

THE HOMILETIC REVIEW.

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REVIEW SECTION.

I.—ROME FIFTY YEARS AGO—PASSION WEEK.

BY THE LATE PROF. PHILIP SCHAFF, D.D., LL.D.

MARCH 20, 1842 (Palm Sunday).—At eight o'clock I preached on the Crucifixion. I spoke of the process of the Crucifixion which must go on in the heart, and which is followed by the resurrection and true life in God.

After the service go to St. Peter's to see the festivities. The pope approached his throne, wearing a bishop's cap and in splendid violet vestments. After kneeling and offering a short prayer, he sat down on the throne. Cardinals came up to him in procession to kiss his hand. The distribution of the palm branches prepared by Camaldulian monks—a beautiful custom. After the distribution the pope arose, uttered the *Dominus vobiscum* (The Lord be with you)* and offered a brief prayer, to which there was choral response. Then began the procession. The pope, with the bishop's cap on and the palm in his hand, is carried under the red baldachin by twelve persons and followed by a great company of clergy. Then came the Passion music, Psalms, "Stabat mater," etc., and last the mass, which this time Cardinal Prince Schwarzenberg celebrated. The whole service makes an impression of the decided worldliness of the Catholic Church. It appeals to the senses and the imagination, which it esteems too highly. It is a drama. A plain pungent sermon on the atoning sufferings and death of Christ would be of much more worth than all this gay and perishable pomp.

MARCH 23.—Already at two o'clock the crush was terrible on the steps leading to the palace of the Vatican. We were not admitted to the Sixtina Chapel (Sistine) till half-past three, and there we had to wait another hour before the singing began. I occupied the time studying with great wonder the picture of Michael Angelo of the "Last Judgment," into which, with amazing pictorial power, he has poured the immortal creation of his genius. On the altar were six yellow tapers burning, as there were also on the railing, and fifteen on the arch. The number fourteen represents the fourteen weeks in which

*The renderings of Latin phrases are by the translator of Dr. Schaff's Journal.—D. S. S.

the sun advances and recedes, and the fifteenth the sun itself. They were all gradually put out, which is meant to represent the going to sleep of the disciples at the Passion of our divine Lord and their neglect of Him. The music is called the *Matutino delle Tenebre* or *Offizio Notturno* (nocturnal service), because the ancient Church sang it on the night preceding this day and the two following nights. A number of Psalms, three of Jeremiah's Lamentations, and parts of the history of the Passion are also used. These are followed by the *Miserere*, by the present chapelmaster, Bainsi. During the *Miserere* the cardinals and the pope kneel and pray in low tone: *Respice quæsumus, Domine* (Look upon us, we beseech Thee, O Lord); and at the close a noise is heard in imitation of the noise the Jews made at the reading of Esther, where the name of Haman occurs, and represents the clashing of arms carried by the guard led by Judas, or the confusion of the earthquake and the rending of the veil in the temple (so Moroni) and the opening of the tombs at the Crucifixion. After this noise, the service is at an end, and all go quietly out.

In the evening I visited the small Church of Caravita, near the Collegio Romano, to witness the scourging scene, which is enacted three times a week during the whole of Lent, and takes place at seven o'clock. First, priests recited the story of the Passion. Then they put out all the lights and shut all the doors. A chorister boy went around offering whips, which consist of two pretty thick thongs. Then, in this mysterious darkness, in this unbroken silence, a priest went to the altar and delivered an impassioned but short sermon about Judas, painting him in dark colors, and declaring that his hearers were still worse than was the faithless disciple, and that they had often betrayed the Lord by thoughts and words. But continuing, he said so can and must it not continue. We must all drive out of our hearts this traitorous Judas spirit. "Ye who are burdened with sins, drive out Judas!" thus he cried out in a loud voice, and at once all fell to whipping themselves lustily. In the midst of the noisy procedure, the priest began to pray a penitent prayer, "Saviour, Saviour, have mercy upon us!" After the scourging, which lasted a short quarter of an hour, the lights were lit again and the litany was sung. The whole scene makes a deep impression. The poor people, mostly from the lowest class, that scourge themselves are certainly not the worst offenders in this Babylon. The whole service, indicating the heart's discontent with itself and its longing after purity and the death of the old nature, represents what the Protestant doctrine of justification stands for.

MARCH 24.—Went to-day to the Sixtina. From eight o'clock on, a throng of equipages, among which the carriages of the cardinals, ornamented with gold, stand out, and a mass of people on foot, of all nations, pass over the Bridge St. Angelo to the Vatican—all in black and curious to see the spectacle about to be offered to strangers, for

the Romans care less for it than they. He who wants to be edified must go to some other church and not to the Sistine Chapel and St. Peter's, for pious thought is made impossible by this distraction, arising from the great circumstance and commotion, the varied aspect of the foreigners, the numbers of noble and beautiful women, and the appearance of the noble and Swiss Guards, the latter being in armor on Good Friday and Sunday. It is a parade for the world of beauty and distinction, a spectacle for eager and curious visitors from abroad, fond of the world's vanity and glitter, as they are displayed, though in greater measure, in the theater. While the house of God offers to all men without distinction equal rights and privileges, all honors are set aside, and all are regarded as equally sinners needing mercy; here splendid balconies and platforms are erected for kings and princes, and, if one is an ambassador or wears an order, he receives sitting place. The people that have not means must stand in the outer court. No wonder the Roman only cares for the benediction of the pope, and during the splendid exercises in the papal chapel on Thursday and Good Friday carries on his usual business and for a while retires to a small church for edification. Among the princely personages we have seen are Princes Wilhelm and Friedrich of Prussia, the two sons of Don Carlos, and Prince Luitpold of Bavaria.

I now begin to describe the varied festivities of the day:

First—The mass accompanied by song, the *Gloria in excelsis* of the *Introitus*, accompanied by the ringing of bells; then all the bells are silent for fifty hours till the hour of the Resurrection (midnight, Saturday). Before the elevation of the host twelve bussolanti enter with lighted candles from the sacristy to kneel at the altar. Two wafers are then consecrated by the officiating cardinal, who eats one of them, the other being kept for the next day and put in a golden chalice, where it remains on the altar till the processional, and is called *calice del sepolcro* (chalice of the tomb). After the elevation lights are distributed to the cardinals, patriarchs, bishops, and prelates. The office of the mass goes on till the *Deo gratias*.

Second—Processional for the burial of the host through the Sala Regia, where formerly ambassadors were received, which accounts for the frescos which depict the power of the pope, viz., the donation of Italian lands to the pope, the pope releasing Henry IV. and Frederick I. from the ban, and Frederick II.; the return of Gregory XI. from Arignon; the destruction of the Turks at Tunis and Lepanto, and St. Bartholomew's night. The processional moves along in the chapel of Paul III. amid the singing of *Pange lingua gloriosi corporis mysterium* (Sing, my tongue, the mystery of the glorious body). The pope carries the consecrated chalice and, arrived at the altar of Paulina, gives it to the cardinal deacon and he to the prelate sacristan, who puts it into the mortuary urn and locks it up.

Third—The dispensation of the blessing from the St. Peter's Log-

gia. The large balcony in the middle of the façade of St. Peter's Cathedral is covered with a red carpet, a large sailcloth being drawn over it as protection against the sun. The pope is borne thither on the *Sedia Gestatoria*, and remains sitting upon it while he pronounces the *Indulgentiam absolutionem omnium peccatorum vestrorum spatium veræ et fructuosæ penitentiae cor semper penitens et emendationem vitæ gratiam et consolationem Sancti Spiritus et finalem perseverantiam in bonis operibus tribuat vobis omnipotens et misericors Dominus* (The Lord, almighty and merciful, grant unto you indulgence, absolution of all your sins, time of true and fruitful repentance, a heart always penitent, and amendment of life, the grace and consolation of the Holy Spirit, and final perseverance in good works), to which the singers answered "Amen." Thereupon the pope, rising from his seat and directing his eyes to heaven, stretches out his hands and gives the blessing as he three times makes the sign of the cross and says: *Et benedictio Dei omnipotentis Patris, et Filii, et Spiritus Sancti descendat super vos et maneat semper* (And the benediction of God, the Father Almighty, and of the Son, and of the Holy Spirit descend upon you and remain always), whereupon the choir answers with "Amen." The pope seats himself and the two cardinal deacons read, the one in Italian, the other in Latin, the formula of the *Indulgentia plenaria*, which the pope gives to those present, and then they throw down the two formulas which they have just read into the crowd, which eagerly struggles to get them, while the cardinals look down over the balcony at the struggling people with a smile. Then the pope rises, pronounces a simple benediction, and is carried away, and the festivity is at an end. Up to the time of Clement XIV. the reading of the bull *In Cæna Domini* preceded the benediction.

Fourth—The foot-washing of the apostles in St. Peter's on the right hand of the baldachin on a carpet, placed there for the occasion, in which is worked the "Last Supper" of Da Vinci, and over against the balcony erected for the princes and occupied to-day by the Prussian princes and the sons of Don Carlos. The apostles, by rights, ought to be leading clericals of different lands who have made pilgrimages to Rome for the Holy Week. But they choose such foreign clericals as are stationed in Rome, and for a number of years they are said to have been the same ones. The reason for the number being thirteen instead of twelve is that when Gregory the Great fed twelve poor people on the Cælius Hill an angel was found in their midst. So runs the legend. They are dressed in white. As soon as the pope ascends his throne the account of the foot-washing (John xiii.) is sung. Then the pope kisses the carpet, girds himself with an apron, and on his knees washes one apostle's feet after the other in a golden basin, dries with a towel, and kisses them. With this act of humility is greatly contrasted the service of two chamberlains, who carry the pope's *falda*, as well as the elegance of the washing apparatus.

Each of the apostles receives a beautiful bunch of flowers and two medals, the one of silver and the other of gold, as mementoes of the honor placed upon them.

Fifth—The meal of the apostles in a room near the Capella Paulina, in memory of our Lord's last supper with his disciples. The crush was so great that the perspiration soon began running down my face. The table was adorned with flowers in gold and silver vases. As the pope arrives, the apostles (the same parties whose feet have been washed) fall on their knees. The pope blesses the table. A chaplain reads the passages of Scripture bearing upon the feast. The pope then serves one after the other and as many times as there are dishes, also giving to them several times wine, which he pours into a beautiful goblet. Each of the dishes and the flagon of wine are handed to the pope by a prelate in kneeling posture. As in the foot-washing, so here the value of the vessels and the circumstance of the service are in great contrast to the humility and simplicity of the beautiful event which it is designed to commemorate.

Sixth—Service on Good Friday in the Sistine Chapel from four to six, as yesterday. First, the Lamentations of Jeremiah by four voices, by Palestrina. How woful are these pining notes! How deep these sighs from the distant city of the King! They express the birthpains of the advent. "Oh, all ye who have gone your own way, stand still and see whether there be any sorrow like unto mine, for the Lord hath filled me full of sorrow, as He promised in the day of His wrath." Wonderfully moving is the pathetic prayer, "*Convertere ad Dominum*" (Turn to the Lord). The agony and the suffering of the dying Saviour seems to repeat itself through the sounds, "As a lamb was He taken to the slaughter, and He opened not His mouth." Pity, sorrow, longing, aspiration, devotion, thankfulness, in turn, fill the soul in listening to the splendid strength and depth of the tones. After this various other parts of the history of the Advent and Passion were said as they are prescribed in the Roman Breviary, followed at last by a *Miserere*. This pierced and lifted the soul so powerfully, so deeply awakened the sense of sin, and so stirred up fervent sadness and deepest consecration, that it will always remain in my memory. After the *Miserere*, a short prayer and a noise like yesterday's and the service was ended.

Seventh—In the evening at half-past seven, I saw the ceremony of the foot-washing and feeding of the Catholic pilgrims, which occurs on Wednesday, Thursday, and Saturday evenings of Holy Week, and dates from St. Philip Neri, 1548. A very pleasant custom. There is for the female pilgrims a distinct apartment, to which only women are admitted. The pilgrims, carrying a certificate from their bishop that they had come to Rome to worship, are taken care of three days near the Trinita des Pellegrini and their feet are washed once. I was much pleased with the place and the custom. Before the foot-

washing a brief sermon was addressed to the pilgrims, in which the love of Christ was set forth especially as it was shown the last night of His life. Then began the foot-washing. One hundred and sixty pilgrims were present. There were also sixty women, I was told. The pertinent passage from the Fourth Gospel was read, and some prayers said by Cardinal Prince von Schwarzenberg. Any Catholic layman or cleric can assist at this ceremony. He only has to announce his intention beforehand and inscribe his name in the book of the brotherhood (*confratelli*) and wear a red coat. The pilgrims sit round the room against the wall, each with a basin in front of him. The *confratello* draws off the pilgrim's shoes and stockings, washes his feet, dries and kisses them. The last is not always done. Among those who this evening performed this service were Cardinals Schwarzenberg and Corsi, and the two sons of Don Carlos and several other aristocratic personages. I was told that at the foot-washing of the women some ladies of the highest family took part, including a princess. The names of those who take part in this service are engraved on marble slabs on the walls of the wide halls, together with the sums they contribute. Among the names is Christina of Sweden, who contributed to the establishment 1600 scudi. After the foot-washing, the pilgrims and the *confratelli* passed into a large hall. After prayer they were treated to a very simple, yet very good and abundant, meal and refreshed with wine. It is very interesting to go up to different pilgrims and to watch their faces under the influence of the distinction shown them by personages of high birth. One eats with great appetite, forgetful of the surroundings; another is full of humility and thankfulness; a third looks as quiet and undisturbed as if he were sitting in his own house. The one eats properly; the other with his fingers, in the way to which he has been accustomed, and letting spoon and fork rest where they were first put. After so much standing and listening to-day, I return home fagged out and longing for rest.

