergyman to deceive? Does deception of any sort consist with our ideal of the clerical character? So stated, it answers itself.

Whoso is tempted by sermons lithographed or in type, let him sit down and honestly write an honest sermon on Common or Commercial Honesty, preaching it first, as he studies or writes, to himself.

EDITORIAL SECTION.

SERMONIC CRITICISM.

Some Essentials in Effective Sermons.

Doubtless no little stupidity has resulted from the unintelligent study of the so-called masters of pulpit eloquence. Bossuet, Massillon, Saurin, Barrow, and all the rest have been indiscriminately recommended and have gone into the library of the young preacher to furnish him with models for sermons to be preached to plain people perhaps in the country. Had he been taught to discriminate, some profit might have come of his study. He might have been taught by any of them to look for great themes for his discourses. From Barrow he might have brought a lesson of logical consecutiveness. Massillon might have taught him a lesson in speech-organization to be learned in its perfection from no other orator but Demosthenes. But left without wise direction, the preacher has perhaps brought nothing from his models save rhetorical trick and stateliness with the turgid and swollen periods of the court oration, or the would-be profundity of thought that with the small man and the different occasion becomes insufferable heaviness and dulness. Just because of his models he has missed the essential qualities of effectiveness in preaching.

Turn by way of contrast to one of the sermons of Robertson of Brighton, that entitled (insufficiently) "The Irreparable Past," from Mark xiv. 41, 42:

"And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand."

1. The first quality of effectiveness to be noted is that the subject and sermon come naturally and easily out of the text.

However ingenious a preacher may be in hitching a theme and sermon to a text to which they do not belong, he is likely to break connection with the interest of many of his audience and with the memory of most of them in doing it. How naturally and easily Robertson passes to his subject in answering the question, "What did our Redeemer mean?"

"Safety was out of the question; but they might meet their fate, instead of being overwhelmed by it: and so, as respected what was gone by, Christ said, 'Sleep, what is done can not be undone'; but as respected the duties that were lying before them still, He said, 'We must make the best of it that can be made: rouse yourselves to dare the worst: on to enact your parts like men. Rise, let us be going—we have something still left to do.' Here then we have two

subjects of contemplation distinctly marked out for us:

- "I. The irreparable past.
- "II. The available future."

2. A second quality in effectiveness in preaching is found in the striking character of the subject thus naturally drawn from the text.

However natural and easy, and however ingenious, it may be worthless if it is merely commonplace. It should strike and fix the attention, and thus open the mind to the hospitable reception of the truth to be presented. In this respect many themes of sermons fail—the preacher being content with stating some commonplace of theology, or restating the words of his text instead of a distinctive theme. Often, too—and that with the so-called great masters no less than with ordinary preachers—the rhetorical form of the statement overshadows and obscures or extinguishes the thought or truth. Many years ago a distinguished Scotch elder in the Presbyterian Church attended a meeting of the General Assembly for the purpose of hearing several prominent preachers who had been suggested for the pastorate of the vacant church in New York city of which he was an elder. When asked what he thought of their preaching, he said, "There was too much poother for the ba'!" The striking feature essential to effectiveness should be in the thought, the truth, rather than in the rhetoric or the "start and stare theatric."

Robertson in the sermon under consideration shows rare skill in this regard. What intelligent hearer could escape his sharp, ringing statements. "The irreparable past"; "The available future"? One instinctively feels that there must be a fulness of apposite meaning in them.

3. But the main element in effectiveness is to be attained by bringing out this fulness of meaning in connection with the life-and-death questions that weigh upon the soul.

Fulness of thought is not enough. One of the fullest sermons we ever

heard and by one of the greatest theologians of this age—was the only sermon that ever put us to sleep. Its abstract statements were admirable, but they were out of all connection with concrete reality, with life.

Just here was one of the secrets of Robertson's power. Naturally and inevitably the living, stirring thoughts come sweeping into and over the soul. This is the case in the sermon referred to.

I. After fixing clearly upon the principle, that "the past is irreparable, and after a certain moment waking will do no good," see how he proceeds "to give illustrations of this principle":

"It is true, first of all, with respect to *time* that is gone by." The solemn inheritance, the priceless opportunities, the high destinies, having once slipped away, are gone forever.

"Again, this principle of the irreparable past holds good with respect to preparing for temptation." The opportunities for laying up spiritual strength for the stress of conflict, once missed, return no more!

"Once again this principle is true in another respect. Opportunities of doing good do not come back." And how the ghosts of these lost opportunities are made to haunt the unfaithful soul!

"Lastly, this principle applies to a misspent youth." How the opportunities and possibilities and mistakes of youth are swept in upon the soul to rouse it to immediate action, bringing the transition to the second point!

He passes thus, secondly, to "the available future":

"Wake to the opportunities that yet remain. Ten years of life—five years—one year—say you have only that—will you sleep that away because you have already slept too long? Eternity is crying out to you louder and louder as you near its brink, Rise, be going: count your resources: learn what you are not fit for, and give up wishing for it: learn what you can do, and do it with the energy of a man. That is the great lesson of this passage. But now consider it a little more closely.

"Christ impress two things on His Apostles' minds:

"1. The duty of Christian earnestness—'Rise';

"2. The duty of Christian energy—'Let us be going.'"

We can not follow the impassioned sweep of his movement as he unfolds these two thoughts, in reaching his impressive conclusion :

"There is a past which is gone forever. But there is a future which is still our own."

Preaching that has these qualities can not well fail to be effective.