GOOD FRIDAY, 25th.—I went at eight o'clock to the Protestant service in the chapel of the embassy.* Strengthened and refreshed, I started out for the Sistine Chapel. The services:

First—Different from yesterday, the lights are lit in the chapel and on the altar is a white linen cloth, and the pope comes himself to dispense the blessing. The mass (*Messa del Presantificate*) begins with the singing of Isaiah's prophecies and passages from Exodus. After this three singers sing from John xviii., xix. Christ's seizure, Peter's denial, the hearing before Annas, Caiaphas, and Pilate; the scourging and crowning with thorns, the *Ecce Homo* (Behold the Man), and *Crucifige* (Crucify Him), the condemnation and crucifixion, the taking leave of Mary, and other scenes pass before you like a drama. Not only does the ear hear, but the eye sees as well, until at the words *Et*

* The Prussian embassy.

inclinato capite emisit spiritum (He bowed His Head and gave up the ghost), the pope and all others fall on their knees, when follows the recital of the account of the lance-thrust and the rest of the story.

Second—A Latin sermon on the death of the Saviour. Then the officiating priest repeats the eighteen prayers for the Church, the pope, the clergy, the faithful, the emperor, the empress, for catechumens and all mankind, for the Jews, heathen, heretics—in short, for every creature of God.

Third—The Adoration of the cross. The priest disrobes himself of his missal robes, proceeds to the altar, and receives from the deacon the crucifix veiled in black. Then turning to the people, presenting the crucifix to those on the left, the right, and in the center, he gradually removes the veil as he intones three times *Ecce lignum crucis* (Behold the wood of the cross), to which two tenors reply, *In quo salus* (In which is our redemption), followed by the entire choir singing *Venite adoremus* (Come, let us worship). The priest places the crucifix on the altar, the pope draws near and kneels and adores it. Then is sung the celebrated *Improperia* of Palestrina—complaints of Christ to His ungrateful people. At the close of each is sung the “Glory to God” of the angels, three times repeated, and responses by the choir.

First Voice—“O people, My people, what did I unto thee, and wherein did I give thee pain? Answer Me.”

Second Voice—“Is it because I led thee out of the land of Egypt that thou layest thy Lord and Saviour on the cross?”

Responses by two choirs in Latin and Greek—“Holy God, holy and immortal One, have mercy on us.”

First Voice—“I put unto thy hand a royal scepter, and thou gavest a crown of thorns.”

Second Voice—“I lifted thee up with great might, and thou didst hang Me upon the bitter wood of the cross.”

Both Choirs—“O people, My people, what did I unto thee, or did I give thee pain? Answer Me.”

During the singing the pope adores the cross three times, casting one hundred gold pieces into a gold vessel. He then returns to his throne. Then the cardinals and clergy go, two by two, with bare feet, and adore the cross, each casting in a gold piece. The *Improperie* being completed, prayers are said, and at last the hymn of Bishop Venantius Fortunatus of Poitiers praising the cross—*Pange lingua gloriosi lauream certaminis* (Sing, my tongue, the wreath of the glorious battle). After the adoration the tapers are lighted, and the deacon places the crucifix upon the altar. Then begins—

Fourth—The processional to the Pauline chapel to bring back the host which had been buried. The pope arrives at the altar, falls on his knees, adoring the host; the sacristan takes the host out of the urn, gives it to a cardinal, who at once gives it to the pope. He then carries it with the baldachin to the Sistine Chapel, and while this is

going on the hymn is sung, *Vexilla regis prodeunt*. Then the mass is finished at the altar, the host is consecrated, and at last the vesper psalms are sung, which close with the *Christus factus est* and the prayer *Respice*.

To-day in the Sixtina the holy relics of the cross, kept in a golden vessel, are displayed upon the altar, which were given in the fifth century to Leo the Great by Juvenal, bishop of Jerusalem. All the treasures of the Vatican are exposed to view all day, and I had the great pleasure of seeing them with the Hanoverian ambassador, Kessner.

Fifth—The matutinal service, which, like the former ones, by right ought to be sung in the night, but for the sake of convenience are put in the evening before. For this reason the resurrection is celebrated at twelve Saturday night. For the third time there is a confused noise of loud sounds. We heard the most celebrated of the masses, which Mozart, after hearing twice, reproduced.

Sixth—After the *Miserere*, and about six o'clock, the clergy proceed to St. Peter's to adore the holy relics. The pope falls upon his knees and is followed by the rest of the clergy, and all pray while the holy relics are shown near the statue of St. Veronica—viz., the lance, the handkerchief, and a piece of the cross—all contained in silver and gold frames and adorned with precious stones.

MARCH 26—The Resurrection is celebrated in all the churches. In the Sixtina, the mass of Pope Marcellus prepared for Easter, 1555, is used and the litany sung. After the *Kyrie eleison* (Lord, have mercy on us), the thrilling *Gloria in excelsis* was sung, and during the singing the curtain was rolled up from in front of the picture of the risen Christ and then the bells rang out, cannons of St. Angelo boomed, and the trumpeters sounded in the *Sala regia*. Went to the Lateran, where, in the baptistry of Constantine, the Jews who wanted to pass over to Catholicism were baptized by Cardinal Patrizi. This time there were three, two of them men. They were then confirmed in the Lateran.

EASTER, 27th—Attend church at the chapel of the embassy, where, to my regret, I hear no sermon on the Resurrection. I go to St. Peter's, where the festivities occur, and the mass is celebrated with much pomp by the pope. Before eight o'clock the papal dragoons and guards have occupied the St. Angelo Bridge and the street as far as St. Peter's Square, to preserve order, and city police are drawn up on each side of the nave of St. Peter's Church as far as the Tribune, and around it are the Swiss guards in armor. The pope passes down the stairway of Bernini and through the royal chamber to the equestrian statue of Constantine, behind a long line of generals of orders, chaplains, chamberlains, papal singers, confessors of St. Peter's, deacons, abbots, bishops, archbishops, patriarchs, cardinals, and the governor of the city. Then the pope is carried on his throne by twelve chamberlains through the portico and chief passage to St. Peter's, and be-

hind him are carried two peacock fans, to represent perhaps sun and moon, or emperor and empire, with the picture of the vicar of Christ between them. The singers at his entrance into the church start to sing *Tu es Petrus*. The church is packed full. The throng of country folk, in part in picturesque clothing and in part in torn and tattered garments that hardly cover their bodies, have streamed here to receive the papal blessing and see the sights. They push about in the church and crowd to get at the statue of St. Peter and kiss his right toe. On this occasion two thrones have been erected for the pope. On each side of the baldachin there sit a large number of fine-looking women and richly dressed young men, who do not exercise much of the spirit of devotion—Englishmen, Germans, Frenchmen, and Romans among them.

As soon as the pope ascends the throne on the right side of the baldachin he receives the homage of cardinals and patriarchs, bishops, archbishops, abbots, confessors of St. Peter's, who kiss his feet and bend three times on their knees. Then song and prayers. The pope then proceeds to the great throne. The altar is bathed in incense. The *Gloria* is sung, the Epistle, the Gospel, and the *Credo*—then the tedious preparation for the mass itself: the carrying to and fro and around of the vessels, which are very elegant (the cup only being used when the pope says mass and said to be worth 80,000 scudi). Censers are swung and the *Sanctus* sung; consecration and elevation of the host by the pope. Communion by the pope, the cardinal deacon, Latin subdeacon and cardinal deacons and noble laymen. Then recitation of the *Confiteor* and communion of cardinals. Completion of the mass. The distribution of the papal blessing from the altar.

A presbyter gives to the pope thirty gold pieces *pro missa bene cantata* (for the mass, well sung) which he hands to a cardinal, he to a servant, and he to the chapter of St. Peter's. Adoration of relics, and finally the benediction from the balcony of St. Peter's. The benediction is longer than on Thursday. The formula is this:

Sancti apostoli Petrus et Paulus de quorum potestate et auctoritate confidemus ipsi intercedant pro nobis ad Dominum, Amen. Precibus et meritis benedicti Mariæ semper virginis, benedicti Michaelis archangeli, benedicti Joannis Baptistæ et apostolorum Petri et Pauli et omnium sanctorum misereatur vestri omnipotens Deus et demissis omnibus peccatis vestris perducatur vos Jesu Christo ad vitam eternam. Amen. Indulgentiam, absolutionem et remissionem omnium peccatorum vestrorum spatium veræ et fructuosæ pœnitentiæ, cor semper pœnitens et emendationem vitæ, gratiam et consolationem Spiritus Sancti et finalem perseverantiam in bonis operibus tribuat vobis omnipotens et misericors Dominus. Amen. Et benedictio Dei omnipotentis, Patris, et Filii, et Spiritus Sancti descendat super vos et maneat super vos. Amen.

("The holy Apostles Peter and Paul, on whose power and authority we depend, themselves intercede for you to the Lord. Amen. God

Almighty, through the prayers and merits of the blessed and perpetual Virgin Mary, of the blessed Archangel Michael, of the blessed John the Baptist, and of the Apostles Peter and Paul and of all the saints, have mercy upon you, and Jesus Christ forgive all your sins and lead you to eternal life. Amen. Almighty and merciful God grant unto you indulgence, absolution, and remission of all your sins, time of true and fruitful repentance, a heart always penitent and amendment of life, the grace and consolation of the Holy Spirit, and final perseverance in good works. Amen. And the blessing of God Almighty, Father, Son, and Holy Spirit, descend upon you and remain with you. Amen.")

At the last Amen there is a salute from St. Angelo and the bells of St. Peter's. At the word "benedictio" the pope rises and makes the sign of the cross three times. After the benediction, the formula of indulgence is read in Latin and Italian, and two copies are thrown down into the Square of St. Peter's.

The illumination of St. Peter's at dusk. This is really a magnificent spectacle. Fourteen hundred lamps on the outer façade and cupola of the church and on the porticos around the square are lighted. In their soft, mild light the form of the noble building stands out in all its grandeur. Like a flaming rose from a magic land, spreading out its glowing petals into the blue sky, so appeared St. Peter's to us from Monte Pincio, where I went with Frau von Krücher, Heinrich and Herr Passavant to see it. The scene changed in a moment at the stroke of the clock, and the motionless lamps were full of glowing light and rays. The bride has celebrated her nuptials, the pale lily blushes with fire, and the sepulchral façade burns with soul and blood. The building remains thus illuminated till midnight, when the lights gradually die down. Three hundred and sixty-five men are employed in the illumination, and the total number of lights is five thousand nine hundred and ninety-one. After we had seen the transformation from the Monte Pincio, I returned to St. Peter's by the Ripetta, where the press of people and carriages going to Monte Pincio was so great as nearly to crush us.

Arrived at the square of St. Peter's, we found it nearly empty, and we enjoyed at our leisure the splendid spectacle. At close view it had a marvelous beauty, and made a more overwhelming impression than from Monte Pincio. This greatest of all churches, with its two arms stretched out around the Square of St. Peter's, the figures of the apostles and saints high upon the portico and on the top of the colonnades looking down through the magic illumination upon the lookers-on, and softly whispering the events of other years into their ears. And in the middle of the square rises dusky, but full of presentiment, the mighty obelisk, with its suggestion of Egypt's priestly wisdom, which is as the dark night over against the bright radiance of Christianity.

MODERN CRITICISM AND THE SCRIPTURES.

BY PROF. GEORGE H. SCHODDE, PH.D., COLUMBUS, OHIO.

ONE of the marked and characteristic features of modern theological discussions is their cosmopolitanism. Practically the same fundamental problems and perplexities are in the forefront of theological debate throughout Protestant Christendom. Now even to a greater extent than was the case when the Latin constituted the one international means of communication for learned thought, the republic of letters in the theological as well as other departments of scientific research know no limitations of language or country. The intercommunication of researches and results between the thinkers of the different nationalities and churches in our day is simply phenomenal. There is little danger now that a line of investigation will be duplicated by scholars of other nations ignorant of what their collaborators elsewhere have done. Cooperation in the investigation of technical problems and of living questions is now regarded as a matter of course. The fact that the International Association for the Exchange of Publications now includes 105 universities, learned academies, libraries, and associations all over the globe, who each year exchange and interchange more than five thousand of their own publications of various kinds, but all characterized by independent and scholarly research, is but one of the many outward signs of this cosmopolitanism of modern learning. We need but glance at such German periodicals as the *Theologische Literaturzeitung* of Harnack and Schürer, or the *Theologisches Literaturblatt* of Luthardt, or at such English journals as *The Critical Review of Theological and Philosophical Literature*, or such a representative French theological magazine as the *Revue de l'Histoire des Religions*, not to mention a score of other journals but little less prominent than these in this respect, and their contents and literary news will furnish evidence in abundance of the international character of the theology and theological literature of our times.

The material evidence in this direction is found to a degree excluding all doubt or debate in the ups and downs of modern biblical criticism and of dogmatical discussions. The French school of Vernes, Havet, and others, as also the Dutch schools of Kuenen in the Old Testament, and of Pierson and Loman in the New, and such English scholars as Smith, Cheyne, and Driver may have elaborated in new details this or that phase of biblical criticism, yet practically in manner and matter they have inaugurated no new departure from the ideas and ideals of the German critics, the leaders of the world in this regard. While within certain churches or localities special dogmatical topics may have assumed a certain prominence, such as the Predestination controversy in the Lutheran Church of America, the

Andover controversy in the Congregational, and the Briggs debate in the Presbyterian, yet as a rule even these stand in close touch and tone with the general problems that modern theological thought throughout Protestantism has under consideration. The most typically modern theological school is that of Ritschl in Germany; yet the position taken there is to all intents and purposes the same as that of the *Theologie de la Conscience* of French Protestantism and of much of the advanced theology in the English-speaking theological world, especially as this has been made prominent in the biblical discussions of recent years. These facts and data show that it is possible now, as probably never before, to speak of certain trends and tendencies as characteristic of theological thought in general.

This is an age of biblical study and research. Not at any time since the Reformation era have the Sacred Scriptures themselves been so much the center around which the theological discussions of the church circle, as is the case at present. Not for many decades has there been such a general and intense interest in the various phases of biblical problems as now pervades Christian scholarship. The most minute detail in the externals of Scriptures, such as their archeology, geography, and chronology, elicit an unprecedented concern on the part of scholars, and even the most minute fact learned from the unearthed literature of the Bible lands—Assyria, Babylonia, Egypt, etc.—is carefully weighed as to its value for biblical lore and interpretation. Everything within the whole world of exact scholarship is being utilized for the study of the sacred records.

Were this zeal for Bible study merely a revival of emphasis laid upon the formal principle of the Reformation, according to which the Scriptures, and they alone, are the sole source of Christian faith and life, then this, the most marked feature of modern theological thought, would be directly in the line of Protestant traditions and ideals. It is impossible to lay too much stress on the importance of building upon the foundation laid by the Apostles and Prophets. And according to the cardinal principle of Evangelical Protestantism, not a traditional reliance upon the Scripture, but one based upon personal conviction and upon an investigation of the claims and tenets of Holy Writ, is the *sine qua non* of our faith. There has been and there is still such a thing as dead orthodoxy, a traditional adherence to dogmatical systems or exegetical teachings of former generations not the outcome of individual research or study. Nothing could be farther from the teachings and spirit of the Reformers than an adoption of the Scriptural principle in such a superficial and blind manner. We are to speak because we believe not what former generations have developed, but because we ourselves have read and have become convinced.

While it goes without saying that a good deal of the Bible study of the day is in harmony with Reformation methods and manners, it is

nevertheless true that the Bible study as carried on by the advanced and progressive theological thought of the day is along a different line and aims at different objects. Practically there has been a serious innovation in the character and object of modern biblical work as far as ends and results are concerned. The question now coming to the forefront is the relation of Christian faith to the Scriptures; the problems whether or not the Scriptures furnish the best and satisfactory basis for the faith of the Church, or whether Christian systems of doctrine should at least in part be built upon other foundations than that of the written Word. Should the formal principle of the Reformation be so modified that not the Scriptures and these alone, but these in conjunction with the subjective principle of Christian consciousness based upon the Word of God as contained in the divine-human Scriptures, are to be made the basis of the Church's faith and teachings? An analysis of modern advanced thought in the theological department will always result in this as the basal problem of the hour: What is to be the attitude of the Church toward the Scriptures in the future?

That a revision of the Church's traditional attitude of absolute dependence on the written Word has been forced upon the serious attention of the Church is the outcome and necessary result of the biblical criticism of the past century. The application of the historical method to Bible study, the investigation of the biblical books as a literature, has, rightly or wrongly, led to the adoption of views concerning the origin, character, and contents of many of the books of the Bible that seriously interfere with the traditional views concerning them as an absolutely safe source for teachings and tenets. Even in circles comparatively conservative, and in fact very positive in clinging to the divine element in the contents and origin of the biblical books, and standing decidedly on the right side of the great chasm, which the late lamented Delitzsch demonstrated as existing between the modern and the conservative ranks of Bible critics—even among such men certain new critical views, such as the documentary theory of the Pentateuch, the origin of Isa. xl.—lxvi. in the exilic period, the origin of Daniel in the age of the Maccabees, are pretty generally accepted. That in the more and most advanced circles of the Wellhausen-Kuenen school, in which a naturalistic philosophy concerning the origin and development of the Old-Testament religion forces all the history and teachings of the Scriptures into a Procrustian bed, almost excluding practically the divine factor as a special and *sui generis* element in biblical religion, results have been reached that make the Scriptures absolutely unreliable and unworthy of confidence, is seen at a glance in the representative books of this class. But even by some conservatives the absolute inerrancy and the verbal inspiration of the Scriptures have been given up as far as external matter aside from revealed theological truth is concerned. The theory of plen-

ary inspiration and entire inerrancy is even regarded as a burden too great to bear for conservative theology, imposing a task which is neither required nor necessary for the Church to assume. The new attitude assumed toward the Scriptures by modern scholarship is that these are in themselves not the Word of God, but that they *contain* the Word of God. A sharp distinction is made between the human and the divine elements in the Scriptures, and while former generations did actually ignore the former, the present is inclined to give it extraordinary prominence.

These changed views as to the Scriptures themselves have necessitated changed views as to the relation of the Church to the Scriptures as the basis of its faith. The critical views as to the Scriptures have been transferred also from the biblical to the dogmatical field. That for the conservatives who have accepted some of the literary conclusions of modern biblical criticism, while rejecting with horror the structure of hay and stubble erected on the readjusted Bible literature by a naturalistic and naturalizing philosophy, the Bible has continued to be what it was before, the source of Christian faith and practise, is very evident from their teachings and professions. Even if they do accept a human element in Scripture and in externals admit the presence of minor discrepancies and errors, yet for theological truth it is for them just as it was before the Revelation of God to fallen mankind, containing the Gospel of peace and pardon. It may at times be a somewhat difficult psychological problem to reconcile their absolute dependence on the teachings of the Word with their own teachings concerning that Word, yet it is a fact beyond dispute that they are Bible Christians to the core, as they also claim to be. For this class of Bible critics the Scriptures have not been moved from their fundamental position.

This is more than can be said for the advanced class of thinkers, the best representatives of which are no doubt the Ritschl men in Germany and their followers, the adherents of the *theologie de la conscience*, or theology of consciousness, of French Protestantism. These aim at a reconciliation of modern theology with modern thought, and expect to do this without the sacrifice of the contents and blessings of the evangelical system of faith, by constructing their system not on the basis of the written Word, but upon a Christian consciousness and conviction inspired by the personality and work of "the historical Christ." It is the picture of the historical Christ that they conjure with, yet "the historical Christ" as understood by them is little, if anything, more than a great and model man, whose preexistence and divine Sonship is denied.

Just what is meant by "the historical Christ," which this school openly places in antithesis to the Scriptures as the basis of the faith of the Church, can be seen from an exposition of the subject recently published in its organ, the ably edited *Christliche Welt*, of Leipzig,

No. 30. This article declared that it cannot be exactly determined who and what Jesus really was, as His disciples had nothing but "impressions" (Eindrücke) of the person of Christ, which were strongly tinged with carnal Messianic notions, and after His death here and there received also a Jewish Apocalyptic coloring. "In the gospels and in the epistles of the New Testament these impressions are retained. We who are living in this age have these representations. We have only the echo (Widerhall), but we have not the words of Christ. We have only a mirror (Spiegel) of His being, reflected out of the souls of others." Over against the Apostles, who were acquainted with Christ personally, the impressions of Christ are now mediately brought to his people. In accordance with the laws of psychology, such impressions are made upon us with the assistance of the imagination (Phantasie). The pictures which are created in us by the narration of the Life of Christ with the assistance of the imagination form themselves into a general scheme of a total picture of Christ. This imaginative picture (Phantasiebild) through the continuance and close contemplation of Christ arouses us to love, reverence, enthusiasm, and determination to follow in His footsteps." In this way we have a so-called "ideal" or "imaginative" communion with Christ. Without such impressions there can be no impression of the historical representations. The historical Christ, who has been handed down to us, is a phantasy picture, and can affect us only as such, and only to this image can we come into any relation, because the terrestrial and visible Christ is no longer before us. In so far as Christ has throughout the ages made such "impressions" and still makes them, He is a "living" Christ.

The Ritschl system, which is the new theology of Germany, and is constantly gaining adherents both there and elsewhere, is characterized by a fundamental departure from the landmarks of evangelical Christianity, including the denial of the greatest facts of the Christian system of doctrine. That these are cast aside is not denied; but the claim is put forth that the acceptance of the preexistence and eternal Sonship of God, of the divinity and virgin birth of Christ, of the Trinity, of the inspiration of the Scriptures and other essentials, as historical facts (Thatsachen) is unnecessary for the production of Christian faith; and that the acceptance of the one great "fact," namely, "the historical Christ," His overwhelming and overpowering personality, is all that is needed. An adherent of this school recently ventured the characteristic statement that "the Church has now learned to walk without the crutches of the Scriptures." The Ritschl school thus aims at a radical reconstruction of the idea, origin, and character of Christian faith, divorcing it from the great historical facts underlying the Gospel history in the life and work of Christ and His disciples, and transferring this faith accordingly from the basis of the written Word to that of subjective and personal con-

sciousness as centered in a "historical Christ," to all intents and purposes shorn of His divine character and work. In perfect consistency with this position is the advocacy of the exclusion of the Old Testament from the Christian education and scholarship, as this is no longer regarded as necessary, and is even considered as dangerous, to a correct understanding of the Christian system.

A characteristic utterance on the actual trend of the critical theology of the day is found in a series of articles entitled "On the Psychology of Faith" in the *Christliche Welt* of recent dates, in which the reconstruction of Protestant theology along altogether different lines from those of Paul, upon which it has been based, is advocated. Among the positions taken are also the following:

"There was and is a great difference between the theology of Paul and the religion of the original Apostles, consisting in this: that the former attempted to develop a dogmatical system, while the latter gave utterance only to thoughts of faith. He, the scribe, came to Christianity with a stock of abstract religious ideas, and began at once to work out, in the shape of propositions, the religious impressions he had secured from Christ. Therefore the life of Christ is disregarded by him. He emphasizes doctrine, and forces his beliefs concerning Christ into the Rabbinic scheme of systematic thought, without indeed always moving within the world of systems. In his letters he wavers between religion and dogmatics. For him as the scribe just this it was that delighted him, and this too may satisfy many still who are versed in Scripture lore. But evangelical faith in the purest sense of the term can originate only in the Christ of the gospels, not in the dogmatical Christ. This is still the position which Protestantism has not yet been able to discard, namely, establishing itself on the theology of Paul. The Protestant Church must, in order to produce Christian faith and Christ-life, return to the Gospel Christ. Then it will no longer be necessary to exist in attacks and defenses, but can utilize its strength for the positive upbuilding, and thus will be no longer a Protestant but a truly evangelical Church."

The full import and bearing of this new proposition will be seen when it is remembered that the favorite hypothesis on the origin of Christianity in critical circles is this: that primitive Christianity, as promulgated by Christ and His first disciples, was something materially different from that which afterward, largely through the influence of Paul and of Greek philosophy and *Zeitgeist*, found recognition in the theology of the Church at large.

That largely there is a philosophy at the bottom of these innovations with reference to the Scriptures admits of no doubt. The non-dogma moral system of the Ritschl school, with its exclusion of "metaphysics" from Christian dogmatics, is practically a revival of the Kantian system of knowledge and of ethics. It is, however, only one phase of the naturalistic philosophy of the age, which shows itself in almost every system of Christian science. The ethics now so often urged as independent of a dogmatical basis in Scripture, the theories concerning the origin of Christianity, making it a conglomerate of Jewish and Greek ideas naturally developed, are but further developments of this same fundamental philosophical idea. Here as else-

where the trend is away from the Scriptural basis and foundation. Modern critical theology, also constantly dealing with the Scriptures, is in reality in its trend and tendency thoroughly unscriptural and anti-scriptural. Its canons, tenets, and teachings, as developed by its most advanced representatives, undermine the Scriptural basis of the Church's faith. At heart it is a radical and fundamental departure from the formal principle of the Reformation.

III.—CHRIST AS A DIVINE TEACHER.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA, PA.

WHEN Nicodemus said, "Rabbi, we know that Thou art a Teacher come from God," he expressed what, after eighteen centuries, is the ripest result and verdict of the ages. "Rabbi" was the comparative of which "Rab" was the positive and "Rabboni" the superlative—master, my master, my great master—the last and most honorable title being given to but seven persons, all Hillelites and men of great mark. It may not be amiss, after eighteen hundred years of history, to look back, as in review, and express, like another Nicodemus, the calm judgment of candid minds concerning this greatest of teachers.

1. *Authority*, which was the earliest, is also the latest, impression of His teaching. Matthew especially notes this, that the people were astonished at the authoritative tone of His instructions. The scribes, who wrote out the law, were naturally supposed to be familiar with it, and so were appealed to in controversy. But the most they did was themselves to appeal to the Scriptures. Christ taught as Himself being the ultimate court of appeal, as one who knew the law—not as a transcriber or expounder, but as author and originator. Mark the boldness, the audacity, as Mirabeau would call it, with which He overturns common interpretations and affirms the true meaning. Lord Northwick, who brought from Italy, in troublous times, one of Carracci's pictures, a portrait of St. Gregory, had to get some inferior artist to paint over it, in body color, a worthless daub; and when the case was opened, he simply washed the canvas and revealed the masterpiece. Carnalism and literalism had long glossed over the true Scripture by false traditions, and the Saviour with bold touch swept away the doctrines and commandments of men and once more brought to light the divine original.

He not only taught as one who alone had authority, but He dealt with majestic intrepidity with those who had falsely usurped authority. While he glorified and magnified the law, so as to make it seem like a new revelation, how he belittled the righteousness of the scribes and Pharisees, startling the multitude by telling them that except theirs exceeded that, they should in no case even *enter* the kingdom!

The prominence of the first personal pronoun in His addresses could be accounted for in but one of two ways: the insanity of egotism, or the authority of divinity. The former solution is an impossible one, and we are driven to the latter explanation. How sublimely audacious is the use of the "I" in the Sermon on the Mount, "But *I* say unto you." Also in John xiv., "Ye believe in God: believe also in *Me*—in *My* father's house—I would have told you—I go—I will come again—*Myself*," etc. Accept Christ as the divine Son, equal with the Father, and no language is more rational and natural. He had created the worlds. His will was and is universal law; and hence the right, the necessity, of speaking as one whose imperial nature is the fountain of all preceptive command.