Robertson's sermons have come to us in such fragmentary and, so to speak, second-hand, shape, that the unity that was doubtless in them is not always apparent; but nevertheless it must have been there. The sermon before us, for example, has been given only a half title, "The Irreparable

Past," and seems to have a double subject, but the unity comes out the moment its theme is stated as :

"The Irreparable Past an incentive for making the most of the Available Future."

"The Positive Note in Preaching."

In a recent number of *The British Weekly*, Dr. John Watson, better known as Ian Maclaren, makes the following valuable suggestions on this important point :

"Preaching has too largely lost the positive note; a preacher ought to be positive; the preacher ought to be positive about the right things; a preacher ought to be positive in the right spirit; the vast majority of Christian people hold the same verities; and the preacher has good grounds for being positive."

EDITORIAL NOTES.

"THE TWENTIETH CENTURY'S CALL."

Campaign on Christian Evidences and the Bible.

In the line of the Editorial Notes begun in September last, we have space in this issue to make only a practical suggestion to the minister. It is that the present is an opportune time for a campaign, from the pulpit, on Christian Evidences and the Bible itself.

That profound thinker, Hermann Ulrici, in the opening chapter of "Gott und die Natur," accounts for the modern atheistic tide in Germany. Kant taught that the existence of God could not be proved, indeed did not need to be proved. The preachers and teachers accepted his views and ceased to present any arguments or proofs of the being of God. Hence, the people, ceasing to have any reasons in mind for believing in God, ceased to believe in him.

In this country the present generation has heard very little from the pulpit concerning the Evidences of Christianity. The Bible in its grand unity and in the scope and unity of its separate books has largely given place

to disconnected treatment of topics and texts. At the same time the people have had their attention fixt upon a steady fire of criticism from the outside directed against both Christianity and the Bible. As a result they have to a great extent lost their faith in Christianity and the Bible through losing out the reasons for such faith.

We are satisfied that the only remedy is to be found in laying anew the foundations. That must be done by each generation for itself, and by each individual for himself. Can we not have a concerted movement all along the line, for this purpose? It should include :

1st. The presentation to the people anew of the Evidences of the Divine origin and character of our Christianity, and that in the best form, and up to date,—so that they shall have reason for the faith that is in them.

2d. The opening of the Bible as a whole and in all its parts, so that the people shall know what the Bible is, and receive its overwhelming evidence to its own divinity.

What response have the brethren to this suggestion?

"Sensationalism Run Mad."

In the March number of THE REVIEW we quoted a paragraph from one of our leading dailies, purporting to state what had occurred in a Western city, and we added a brief comment thereon with the heading quoted above, based upon the assumption that the affair had been reported correctly. We are glad to learn from the minister himself that the report was wholly incorrect. While we would not abate one jot from the severity of our criticism of the supposed case, we gladly take opportunity to set the matter before our readers in its corrected form. Least of all was any injustice intended to a worthy servant of Christ. It was a mistake in quoting the paragraph not to omit the local references. We summarize the statement of facts received.

"First, Let me disclaim all notion of sensationalism. . . .

"Second, Let me inform you that the experiment was not performed in a church service at all nor in illustration of a sermon. It occurred in connection with a lecture on tobacco, second in a course on personal purity, to men only, to which admission was gained only by ticket, and to which no ladies or boys were admitted. The course is being given in connection with a series of revival services in the church, and has for its object the warning of our men of the danger and death in their vices and impurity. I have read with stirred heart your trumpet calls to the ministers of our land and deeply felt the force of the same. So as the new year opened I gave myself with burdened soul to the conversion of the unsaved of the city in which I live. But how shall the lost be convicted of sin that they may be saved? The Bible way is to both show them their sins and also that death is the consequence of the same. The particular experiment under criticism is certainly very effective for that purpose, as appears both by its nature and the actual good done here. You will certainly admit therefore that, if performed before the right ones at the right time for the right purpose, the experiment is surely as proper as if performed, as it usually is, for purely scientific information. . . .

"Third, What effect follows the clear presentation of the results of vice such as I have given in this city the past seven weeks? Not indifference at least! The city has been greatly moved, fifty young men have professed Christ, as many more young women,

one hundred married men and women also, a total of two hundred people, and others coming to Jesus every night. Besides, I have personal knowledge of one hundred men who have abandoned the habit of tobacco directly, so they say, because I caused them to see the deadly effects by that experiment. The entire official board of my church stand ready to verify these facts and to indorse my methods. You will say that the same results would have followed had the objectionable methods been omitted. Very well, will you kindly inform me where and when such results have appeared as these, and then show me your reasons for thinking that the same methods would have secured the same results here? When a minister must choose between the lives of two worthless cats, destined by their owners to death anyhow, and one hundred reformed men, half of them young men, there must be valid and important reasons if he choose the cats."

As our readers will perceive, this statement gives the case a very different aspect. We see nothing in it that is not legitimate and commendable. We know something of the inveteracy of the tobacco habit, especially in the West, altho the East now bids fair with its cigarette craze to surpass the West; and we have never known any successful efforts to meet the case until the experiment of this Western pastor. THE HOMILETIC REVIEW has never objected to methods because they were *new*, but only when in their newness they parted company with God's truth or discredited it.

The Ideal Newspaper.

APROPOS of the recent discussion of the ideal of a Christian newspaper, by the clergymen of New York city, some of our older readers will recall the fact that the *New York World*, now looked upon as one of the leaders in "yellow journalism," was originally established to meet this end! It is questionable whether the discussion will result in the ideal newspaper, but it seems already to have resulted in such a rousing of conscience over the country as to lead many of the libraries and clubs to exclude the products of the "new journalism" from their reading-rooms. Let the good work go on.