Common conceptions of adultery, divorce, retaliation, love, etc., Christ as unhesitatingly overthrew as He overturned the tables of the money-changers and traffickers in the temple courts, and in place of such shallow notions taught lofty ideas of a spiritual morality. Jealous and zealous for the law to such a degree that He declares that "not one jot or tittle shall pass till all be fulfilled," He yet assumes the right to modify and even repeal the law. So far as it was built on a *moral* basis, modification or repeal would not consist with the unchangeableness of God and of right; but so far as its injunctions rested on a *ceremonial* basis, like certain features of Sabbath observance, declaring Himself Lord also of the Sabbath, he exercised the largest conceivable authority, even to alter or amend. It was such authority that lifted Him far above all other teachers known to history. Many who have stood in the foremost rank, like the old Greek philosophers, claimed no authority, but gave instruction to their disciples in a conversational manner, trusting to the truth they taught to commend itself and command attention. Inspired prophets of Judea spoke authoritatively, but wholly because they were channels of a divine communication. And, lest their own utterances should be confounded with divine oracles, God commanded them to distinguish carefully between their dreams and His words.* They claimed authority only by virtue of a divine commission, saying with Micah, "I am full of power by the Spirit of the Lord."

Christ's authority was not derived, but original and inalienable. It is true He magnified His Messianic character, as the Sent One, the anointed Servant of God, but this was obviously only one side of the matter. At other times He as distinctly claimed the authority of God Himself and vindicated His claim. Prophet he was; but chief of all prophets or seers, His name was and is "Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."

2. Another feature of Christ's teachings was *sublimity*. He rose to the loftiest altitudes, discoursing on the grandest themes that can engage the mind, as one who is perfectly at home in such themes,

* Jer. xxiii. 28, 30.

correcting the ancient traditions as only antiquated errors, and telling of heavenly things hitherto unrevealed.

This again marks the contrast between Christ and the scribes, or all other professed teachers of the law. Jewish doctors and Pharisees often descended to that which was puerile and frivolous. Assuming that the Spirit who had breathed through the prophets was withdrawn, they sought to supply this lack by an elaborate system of petty rules and regulations. They tithed all manner of herbs, while they passed over judgment and the love of God; they washed pots and made clean the outside of cup and platter, while they left their own hearts full of ravening and wickedness. In the place of a high morality based upon the love of the right, they devised the most frivolous casuistry ever known, overburdening men's memories with countless rules, often not only trivial but trifling, and not surpassed in absurdity by the paltry regulations of the Koran. For example, the school of Hillel held that an egg, laid on a festival day, must not be eaten: the school of Shammai dared to say it might be. Think of rival schools dividing upon such a question as this, whether water poured from a clean into an unclean vessel was *in the transit clean or unclean!* These are but specimens of the solemn frivolities with which the Jewish teachers burdened and perplexed men. Christ charged them with even making the Word of God of none effect by their tradition, inculcating precepts decidedly immoral and irreligious, as when they absolved a man from the duty of maintaining aged, infirm, or helpless parents, if He claimed that His property was *corban*, as if God would not scorn a gift, placed upon His altars, which by the claims of natural affection and filial gratitude and household piety already belonged to the offerer's father and mother!

Contrast now the sublime altitude of Christ's teachings! What lofty themes! How broad and deep their range and reach! While others were emphasizing *forms*, he laid stress upon the *spirit*; they talked of *ceremonies*, He of spiritual *affections*; they of trifling *details*, He of great *duties*; they of petty regulations, He of regulating principles. They tried to frame a code so minutely complete that the most insignificant matter should have its definitions; He sought to put within men a profound enthusiasm for the right, such love of God as would make duty a delight, such love of man as would work no ill to one's neighbor but impel generous exertion to promote his well-being.

3. Let us mark next the *spirituality* of Christ's teaching. Here both its authority and sublimity reach their summit. He stands alone and unique in emphasizing what is *within*—not the *act*, but the *motive*. We have seen that His teaching was sublime in its ascent to the loftiest *heights* of theme and thought: it was equally profound in the *depths* which it sounded. It penetrated to the lowest, inmost, and most intricate recesses of the soul. Christ pointed men to that in which the sin of adultery finds both its origin and index, the look of lust.

While they condemned murder, He made murder to consist in the hate that prompts it; they denounced divorce without the legal forms, but He denounced divorce without the cause by which alone it is justified—namely, infidelity to the marriage vow. While they forbade swearing falsely and in certain forms, He forbade all taking of God's name in vain—all profanation of sacred things: in a word, all irreverence. While they forbade evil, except in retaliation for injury, such retaliation is just what He forbade—the vindictive feeling which returns evil for evil He held to be irreconcilable with the law of love.

4. Another characteristic of Christ's teaching was its *originality*, or *novelty*. Much of what He said was the repetition of truths, already revealed by Nature or the Scripture, or a modification or resurrection of truths perverted or forgotten; but much more was entirely new and original. For example, "A new commandment give I unto you, that ye love one another," defining the kind of love by adding, "as I have loved you." Love was not new, but *such* love was. It had been said by them of old time thou shalt love thy neighbor, but the same law inverted would imply "thou shalt *hate* thine enemy!" But Christ's love was neither selfish nor exclusive: not confined by conventionalism, limited by relationship, nor dependent upon reciprocity; neither inspired by passion nor dictated by interest. It was that universal charity, of which almsgiving is only one manifestation, and which is the parent of the benevolence or philanthropy so often confounded with it. Such love is not merely a state of *feeling* but a *law and habit of life*, called in the Epistle of James "the royal law."

Such love was a new thing in history. It has since sent missionaries to the uttermost parts of earth, not to gather gold or jewels, to satisfy greed of gain; not to gather facts for history or science, to gratify ambition; not to find new dainties and delicacies to indulge appetite—but to raise men out of ignorance and idolatry, sensuality and sin, to a better life and a nobler destiny. Such love taught man to yearn after every other man as a brother; it broke down that "middle wall of partition" between Jew and gentile which had been a barrier to mutual confidence and intercourse more insurmountable than the loftiest mountains or the broadest seas; and so barbarian, Scythian, bond and free, became one in Christ Jesus. Thales, chief of the seven sages, used to thank the gods that he was born a man and not a brute, a Greek and not a barbarian, implying that not to be a Greek was to be a barbarian and a brute. Such a man knew no love more universal than that which is limited by national lines—falsely called "patriotism." Christ made it a fundamental precept in the code of Christian ethics, "*Love your enemies*," and gave so wide a signification to the current precept "thou shalt love thy neighbor" that even an enemy becomes a neighbor; for the point of the parable of the Good Samaritan lies deeper than the duty of *befriending the helpless*, which is only an incidental lesson. Christ was asked,

"Who is my neighbor?" and the parable is His definition. It represents a man waylaid by robbers, and left naked, wounded, helpless. He is a Jew. The priest and Levite, who are his neighbors by national ties, common descent, and religious faith, prove themselves no neighbors by voluntarily leaving him to perish. A Samaritan—one of those with whom the Jews had no dealings; from whom, though living so near, they were in fact so apart that Christ amazed a woman of Samaria by asking a drink of her in the heat of noon—a Samaritan, whom every Jew despised, as a civil and religious duty—*proves himself a neighbor by befriending his nominal enemy.* And the principal point of the parable is that he entitles himself to rank as our neighbor who proves himself to be worthy of love; that the affection we bestow is to have regard to worth, not to names or social distinctions; that true neighborhood is proximity of soul, nearness of heart to heart, the brotherhood of sympathy and help.

For the first time in history, Christ clearly taught men the difference between the love of *complacency* and the love of *benevolence*. The former is evoked by the discovery of lovable qualities in its object; the latter is evoked by the desire to develop such qualities in what is now unlovely. The difference between the two it is difficult to exhaust. One is partial, limited, exclusive, selfish, and depends upon the knowledge of the object loved. The other is impartial, unlimited, all-inclusive, unselfish, and loves even those whom we do not know and have never seen. The love of complacency seeks pleasure in loving and being loved; the love of benevolence finds its highest pleasure in bestowing love even where no love is returned. The one gives to get; the other gives without reference to returns. Christ, for the first time, both taught and illustrated such love.

To say of Christ's teaching that it was *wise* is, therefore, tame and weak. "In Him are hid all the treasures of wisdom and knowledge," and the wide range of His teaching is the marvel and miracle of it all. Though professedly a teacher of spiritual truth, He suggests to the mind the mightiest problems with which it can grapple—to the heart, the grandest revelations of love and goodness. The ethical principles he lays down are broad enough upon which to construct the loftiest Christian morality, and the lessons of spiritual wisdom He inculcates are as sublime as the character of God Himself. The wisdom of His teaching was the wisdom of universal *information*, in a sense of which Samuel Johnson never dreamed when he wrote the epitaph for Oliver Goldsmith: "He left nothing that he did not touch, and touched nothing that he did not adorn." It was the wisdom of *Revelation*, or the power to communicate knowledge; and hence it was the wisdom of *adaptation*, or the skill which, with infinite sagacity, gave the truth the very form best fitted for the place, the time, the occasion, the object, and the hearer. This adaptation was both rhetorical and spiritual, and influenced both the manner and matter of presenta-

tion. Yet observe that Christ never *came down* to His auditors, in any such sense as to lower the standard of dignity which belonged to Himself as teacher and to the divine truth which He taught. He maintained His lofty elevation, and brought His hearers up to it. He used the Socratic method of question and answer, but it was with a skill of which Socrates never dreamed, for He knew what was in man.

The study of the gospels becomes invested with a marvelous fascination the moment we place in the midst of New-Testament events the giant form of a teacher on whose brow rests the crown of deity. As Van Osterzee hints, He might wear a humble robe of disguise; but occasionally as we watch, it is swept aside and on His breast gleams and flashes the badge of empire—the imperial star of royalty. We are hearing not a man, but God, speak—the Word that said, "Let light be," and light was. No wonder the entrance of His words giveth light—understanding to the simple. Sunbeams—whole photospheres of glory—are imprisoned in those words like the luster that sparkles in a diamond's crystal.

Consequently Christ's words bear the searching sunlight of an examination, microscopic for minuteness, and inexhaustible in persistence. Find in all He said, if you can, one useless word, one extravagant adjective, one expression that could be improved! His words, like the works of the Creator, bear that infallible stamp of the divine mind—*minute perfection*. Man's words, like his works, seem most perfect at first glance; the after-search reveals the faults and blemishes. But all that God has taught or wrought needs the closer study to reveal its true grandeur and glory. It defies the magnifying-glass, and most astonishes when subjected to most critical investigation.

"Never man spake like this man!" Let us hush our breathing and reverently listen, for His words are spirit, they are life, and they impart the Spirit and life of God to those who hear and heed!

IV.—SKEPTICISM IN MODERN ENGLISH VERSE.

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

PROFESSOR CHRISTLIEB opens his admirable treatise, "Modern Doubt and Christian Belief," with a discussion of "The Existing Breach between Modern Culture and Christianity." Although he uses the word culture in its wider sense, it is worthy of special note that he feels impelled, as a theologian, an educator, and a philosophical student and critic, to call attention, at the outset, to the distinctive literary side of the pending controversy between doubt and faith. After dwelling upon the causes of this breach, historical, philosophical, ecclesiastical, political, social, and ethical, he takes up the question of its extent and, here again, emphasizes its presence in litera-

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ture and journalism as he says: "A further glance at our modern literature will exhibit the almost abysmal profundity of the chasm which, in this respect, divides our present culture from our Christianity." The reference here, of course, is to German letters as related to German thought and life, and yet the author is not slow in extending its application to other lands and peoples, and among them to England and America. In answering the further question, whether this breach can be closed, it is interesting to read from Christlieb the statement: "that the Teutonic races have a special need and a special vocation to overcome this deep-seated contradiction, from which our age so greatly suffers."

Sentiments such as these every careful observer of contemporaneous literature and morals must indorse, nor need we go outside the limits of our modern English peoples for sufficient evidence to confirm them. England itself is a province quite broad enough for investigation.

If we inquire as to the departments of literary life and effort which evince the presence of this skeptical tendency, it may be said that no one form of authorship is devoid of it—not even theology itself—the area of ethics having become a chosen one for this particular type of conflict.

The sphere of prose, history, fiction, and critical miscellany may be said to afford inviting fields for its exercise, as seen in the pages of such writers as Lecky and Buckle, George Eliot and Mrs. Humphry Ward, Carlyle, John Stuart Mill, G. H. Lewis, and Gerald Massey; while among authors of lesser note in these and similar departments of prose expression the name is legion of those who may be said to dabble in doubt, either as children with their toys or in that revolting self-conceit which is begotten of the joint parentage of ignorance and moral bravado.

So, as to the modes of manifestation which literary doubt may be said to assume, they are marked by as wide a variety as are the phases of the human countenance or the operations of the human mind. Such doubt is expressed directly and indirectly, positively and negatively, in honest and in captious and cynical forms; at times, in the extreme statements of the baldest atheism or in the more concealed and modified language of skeptical inquiry. Poets and prose-writers are, in turn, anti-religious and irreligious and non-religious and un-religious, as the occasion may demand, or as their respective mental temperaments and investigations may suggest. Doubt is as diverse in its phases as is faith, and takes its character in literature, as elsewhere, largely from the individuality behind it and the particular environment in which it originates and develops. The French encyclopedists evinced one form of it, and the English deists another. With George Eliot it assumed one character, and with John Stuart Mill another. Matthew Arnold, as an author, had his own way of reaching and expressing his skepticism, as Byron and Shelley had

theirs, their common attitude toward supernaturalism as presented in Scripture enabling us to classify them under one order of thinkers and writers.

It is, in fine, this denial of the supernatural, with all that such denial involves, that is the most salient and startling characteristic of modern doubt in English letters, as, indeed, in the general intellectual life of the time; while, here and there, some authors are discernible who seem to be honestly discontented with their own denials and negations, and are seeking more or less earnestly for some more stable ground, as they think, on which to stand and act.

Among modern British poets of superior genius and promise, there are two names of special interest, as evincing, on the one hand, the active presence of religious skepticism in their verse, and, on the other, a well-pronounced desire to find a clearer way and a more hopeful outlook.

One of these is the gifted and lamented Arthur Henry Clough [1819-61], of whom Matthew Arnold sings so plaintively in his "Thyrsis," to whom Stedman refers as "a rare and lovable sprit," and regarding whose verse the English critic Ward remarks "that, from beginning to end, it exhibits that devotion to truth which was in a special degree the characteristic of the finer minds of his epoch." A resident both of England and America; a student at Rugby, under Dr. Arnold, and at Oxford; an educator and an author, in prose and verse—it is, most of all, as a poet that he exhibits what has well been called "an impassioned search for reality, an air of strenuous mental effort which is almost greater than verse can bear."

There is scarcely a poem that he has written that does not represent this unceasing conflict between belief and unbelief. The very titles indicate it, as "Qua Cursum Ventus," "Qui Laborat, Orat," "The Shadow," "Isolation," "The Stream of Life," and "Say Not the Struggle Naught Availeth," while one of his verse collections is significantly called "Poems on Life and Duty."

Thus he sings in "Qui Laborat, Orat," in lines worthy of Keble or Cowper—

"Oh, only Source of all our light and life,
Whom as our truth, our strength, we see and feel,
But whom the hours of mortal, moral strife
Alone aright reveal.
Mine inmost soul before Thee inly brought,
Thy presence owns ineffable divine;
Chastised each rebel self-encentered thought,
My will adareth Thine."

And, again, in lines of equal devoutness—

"It fortifies my soul to know
That though I perish, Truth is so;
That howsoe'er I stray and range,
Whate'er I do, Thou dost not change.

I steadier step when I recall
That, if I slip, Thou dost not fall."

Such sentiments as these, so trustful and hopeful, are, however, soon disturbed by the restless struggle within as it voices itself in "Dipsychus" thus—

"Aimless and hopeless in my life I seem
To thread the winding byways of the town,
Bewildered, baffled, hurried hence and thence,
All at cross-purpose even with myself,
Unknowing whence or whither."

There is in this and similar verse a moral pathos that is nothing less than pitiful—a brave and yet misguided battle between doubt and faith that evokes the fullest sympathy of the sensitive reader, and also evokes the growing surprise that men and authors such as these should be so near certainty without knowing it, and insist on turning their eyes toward every light save that which streams from Christ and His Cross.

No English poet is at present expressing this feverish unrest of soul more profoundly or in more impassioned and exquisite lines and with a more devout desire to seek and find the truth than is the gifted and high-minded William Watson, Tennyson's most successful eulogist and elegist, in his poems "To Lord Tennyson" and "Lachrymæ Musarum" and "The Foresters." In "Wordsworth's Grave," in "Laleham Churchyard," and in "Shelley's Centenary" he is also the author of eulogy and elegy without a superior in the entire realm of modern commemorative verse.

While in Watson, as in Clough, there is manifest this same nineteenth-century war within the soul between naturalism and supernaturalism, there is in Watson a finer key and a fuller tone and a more decided promise of reaching truth and certainty; nor do we know of any English bard so passionately intent upon subordinating the sensual to the spiritual in art and life. As expressive of his doubts and fears, we read in "An Epistle"—

"The Whence and Whither give no rest,
The Wherefore is a hopeless guest;
We ponder, question, doubt—and pray
The Deep to answer Yea or Nay;
And what does the engirdling wave,
The undivulging, yield us save
Aspersion of bewildering spray?"

With characteristic humility, he adds—

"We do but dally on the beach,
Writing our little thoughts full large,
While Ocean with imperious speech
Derides us trifling by the marge.
Nay, we are children, who all day
Beside the unknown waters play,

And dig with small toy-spade the sand,
Thinking our trenches wondrous deep,
Till twilight falls, and hand-in-hand
Nurse takes us home, well tired, to sleep;
Sleep, and forget our toys, and be
Lulled by the great unsleeping sea."

In his poem, "The Great Misgiving," we clearly see how he grants to faith the benefit of the doubt—

"Not ours, say some, the thought of death to dread;
Asking no heaven, we fear no fabled hell.
Life is a feast, and we have banqueted—
Shall not the worms as well?
The after-silence, when the feast is o'er,
And void the places where the minstrels stood,
Differs in naught from what hath been before,
And is nor ill nor good.

"Ah, but the apparition—the dumb sign—
The beckoning finger bidding me forego
The fellowship, the converse and the wine,
The songs, the festal glow!
And, ah, to know not, while with friends I sit,
And while the purple joy is passed about,
Whether 'tis ampler day divinelier lit
Or homeless night without!"

In such selections as "Lux Perdita," "The Dream of Man," "God-Seeking," "The Questioner," and "The Things that are More Excellent," there is noticeable that loftiness of soul and spiritual aspiring that makes his verse, with all its skepticism, a moral tonic to the recipient reader. Thus we read in the last selection cited—

"As we wax older on this earth,
Till many a toy that charmed us seems
Emptied of beauty, stripped of worth,
And mean as dust and dead as dreams—
For gauds that perished, shows that passed,
Some recompense the Fates have sent:
Thrice lovelier shine the things that last,
The things that are more excellent.

"The grace of friendship—mind and heart
Linked with their fellow heart and mind;
The gains of science, gifts of art;
The sense of oneness with our kind;
The thirst to know and understand;
A large and liberal discontent—
These are the goods in life's rich hand,
The things that are more excellent."

Thus the poems and stanzas run on, from grave to gay, from certitude to doubt, and back again to faith, and ever more and more expectant and assuring, wherein we read the prophecy of a brighter day for English verse and general English letters—a day, indeed, that has

been long in dawning, and may be also long in breaking into open morn.

If it be asked, what is the remedy for this skeptical tendency in literature and that consequent despondency which saddens so many of its pages, what need be said but that it may be found in the sovereign remedy for all human sin and wo—in personal faith in Christ as the Saviour of the world?

Poets as well as preachers need such a faith. Philosophy, science, and literature, as well as ethics and theology, need the permeating presence of such a faith; and when will men of letters learn that Christ in art and Christ in song is the same sanctifying and gracious personality as in human history and life!

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

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

NEBUCHADNEZZAR IN EGYPT.

WHILE such an immense amount of historical and other literary material has been recovered from the ruins of Babylonia and Assyria, there are yet some surprising gaps greatly to be regretted, although new discoveries are gradually filling them up. One of the strangest of them all comes just where we would least expect it, in the history of one of the best-known kings, Nebuchadnezzar. The diligent Jesuit scholar, Strassmaier, has published, less than five years ago, four hundred and sixty contract tablets dated in his reign. The first one is dated on the fourteenth day of the fourth month of his accession year (not a complete year), and there are ten in all for that year, and as many for the next year, called his first year, and the series continues during all the forty-three years of his reign. Thus for his thirty-sixth year we have twenty-seven dated tablets, covering every month but the tenth. All this gives an exact chronology for his reign, besides giving several hundred names of business men, contracting parties, and witnesses who were his contemporaries.

It has often been lamented that Nebuchadnezzar, in his own records, so exclusively tells the long story of his digging the canals and of his rebuilding of Babylon and other cities, which he found of clay and left of brick. Those buildings have long been and still are the quarries out of which Hillah and the other modern towns are built, and of late the Turkish Government has been removing them in vast numbers for the banking of canals. In the course of this work some remarkable statues have been very lately found in Babylon, the account of which has not yet been given to the public. But although these great constructions so wonderfully bear out the boast of Nebuchadnezzar, recorded by Daniel, "Is not this great Babylon, which I have built for the house of the kingdom?" and although his boastful inscriptions tell us so fully that he did it as he is reported by Daniel, "by the might of my power and for the honor of my majesty," yet one would give all the great India House Inscription and all the others of this king for one brief account of his victories in war. He seems to have cared very little for his victories abroad as compared with his architectura! magnificence at home. And yet the conquests, which he seems to scorn to report, were as great as those of the greatest of Oriental rulers, and they included one event which is of the first importance, little as he regarded it—the destruction of Jerusalem. But while the wars of the Assyrian kings in Palestine and Syria, reported in the Bible, are also reported in parallel accounts by these kings in their own annals,

nothing of the sort has yet been found by which to enlarge the history of Nebuchadnezzar's wars given by ancient writers.

To this general statement there is one little exception, just one little fragment found a few years ago, but yet one of very great interest.

During the early portion of Nebuchadnezzar's reign over Babylonia, Apries, the biblical Hophra, was king of Egypt. He was an ambitious ruler, and desired to restore the Egyptian power in Asia. Accordingly, he sent out a fleet which attacked Cyprus and the Phœnician coast. His army overran Palestine, while the Jewish king shut himself up in Jerusalem. But when Nebuchadnezzar heard of it, he hastened on with an army, before which Hophra hurriedly retreated to the valley of the Nile. Nebuchadnezzar overran the whole country, laid siege to Jerusalem, the city fell into his hands, Jehoiachin was removed from the throne, and Gedaliah, a friend of the Prophet Jeremiah, was put in his place. But he was soon murdered by Ishmael, who attempted to seize the throne, but was driven out of the land by the adherents of Gedaliah. But these did not dare to remain in Palestine and fled to Egypt, taking with them Jeremiah, and settled near Tahpanhes, moving soon after to Migdol and Memphis. So this sacking of Jerusalem by Nebuchadnezzar was the occasion of the settlement of a powerful Jewish community in Egypt, an event of the greatest significance in the history of philosophy and religion, and which later gave us the Septuagint. Jeremiah himself was soon after stoned by his own people, after he had prophesied the utter overthrow by the Babylonians of the Egyptian king, who had given them a place of refuge.

Meanwhile Nebuchadnezzar's army was left to besiege Tyre, but unsuccessfully, although all the rest of the country was subdued. After thirteen years a treaty was made with Tyre by which it accepted nominally Babylonian sovereignty, but without paying tribute. Meanwhile Amasis, an Egyptian general, led a rebellion against Hophra.

Shortly after the fall of Jerusalem Jeremiah began to prophesy the overthrow of Egypt, that Nebuchadnezzar should set his throne before the palace of Pharaoh in Tahpanhes, that he would burn the Egyptian temples with fire and destroy their gods, and that Hophra should fall into the hands of his enemies. This prophecy seemed slow of accomplishment, on account of the long delay of Nebuchadnezzar in the siege of Tyre. Meanwhile Ezekiel took up the same prophecy of Jeremiah, that the land should be laid waste to the border of Ethiopia and as far as Syene, that their men should be slain and their women carried captive. Thus reads the prophecy (Ezek. xxix. 18, 19) :

"Nebuchadnezzar, king of Babylon, caused his army to serve a great service against Tyrus; every head was made bald and every shoulder was peeled, yet had he no wages, nor his army, for Tyrus, for the service that he had served against it. Therefore, thus saith the Lord God, Behold, I will give the land of Egypt unto Nebuchadnezzar, king of Babylon; and he shall take her multitude and take her spoil, and take her prey; and it shall be the wages for his army."

Josephus says that this prophecy was fulfilled, that Nebuchadnezzar overran the country and slew its king, but very little credit has been given to his account. In fact, it had generally been asserted by historians that there was no evidence that this prophecy was accomplished, and it was put in the catalogue of unfulfilled predictions. But a few years ago the little fragment of an inscription was found in the British Museum which proved that the event predicted really took place.

After some fragments of lines from which little connected sense can be made, we have the following words :

"In the thirty-seventh year of Nebuchadnezzar, king of Babylon, to Egypt, to make war against it he went. His army [Ama]-sis, king of Egypt, collected."

Of the rest of it we can only catch a few words, enough to show that Nebu-

chadnezzar was successful in his campaign. The date, the thirty-seventh of Nebuchadnezzar, falls in the year 568-67 B.C., just the time that the prophecy requires; and the difficulty is completely removed, and the prophecies justified and corroborated by this insignificant-looking fragment of a tablet long overlooked among the thousands of others in the British Museum, until it was observed and the importance detected by Mr. T. G. Pincher. Pharaoh Hophra was at last put to death by his rival, Amasis. He was the last of the independent kings of Egypt who attempted to revive its power, and he died by violence, as Jeremiah had prophesied (chap. xlv. 30). "Behold I will give Pharaoh Hophra, king of Egypt, into the hands of his enemies, and into the hands of those who seek his life."

SERMONIC SECTION.

THE BRIGHT SIDE OF 1894.

BY REV. KERR B. TUPPER, D.D.
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Thou crownest the year with goodness.—
Psa. lxxv. 11.

STANDING at the threshold of a new year, the old year fast fading from our sight, what could be more appropriate than that we, as a Christian congregation, with songs of praise in heart and on lip, seek to study with deepening gratitude the theme selected for this hour's thought: "The Bright Side of 1894." For months, both as individuals and as a nation, the American people have brooded too much, and at times with a degree of inexcusable pessimism, over their perplexities and disappointments, their adversities and sorrows. Upon our Republic, so bounteously and divinely favored throughout its whole checkered history, there came a year ago a monetary crash and crisis which tried men's souls, tested men's courage, humbled men's spirits, and broke men's hearts. In a moment, in the twinkling of an eye, with the unexpectedness and rapidity of a flash of lightning from the bosom of a clear sky, were witnessed on every hand the retreat of confidence, the failure of banks, the suspension of business, the shutting down of mills, the embarrassment of railroads, the reduction of wages and other unnumbered calamities.

As more general and more destructive, perhaps, than the panic of 1857 or of 1873, history will record the widespread panic of 1893. And since that time of trial so many and weighty have been our personal losses, so vast and varied our natural disturbances, so universal and unusual the world's calamities that for a year we have been educating ourselves to a one-sided vision, and that directed toward blighted hopes and blasted prospects, aspirations unrealized and purposes unfulfilled, resolutions unexecuted, and regrets irrevocable. Now, such a spirit should be discouraged. It argues the absence of self-control, of self-mastery, of trust in our almighty and all-wise God. We need to-day the bugle blast of hope, the prophetic notes of a not far distant triumph. We need to bid courage revive, faith grow strong, confidence be restored, men lift heart and head, and there will be brought back the day when poems of joy shall follow dirges of sorrow, periods of exaltation succeed seasons of depression, and our beloved and favored land rejoice again in the prosperities of earth and the benediction of heaven. The time has come, I say—before the old year vanish away forever—to catch new, fresh inspiration for the future by contemplating, with happy recognition of God and his goodness, a few, at least, of the manifold and marvelous blessings showered upon us in America, espe-

cially, during the divinely guided history of the present year.

Of course no intelligent, observing man or woman will deny that connected with the year 1894 there has been unmeasured, I almost said unprecedented, suffering in all directions—calamities personal, national, world-wide. We might point to the many and notable deaths of the past twelve months, as, one by one, some of the leading spirits of our day and generation have been cut down by the irresistible scythe of time—artists and orators, historians and moralists, philanthropists and philosophers, preachers and poets, statesmen and scholars. In the realm of politics such diplomats and rulers as Prince Alexandria at Sophia, Viscount Emile de Kermenguy of France, Major-General Cunningham of the British Army in India, Duke Gerald Fitzgerald of England, Lord Strathallen of Perth, Earl Greville of Warwick, Thomas Harret, the distinguished Irish patriot of 1863; Sir George Elliott, member of Parliament; Count Ferdinand de Lesseps of France, in his ninetieth year; Sir Robert Morier, for years England's representative at St. Petersburg; Sir Gerald Herbert Portal, British diplomatist and Consul-General at Zanzibar; Louis Kossuth, that brave and noble patriot, whose funeral procession measured five miles in length; Alexander III., Czar of Russia; Sir John Thompson of Canada; William Walter Phelps, America's ex-minister to Germany; Robert C. Winthrop, statesman and orator, of Massachusetts; Senators Alfred H. Colquitt and Zebulon B. Vance of America. In the realm educational and literary, such geniuses and scholars as Prof. John Tyndall and Prof. John Morley of England; Prof. Hans von der Gabelentz, the noted German Orientalist; Henry Pettit, the noted English dramatist, and W. W. Lloyd, the eminent Shakespearian essayist and critic; Marie Sophie Schwarz, the popular Swedish novelist; Prof. Nathaniel Bruysheim, the learned German botanist; John D. Standit of Dublin Uni-

versity; Prof. William Robertson Smith, the Semitic scholar, of Cambridge; William Cullaugh Torrens, Irish publicist and author; Prof. George J. Romanes of Oxford; Dr. Ezekiel G. Robinson, ex-president of Brown University; Prof. William D. Whitney, the renowned philologist of Yale; Prof. Heinrich Karl Brugsch, German philosopher and Egyptologist; James Froude, the English historian and essayist, and Oliver Wendell Holmes, the American poet and critic. In the realm scientific, such celebrated men as Prof. Pierre Van Beneden, so conspicuous in connection with European academies of science; John L. Porter, builder of the *Merrimac*; William Woodington, sculptor of the Royal Academy; Sir Samuel Baker, the famous African explorer; Baron von Hassnauer, Austria's leading architect; Prof. Heinrich Brunn, the leading German archeologist, and Anton Gregor Rubinstein, the eminent Russian pianist and composer. In the realm legal, such interpreters of canons as George Ticknor Curtis, the noted writer on constitutional questions; David Dudley Field, the eminent codemaker; and Chief-Justice Coleridge of England. In the realm religious, such choice and conspicuous figures as Dr. Nevins, missionary to China, and Cardinal Louis Sarrifini, papal Secretary of the Brief; Dr. James McCosh, ex-president of Princeton, and Dr. W. G. T. Shedd, of theological fame. In the realm philanthropic, such benevolent spirits as George W. Childs of Philadelphia, and Mrs. Mary Hemenway of Boston, who, dying, left the generous sum of fifteen million dollars to educational and benevolent institutions. Surely, as we take a broad retrospect of this year, soon to be buried in the bosom of the past, we find no few dark shadows cast thereon by the angel of death as he bears away from our planet many noble and mighty souls whose character and work have for years and even decades been benedictions to our race.

Again, what economic and political

upheavals and revolutions, what financial agitations and disturbances our world has witnessed and groaned under during the past few months: 4,000 hat manufactory employees thrown out of work at Danbury, Conn.; 5,000 weavers at Paterson, N. J.; 7,000 potters at Trenton, N. J.; 27,000 coal-miners at Lehigh Valley, and 23,000 cotton-mill operators at Fall River, Mass., to speak not specifically of the unparalleled distress and suffering at one time of 40,000 idle men in the city of Brooklyn alone; the uprising of anarchists at Barcelona, St. Petersburg, Belgium, and Rakonitz; the explosion, with deadly effect, of anarchist bombs in the French Chamber—such depredations that the French police search 10,000 houses for arms and men; the bank scandal in Rome, involving Signor Martini and two of Garibaldi's sons; the trial and conviction of McKane in America for election frauds and intimidation; the invasion of Kansas by an army of tramps as the result of a proclamation by its governor respecting the unconstitutionality of vagrant laws; the attempt by anarchists to assassinate the King of Greece; the resistance of Hawaii against the restoration of the queen; the revolution of Sicily, with brigandage fearfully on the increase; the slaughter of British troops in North-east Africa; the 8,000 insurgent troops at Rio Bay; our national treasury deficit at the beginning of the year of \$78,000,000; an addition to our national indebtedness of \$166,531,350 through pension appropriations; the vagaries of certain ignorant, lawless, almost irresponsible State executives, especially in Oregon, Illinois, and Colorado; the march to Washington of nondescript tramps under the too dignified names of "Industrial Army" and "Army of the Commonweal"; the loss of \$20,000,000 through the soft-coal strike in Pennsylvania; the war between China and Japan; the assassination of Mayor Harrison of Chicago and of President Carnot of France; the almost universal panic throughout the world; the riot

by thousands of Huns, Slavs, and Poles in the coal regions of Northwest Pennsylvania; the great Northern railway strike, involving 50,000 employees on 3,700 miles of road; the closing of Pullman car-shops through the strike of workmen for restoration of former wages; the riot and arson in Chicago, suppressed only by the firm hand of our national President and the irresistible force of United States troops.

Yes, all over the world this year—who will deny or doubt it?—there have been agitations, upheavals, revolutions, unequaled perhaps in the annals of the last decade of years.

And then the personal suffering through accident and catastrophe, how wide and sad during 1894! Think of the destructive storms on the western coast of Europe, with their wrecks of vessels, fortunes, and men; the awful fires and floods of Wisconsin and Minnesota; the terrific earthquakes in the New Hebrides and in Persia, where was swallowed up Kuchan, with its 12,000 souls; the deaths of 10,000 persons in British India from poisonous serpents; the extensive fires in Detroit, Chicago, Brooklyn, Buffalo, Toledo, and Portland in our own land, each causing a loss of some millions of dollars of property, and of Manchester and London, England, and of Ningpo, China, where in one temple one day 700 worshipers perished in the flames; the fearful massacre of Armenian Christians; the cholera ravages at Teneriffe and throughout the East; the sad railroad accidents, with their attendant destruction of property and lives, not to speak in detail of the more private sorrows of daily personal life. "The world of fashion has been tortured with envy. The world of mammon has been poisoned with avarice. The world of sensualism has been feeding on the cast-off husks of the swineherd. The world of superstition has sought for comfort and found none. The world of frivolity has been partaking of the fruits of Sodom and the clusters of Gomorrah. The dark, salt, bitter Dead Sea has opened

its great mouth this year and engulfed the hopes and swallowed up in its remorseless depths the expectations of a world lying in wickedness and sin." No sane and honest man—I care not how saintly he may be—can look around and fail to see, scattered all about him, the broken remnant of cherished plans, the spectral features of cherished hopes. Confessedly the old year of 1894 will soon close, leaving behind it a record on which are spots as dark as the midnight air, amid which it will die.

But, brethren and friends—it is the thought I would specially press home this hour—is this the only side of the past year, this sad, sorrowful side? Far from it! Within and without, there are to-day, there have been all along the pilgrimage of 1894, evidences of divine goodness both bountiful and ineffable; as another has put it, "Our life, our conditions, our relations, our means of knowledge, opportunities of enjoyment, helps to prosperity; our personal comforts, social benefits, public privileges; the provisions of nature; the intercourse of society; the protection of government; the blessings of land and water and air, of wind and fire and rain, of foliage and flower and fruit, of eye and ear and nose and touch and tongue; all that springs up under our feet to nourish and gladden, all that stretches over our head to shade and shield; all that we hope and believe and realize; all that is social, intellectual, spiritual; all that belongs to present existence and all that is connected with immortal life. Truly we are surrounded by, wrapped up in, saturated with, a mercy that enlightens, nourishes, defends—a mercy broad, constant, overflowing. Its vision gladdens our eye, its music thrills our ear, its fragrance floats on every breeze, its touch of beauty and its goodness felt in home and society, in school and church, in nation and the world. The knowledge of such living kindness and tender mercy is too wonderful for us. It is high; we cannot attain to it. If we should count these benedictions, they are more

in number than the stars in the firmament or the sands of the seashore. They are a great multitude which no man can number. Looking back and then up, we can but sing—

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise."

But, to be more specific, what personal presents, first of all, has the dying year brought to us gathered here to-day, indeed to all the children of men? Looked at from an individual point of view, it has been a year of peculiar prerogatives, of grand opportunities, of unmeasured and unmeasurable mercies. Into our hearts and homes and lives has dropped from heaven, since we last met, on the last New Years, a kind of wealth before which fades the luster of gold, the beauty of the opal, the splendor of the diamond. Think what have been the delights of home, that hallowed retreat of fidelity and trust where husband and wife, parent and child, brother and sister, commingle in such sweet association; what the advantages of the school, with all its elevating and ennobling culture; what the joys of society, where day by day we have touched men and women with a friendship as stable as mountains and as radiant as stars; what the inspirations of the Church, where saintly hearts are bound together by the golden chain of godliness entwined with the roses of love; what the uplift blessings of hours of sweet communion with God, when, amid all the rapture of sins forgiven and truth revealed, our spiritual eye has been almost able to see the gleaming stones in the gates of pearl and our spiritual ear to hear the melody of angelic choirs as they chant their anthems around the celestial throne! Oh, who of us, children of God, followers of the gracious Christ, heirs of a blessed immortality, can look back on the personal mercies of the past year and not sing out in a glad song, with David, "Bless the Lord, O my soul, and all that is

within me bless His holy name; who forgiveth all thine iniquities, who healeth all thy diseases, who crowneth thee with loving kindness and tender mercies."

And during 1894 what educational encouragement our nation has rejoiced in! That no people of the world have been so favored educationally as Americans this year must be apparent to us when we contemplate such facts as these: Our American libraries this hour have twenty million more volumes than the combined libraries of Europe; our colleges and universities number 450, established at the cost of \$100,000,000; while England, with 30,000,000 inhabitants has 7,000 students and Germany with 50,000,000 has 25,000, America with 65,000,000 has a round 100,000—5,000 in our theological seminaries, 25,000 in our schools of medicine and law, and 70,000 in our academic departments; while in Italy the school population this year has been ten per cent. of the total population and in France 15 per cent., in America it has been over 24 per cent.; while in 1890 we had 13,000,000 pupils in our American schools, to-day we have 14,000,000 or two-thirds of a million added in four years, of whom 87 per cent. are in our public schools; while in the United States there are only 63,000 postmasters, there are 350,000 teachers drawing salaries aggregating \$81,000,000.

A glorious feature of our civilization this is, which has been too frequently overlooked on occasions like the present. We recall with joy the discovery of our continent 400 years ago. With gratitude we recognize the good and gracious hand of Jehovah in our marvelous development through all these centuries, in art and science, in philosophy and literature, in commerce and liberty, in morality and religion. We take pleasure sometimes in recounting the vast wealth placed in our hands, a wealth estimated to-day at \$60,000,000,000, every 24 hours adding \$2,500,000 to our national resources. We picture with pride the magnificence of our

patrimony, extending, as it does, from the farthest eastern coast of Maine to the farthest western line of the Aleutian Islands. We speak with a thrill of joy of our heritage as a land of priceless personal liberty, exalted social prerogatives, unrestricted religious freedom, universal political equality, and yet not sufficiently have we emphasized the means and potentiality of popular education as they have been respectively adopted and developed in this newest land of the globe. One of the very brightest spots in our national history this year is that cast there by our educational advantages. As another has well said, here we have no monopoly of information; the rich and the poor, the mechanic and the merchant, the ignorant and the learned, the idle, the inquisitive, the laborious student, may all go and drink at the same springs where flow continually and in crystal beauty intellectual streams which every man may use and to which none are debarred from contributing. And who can estimate the benefits that have accrued to our nation from the great convocations, educational, scientific and philanthropic, held this year in our land: The National Educational Association at Asbury Park, the American Institute at Bethlehem, the American Association for the Advancement of Science at Brooklyn, the University Convocation at Albany, the American Historical Association at Saratoga, the American Economic Association at Lake Placid, the National Conference of Charities and Corrections at Nashville, the Christian Endeavor Convention at Cleveland, the great denominational gatherings of the various religious organizations of our land, the American Institute of Christian Sociology and Christian Philosophy, and the numerous Chautauqua assemblies for instruction and intellectual pleasure? Who, looking over the glorious educational blessings which this good year of our Lord has brought us, will fail to extend thanks for them to Him in whom are gathered all the treasures of wisdom

and knowledge, the mighty Master of all the ages?

And strange as it may appear to some, let there be emphasized next the financial favors of 1894, which have been both many and notable in character. Compare our national financial condition respectively in 1893 and 1894. During 1893, between the seasons of spring and fall, there were drawn from our American national banks alone more than \$378,000,000, to meet which drain these banks were compelled to call in loans aggregating \$318,000,000, a fact respecting which David A. Wells, the noted student of economy, says, "This probably finds no exact parallel in economic history." From January to October of 1893, 587 banks suspended, with a liability amounting to more than \$169,000,000, while during the eight months included in that time railroad property amounting to \$1,200,000,000 went into the hands of receivers. While in 1893 there were in our land 12,000 business failures, aggregating \$200,000,000, in 1893 there were 16,000, aggregating \$460,000,000. The year of 1894 has witnessed no such financial crash and crisis. Gradually, almost imperceptibly but really, confidence has been restored, and, with a wealth in our borders surpassing that even of Great Britain by \$300,000,000, America is looking forward to a new era of commercial prosperity and advancement. When we stop to think that already this year our gold and silver mines have produced nearly \$50,000,000, our coal, iron and copper mines nearly \$500,000,000, our railroad earnings have been about \$200,000,000, our agricultural products amounted to about \$2,000,000,000, and our bank deposits have been about \$3,000,000,000, have we not reason to thank God and take courage? And have we not failed to realize the relief granted to the unemployed and suffering in our great American cities during 1894? Was it not pointed out in the earlier part of our discussion that hundreds of thousands of our fellows have been thrown

out of employment and thrown into conditions of want and sorrow? Opposite this dark picture put the bright one presented by the tender sympathy and substantial assistance afforded, this year, these brothers of ours in all directions. We cannot here do more than mention the work of the Relief Committee of Baltimore, the united work of the charitable organizations of Boston, the Citizens' Committee of Cincinnati, the Central Bureau of Chicago, the Helping-Hand Institute of Denver, the relief system of Lynn, the Citizens' Permanent Relief Committee of Philadelphia, the Provident Association of St. Louis, the Bethel Society of St. Paul, the citizens' movement of Columbus, the Associated Charities of Minneapolis, and the Industrial Christian Alliance of New York City—each of these striving to "enable every able-bodied person to obtain the necessities of life by his labor, and every able-bodied person from obtaining a living without labor." Never since the work of the Sanitary and Christian Commission, so active during our late civil war, have such efforts been made by generous hearts and strong hands in behalf of the suffering as during this blessed year of our Lord 1894.

Nor would our survey be at all complete without mention of some of the political privileges that have gladdened our glorious heritage during the year drawing to a close.

A noted historian has pointed out eight golden ages far back in the world's life which artists have delighted to paint and poets to sing: Palestine under Solomon, Egypt under the Ptolemies, Athens under Pericles, Rome under Augustus, Russia under John IV., France under Louis XIV., England under Elizabeth, and Italy under Leo X.—each of these a great and glorious period as the world counts greatness and glory; and yet to the intelligent student of history in this nineteenth century of enlightenment and reform there appears, it seems to me, a better age and a better land in this good year

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1894, namely, this free Republic of ours, which alone of all earth's governments is "of the people, by the people, and for the people." If the gifted Guizot, in opening one of the chapters of his "History of France," could write with truth, "The wider and more intelligent a view a Frenchman takes of his native land the stronger will be his patriotism and the nobler his inspiration," with far greater truth may this be said by an American respecting our America of to-day—a land standing out before the world conspicuous for its growth in the best elements of a Christian civilization—an actualization of what John Milton declared the world would some day see, "Not many sovereignties in an entrusted commonwealth, but many commonwealths in one entrusted sovereignty."

And America this year, I believe, is more American than it has been for years, not simply in sentiment, but in population. Since the opening of our official immigration records in 1820 so mighty and irresistible a tide of people has poured upon our shores from abroad that at the close of last year it was estimated that our foreign-born population and their offspring aggregated no fewer than 21,385,000, or more than 33 per cent. of our total population; that we had nearly twice as many Irishmen as there are at present in all Ireland; one Norwegian for every three in Norway, one Swede for every five in Sweden, and one Dane for every eight in Denmark; the foreign element in St. Louis 13 per cent., in Detroit 15, in Cincinnati 18, and in Milwaukee 27.

So sadly true has all this been that one of the dominant questions among us during the last decade has been, how shall we Americanize those heterogeneous elements before they foreignize us? How Christianize them before they demoralize us? How save them before they sink us?

But during 1894 there has been a change for better in the matter of immigration. Fewer of the disreputable classes have come to us from abroad

during the last months than for years, and more have returned to their homes across the sea. We shall yet rejoice in the advantages of a restricted immigration, thanks to the power and influence of our patriotic institutions.

Again, a new interest in, and a greater purification of, American politics may be mentioned as another thing that has imparted no little brightness and benediction to the year of 1894. To-day, as never before, perhaps, in all American history, have the good people of our nation been aroused to the conviction that God demands of his children fidelity to citizenship as well as to Christianity, to the ballot as well as to the Bible; that the Augean stables of our politics can never be cleansed until there be poured through them the clear, sweet streams of Christian influence; that never, with impunity, can we have one Christianity for the Church and another for the world, one Gospel for Sunday and another for Monday, one religion for God and another for Cæsar, one conscience for the prayer-meeting and another for the polling-place; that there is nothing secular in the sense that religious duty does not touch, invigorate, and sanctify.

And the effect of this deepening and widening conviction all through our land has been glorious in many directions. It has brought friends to the side of that noble and fearless soul of right, Dr. Parkhurst, of New York, who too long has stood almost alone in municipal circles for the assistance of right and the resistance of wrong. It has resulted in the conviction and punishment of McKane and Gravesend election inspectors for political fraud and intimidation. It has demanded a critical investigation of New York City's police force in relation to blackmail and extortion. It has had the Governor of the Chickasaw nation arrested for embezzlement and a Supreme Court Justice removed for malfeasance in office. Due to this new spirit in politics it was that the political revolution in New Jersey last fall resulted in the repeal of

the "race-track" legislation of 1893, when all the moral forces of the State were arrayed with a majority of the legislators in favor of a stringent anti-lottery law in the statute-books. Yes, one of the brightest facts in the political world to-day is that influence Christian men and women are exerting through and upon the political arena in the endeavor to lift our body politic out of the "low air generated by ward politicians" into the pure translucent atmosphere of true, exalted statesmanship.

Finally, what occasion for rejoicing we have as we look back at the dying old year in the religious results of 1894! The growth of pure, unemasculated Christianity in America has been unprecedented during the past year. During the first ten months of 1894, the statement is made, there were more additions to the Christian Churches of our land than during any twelve previous months in our national history. Never before has Christianity, nominal and real, revealed such conspicuous and confessed advancement as at present. In the first century there were 500,000 nominal Christians; in the fifth, 15,000,000; in the tenth, 100,000,000; in the eighteenth, 200,000,000; in the nineteenth, 480,000,000. In our own country alone there has been an increase in less than a century of no fewer than 19,000,000 communicants to the church of the living God—from 365,000 to 20,000,000. To give some figures from an accurate statistician: In 1783 there were 1,400 Christian ministers in our land, in 1894 111,000; then 2,000 churches, now 142,000. To-day there are more Christians in America than there were inhabitants in 1830, five times as many as there were in 1790. In 1800 there was in America one Christian communicant to every 14 of the population; in 1850 one to every 6; in 1870 one to every 5; in 1890 one to every 4.1; in 1894 one to every 3.5. In 1890 there was one church to every 1,740 people, in 1894 one to every 370.

Read the first volume of the series of *American Church History* by Dr. H.

K. Carroll, published lately by the Christian Literature Company of New York, and in the presence of these facts for 1894 become inspired by a new faith and hope: 111,035 Christian ministers, 142,000 church edifices, 165,297 church organizations; 20,000,000 communicants; 20,000,000 religious services, exclusive of Sunday school, held every year; 10,000,000 sermons annually preached in Christian houses of worship; \$670,000,000 invested in church property; a Protestant population of 49,600,000 and a Roman Catholic of 7,362,000, a total nominally Christian population of over 56,000,000 out of 65,000,000. The increase in the membership of Protestant churches for the last ten years has been over 42 per cent.; that of the Roman Catholic, notwithstanding the mighty stream of Catholic immigration from Italy, Ireland, and Canada, was about thirty per cent. Truly we have reached a period in our national history when evangelical Christianity has become a dominant force in the United States in all directions, personally, socially, politically, morally, spiritually; owing to which fact we are nearing the close of a century during which "more doors of access have been opened, more missionary organizations formed, more laborers sent forth, more new translations of the Bible made and more copies of it scattered, more converts gathered from pagan, papal, and Moslem communities, more evangelic agencies set in motion, than during the whole 1,000 years that preceded our nineteenth century"; and the most wonderful of all these one hundred years has been the good, glad, glorious, God-illuminated year of 1894.

I AM persuaded when thoughtful people come to realize that every movement away from the super-human leads to a movement in the direction of the anti-human, the idle talk against miracles will be shamed into everlasting silence.—*Lorrimer.*

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THE PRAYER FOR DELIVERANCE.

By J. C. JACKSON, D. D. [METHODIST EPISCOPAL], JERSEY CITY, N. J.

And He went forward a little and fell on His face, and prayed, saying, "O My Father, if it be possible, let this cup pass away from Me; nevertheless, not as I will, but as Thou wilt."—Matt. xxvi. 39.

I ASK your attention especially to the words, "if it be possible, let this cup pass away from Me." At a recent communion we discussed the nature of this cup. We found that it was not mere dread of physical suffering and death, for this would have made Jesus inferior in courage to the martyrs. It was not helpless deliverance to the will of his enemies, and total withdrawal of His Father's presence, for twelve legions of angels were subject to His call, and the Father was always with Him. But the chief burden of Christ's suffering was involved with making atonement for man—with carrying the load of human sin, and with entering, by His power of sympathy, into our feeling of guilt and shame when aroused to a sense of the condemnation of God.

As we at that communion season asked, "What was the nature of the cup?" we desire now to raise another question, namely, "How was it possible that Christ should for a while have an inclination in opposition to His Father?" For a while, He withstood the Father's will, preferring His own. But choice of our own will before that of God is the very essence of sin. How shall we acquit our Saviour of blame? It is not a question we raise for the mere handling of subtleties, but because sincere and truth-loving souls have sometimes found a difficulty here, and because any proper answer casts light upon our human duty in times of sore trial.

I. How was it, then, that when the Father's hand pressed the cup of suffering to the lips of the Son, our Lord

could, without sin, pray, "Let this cup pass"?

There are those who tell us that Christ's will was not really involved in the matter;—that His prayer that the cup might pass was merely an involuntary expression of the animal nature which He, in common with all men, possessed. And they tell us, further, that this shrinking, since it did not partake of the character of a reasonable and voluntary act, was not sinful. As long ago as the days of Thomas Aquinas a distinction was made between the *voluntas sensualitas*—that is, the mere impulse of the animal nature—and the *voluntas rationalis*—or the intelligent, moral will. And this prayer was attributed to the *voluntas sensualitas* alone.

Akin to this is the explanation of those who hold to the tripartite division of man's nature into the body, the animal soul, and the spiritual being; or, to use the old Platonic terms, into the *σῶμα*, the *ψυχή*, and the *πνεῦμα*. It is held by them that this prayer was solely the utterance of the animal soul (*ψυχή*), that principle of the animal life which we have in common with the brutes, and to which belongs the understanding, feeling, and power of sense perception. That it was not uttered by the spirit (*πνεῦμα*), that highest part of us, peculiar to man alone, which includes reason, will, and conscience—the moral powers.

I do not enter upon any examination of this tripartite division of human nature at this time, because it is not necessary to the purpose that I should. I only say that if such a distinction is valid, and if Christ's prayer was attributable to mere impulse, then I could agree with this explanation.

But the difficulty is that the theory does not agree with the account. I will not stop to insist upon the point made in reply to this explanation, and properly, that prayer is itself an exercise not of the animal soul (*ψυχή*), but of the spirit (*πνεῦμα*). But I will direct your attention to the fact that Christ

Himself declares in effect that His will is involved in the matter; "not My will, but Thine, be done." By His own testimony, His volition is as truly called into activity as the Father's. It is no mere momentary impulse. His words show that it is not. And, moreover, the space between the petitions of the prayer proves it. Think of the time required to cover the history of the Agony; first, a prayer; then the return to the disciples, the finding them asleep, and the remonstrance, "Could ye not watch with Me one hour?" then the second prayer, and the second coming and finding them asleep; and then, the third going forward to prayer again. That is not mere momentary impulse; it is deliberate, prolonged, calculated exercise of will. The hypothesis of momentary, unmoral movement of the animal nature breaks down in view of His own words declaring that His will is involved in the struggle, and fails also because of the deliberate actions of the hour; not to mention that prayer itself is an act of the spiritual part of our being, and not of the nature held in common with the brutes.

II. Another method has been used to show that Christ was without sin in His prayer. Seeing that the petition was evidently a deliberate act of the will, and that it does indeed imply a collision of the choice of the Son with that of the Father, some have explained that the whole transaction took place in a region above that of right and wrong. This is the method that has been used with great acuteness, for example, by Steinmeyer in his "Passion History." The substance of this argument is as follows: The Father only asked the Son to do a work of grace. It was, therefore, one which the Son was under no obligation to perform. On this account, the Father could not command Him to take upon Himself the sin of the world, and disobedience only occurs when a plain command is broken. The Father could no more command it than an earthly father could justly order his son to leap

into a river to rescue a drowning man. All that is rightly possible in such a case is only a request; and if Jesus had refused, no sin would have lain at His door. He might not have been so merciful in His impulses as the Father, but He would still certainly have been just. The Father might not have been so well-pleased in His Son, but none the less would Jesus have been holy. It was only a question of whether Christ would be as benevolent as the Father, and did not at all involve the question of right and wrong.

This argument is plausible enough, but it entirely overlooks the fact that, at the very beginning, Christ had voluntarily undertaken to do all the Father's will and fulfil His desire to the end. He had said, "Lo, I come to do Thy will." He could not now, without sin, have withdrawn from the engagement. The whole work of redemption was pivoted upon the accomplishment of the Father's purposes, and for Christ to have refused the cup would have made void all the centuries of prophecy and symbolism that preceded His advent and described His office. Any supposition that Christ could have righteously refused to undertake His Father's desire at this stage, whatever was possible at the outset, is a contradiction in thought, and introduces us into a maze of confusion from which no mortal mind can extricate us. No, the Son was now bound to accept the Father's will, proffering, if not this cup, then some other. It was not a transaction above the realm of right and wrong, and Steinmeyer's strong assertion that "His temptation had nothing to do with the question of sin" is untenable.

III. The ordinary orthodox way of clearing our Saviour of guilt in his prayer appears to me, after all, the true one. Jesus thought that possibly some other method might answer His Father's purpose just as well as the one which was so painful. There are often alternatives in the divine methods of operation dependent upon changed circumstances, just as there are in

man's ways of working; and this prayer of Jesus would change the circumstances at least to the extent of adding a new one. "All things," meditates Christ, "are possible with God, and it may be that the passing away of this cup is among the possibilities." I am aware of certain objections that might be brought against this view, but then, as Fichte says, "there is nothing that may not be objected to," and this view appears to me, upon the whole, by far the most reasonable. The prayer breathes no spirit of unwillingness to accept whatever lot the Father may finally choose; it only asks that He appoint as easy a one as possible. It simply exercises that power of choice between different modes of the divine activity which God sometimes allows to man. It but lays hold upon that doctrine of prayer which God Himself has taught us, namely, that He is susceptible to entreaty, and will do for us, for the asking, what He will not and cannot without it. The petition adds another circumstance; it creates a new relation upon our part; it modifies the situation as it is between us and God, in view of which He may modify His formerly proposed course of action without at all trenching upon His immutability. Christ is willing to drink this cup if it is necessary; but if some other will fulfil the divine requirement, He begs that it be substituted. The emphasis of the petition lies in the phrase, "if it be possible."

That Jesus did not know just what was possible is in perfect accord with what He Himself has said concerning the limitations of His knowledge. There were things the Father knew, He tells us, which He did not. The intellect of Schleiermacher has busied itself with imagining what the possibilities might have been that suggested themselves to the mind of Jesus; but into such unprofitable speculations we do not enter. It is enough to say that the outcome showed that no other way was possible. The Father would have spared the Son could it have been so;

but there was a necessity that if Jesus was to be our sympathetic High Priest, He must drink all our cup, so far as sympathy could do this, even to the bitterest dregs. And for this work, if it were thus necessary, Jesus had in advance signified His willingness, "Not My will, but Thine, be done." The entire spirit of his petition exactly accords with that prayer He taught us to offer our Heavenly Father, "Thy will be done on earth as it is in Heaven." Throughout all his Agony, the will of God is made the ultimate rule.

IV. Here, then, we come upon the proper limitations of prayer.

(1) In the first place, we are not forbidden from feeling an instinctive repugnance to all things painful or disagreeable. Christianity aims not at that stoical hardihood which is indifferent alike to pleasure or pain. This much is allowed to nature, that at the prospect of suffering the heart should draw back, as at the anticipation of joy it hastens forward. The mere impulses of the animal nature have, in themselves, no proper moral quality. It is not subject to my control that my appetite shall desire bread when I see it and am hungry, and it makes no difference to my desire whether it is my bread or another's. The only thing I may determine is that I will not put forth my hand and take it when it belongs to my neighbor.

(2) But coming up from this region of the mere appetites and impulses into the realm where moral distinctions begin, and where prayer can be offered because the spiritual nature is active, we are, first, not to ask for things that are wrong in themselves.

In the divine administration there are some things which are forbidden because they are eternally wrong in the nature of things, and never can be made right. They are not wrong merely because God has forbidden them; but He has forbidden them because they are plainly contrary to His eternal reason, which is the basis, not only of His own being, but of all things

that are. They are eternally and universally wrong, because they could never, by any proper conception of a sane intelligence, be regarded as right. For example, it can never be properly conceivable, in this or any other world, that any one of the Ten Commandments, in the sense in which it was given, can be broken without sin. Those commandments are the *flamantia mania*, the "flaming walls" of the moral universe, which alone shut out disorder and confusion irremediable and unthinkable. Now, prayer is never to be allowed to cast down or mount over those walls. Jesus Christ, in all his petitions, never prayed against a moral distinction; nor did He ever for a moment, by any hesitation, or manifestation of a desire to evade it, set himself against a plain and final command of His Father. Did any solicitation to put His will in the place of that of the Father under such circumstances approach Him, His instantaneous rebuke was—whether to Peter or to the arch-fiend himself—"Get thee behind Me, Satan; thou art an offense unto Me; thou savorest not the things which be of God!" And we are not to hesitate, to palter with the duty of obedience, to pray that God should modify the eternal laws of right and wrong according to our wicked wish, to roll the thought of some sin under our tongues as a sweet morsel, saying, "How pleasant this would be, if it were not forbidden," seeking for arguments to set aside the will of God. All this is a blasphemous temptation of the Ruler of the universe, soliciting Him to set aside "that good and acceptable and perfect will of God" for our wicked desires. Therefore, when tempted to evil, we are not to linger at the parting of the ways; we are instantaneously to turn our feet into the right path, bringing every thought into subjection to the law of Christ.

(3) But in the divine administration there arise other cases. My child is sick, or my health is failing, or my means of support seem about to be

lost. So far as human eyes can see, the maintenance of no eternal law of right and wrong or the furtherance of no great administrative purpose of heaven depends unalterably upon which way the event occurs. God may be simply intending to produce in me a sense of dependence, or administer some wholesome moral correction, and prayer upon my part may indicate that I have been brought to the frame of mind He may desire. I do not know just what His design is. In this state of uncertainty, He invites me to utter all my desires; and I ask Him to spare my child, or health, or property, only recollecting to say, as my Saviour did, "Thy will be done." Christ knew, and I know, that inside the "flaming walls" of absolute, unchangeable right and wrong are a thousand things to be determined by the need of the hour; and that God Himself will order his deeds, as He acts immanently present in all events, according to the ever-changing turn of circumstances. If it is consistent with His higher designs, I have full confidence that He will grant my desire. But if some more far-reaching purpose is involved, He will work His sovereign will, and give me grace to suffer and be strong.

(4) How was it with our Saviour? A late poet (H. B. Tappan) has said that "His was an unanswered prayer."

"No moon or planets ruled the hour,
When Jesus, wrapped in deeper shade,
And pressed by an infernal power,
At midnight in the garden prayed.
He asked, who never asked in vain—
And sighs embalmed the heavy air—
That hence might pass the cup of pain,
Yet His was an unanswered prayer."

But the writer of the Epistle to the Hebrews tells us better. Speaking of this Gethsemane struggle, he says of the Saviour, "Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and having been heard for His godly fear." It is quite unusual for the Bible writers to say of any

prayer that it has been heard, never, I believe, except when circumstances would seem to indicate otherwise. In all ordinary cases they assume it has been granted. Here, when Christ prayed for deliverance, the cup was still held to His lips to the last, and yet, declare the Scriptures, His prayer was answered, as every true prayer is, one way or other.

And we have at least a hint of the method of God's response in the phrase, "was heard for His godly fear." He was heard on account of the fear, for it was a godly fear; godly, in that it is not wrong to shrink from suffering and death; but most of all "godly," because chiefly it was fear of identification with the sin of man. To have this fear was no necessary part of Christ's atoning burden. He was saved from this fear, so that in all the subsequent scenes of this tragedy, He did not feel it. St. Luke tells us there "appeared unto Him an angel from heaven, strengthening Him."

"A glorious One
With an illumined forehead, and the light
Whose fountain is the mystery of God,
Encalmed within his eye, bowed down to
Him,
And nerved Him with a ministry of strength."

And so the fear passed. Henceforth Christ walks, with a more than mortal calmness, through all the scenes of His arrest, trial, conviction and suffering. No groan escapes Him; no sign of agitation is shown.

"Innocent, He stands condemned,
Spite of taunts, serenely meek.
Questioned, answers not a word,
Bears the buffet on His cheek,
Hears unmoved the Nation's cry,
Crucify Him, Crucify!"

He has been heard for His "godly fear." The "cup" indeed has not been taken away, but its acutest bitterness has been removed.

(5) And this is often the way of God's dealing with us; not the blessing we ask, but the one we need. And because the Father knows how to suit our case, being able to choose for us better than we for ourselves, therefore

it is that we ought always to pray, with our Saviour, "Not as I will, but as Thou wilt." The Lord knows the path that leads to victory, and if we submit, He will guide us therein. This is, for us, the final instruction of the night struggle of our Lord in Gethsemane.

"O man, in memory of that hour,
Let rising murmurs be repressed;
And learn the secret of thy power
Within a calm and patient breast.
'Thy will be done'—'tis that which rolls
Their agony from suffering souls.

"Such is the lesson that I find,
Here, in the Saviour's place of tears.
The lesson that the trusting mind,
Has strength to conquer griefs and fears;
And, doomed upon the cross to die,
Finds death itself a victory."

LAW AND GOSPEL.*

BY REV. A. A. PFANSTIEHL [PRESBYTERIAN], LAFAYETTE, IND.

Think not that I am come to destroy the law; I am not come to destroy, but to fulfil.—Matt. v. 17.

It gives me great pleasure, and I esteem it an honor, to be able to greet the lawyers present with us to-night in divine service. My prayer is that our being together for a short hour may result in profit to us all. To that end, I shall not attempt any discussion of a technical doctrine; nor essay to read a learned disquisition on some abstract theme; nor touch upon mere sentimental aspects of life or religion. My object is to be practical, so as to derive the most direct benefit from this service.

In my invitation to the lawyers of this city to attend this service, I said that it was an overture to have the "law" and the "Gospel" join hands for an evening's service here. It is eminently appropriate that this be done not only in a special church service, but all along in the every-day life and work of the lawyer and the minister of the Gospel. Our work, gentlemen of

*A sermon preached to the "Legal Bar" of Lafayette, Ind., in the Second Presbyterian Church. A large number of lawyers present.

the legal profession, has no great gulf fixed between it, separating us in interests, in pursuits, in studies; on the contrary, there are many times when our paths cross, and when we ought to see eye to eye, and heart should beat in unison with heart, as we look out upon the paths of duty God bids us enter. Your profession leads you, according to a distinguished author* from among you, "to explore the mazes of falsehood, to detect its artifices, to pierce its thickest veils, to follow and expose its sophistries, to compare the statements of different witnesses with severity, to discover truth and separate it from error." What is this other than a statement that it is yours to seek to conserve truth in the dealings of men with each other? What is the ministerial profession for if not to persuade, to warn, to instruct men in their daily life regarding the best ways in which this truth is to be found, and to point erring mortals to the Source of all truth? Our relations, therefore, are close and very important.

Not only for this reason is it appropriate that a distinct service be held in God's house wherein the "Legal Bar" is specially asked to take part, but the prominent and influential position of the legal profession in a community makes it eminently fitting to have a gathering of this kind, where an attempt is made to stir one another up to thoughts that will lead to renewed diligence in the discharge of duty. It is admitted on all hands that the legal profession is of extremest importance and of paramount influence for good or for ill in a community; for it is their daily opportunity and call to become "conversant with all classes and grades of men in their domestic and social relations, and in all the affairs of life from the cradle to the grave."

Gentlemen, men's duties arise from relations. Your close relations with the interests of all classes as they are entrusted to your care and judgment necessarily bring to you peculiar and

* Greenleaf.

binding duties, to say nothing of unspeakable privileges to influence people for good. Opportunities determine responsibilities. Your responsibilities, I need not say, therefore, are of the weightiest. I do not wonder that one of the greatest lawyers this country so far has given not only to our own nation, but the world—Daniel Webster—when solemnly asked what he considered to be the greatest and most important thought that dwelt in his mind, paused a moment and then answered deliberately: "Gentlemen, the greatest and most important thought that occupies my mind is *my responsibility to Almighty God.*"

A man with a clear realization of his responsibilities will not be liable to be a failure as far as serving his age and generation is concerned, in those duties and matters that give glory and influence and progress to his country.

It is my purpose, then, in the brief time we are together to-night, to ask you to think with me in regard to the relation of law to the Gospel. This relation is close. The Founder of the Gospel Himself declared: "I came not to destroy the law, but to fulfil." The two go together hand in hand, twin brothers, the one preparing for the other, one helping out the other.

It was not merely incidental or accidental that the law preceded the Gospel. It was purposed thus by the Supreme Ruler of men for a blessed end. The law was, as the great Apostle expresses it, a schoolmaster to lead us to Christ. The coming of Jesus Christ would have largely failed of its mission had not men been prepared by the law for it. For the mission of Jesus was to draw men from sin to holiness, from error to truth, from downward to upward tendencies of thought and aspiration, from earthly things to spiritual, and eternal because spiritual, from self to God. Now, in order to accomplish this, it was first necessary for man to know what sin was, what it had done for and what it would do with man, how impotent he is of himself to overcome

it, what cowards, what dupes, what criminals, what guilty creatures we are made by it. The law was the school-master who taught us all this. It gave us a trial as to all this. It held itself before us as a mirror so that we could see ourselves in the true light in which we appear before God. Any man will feel this at once when he attempts unaided to shelter for safety in the law. The young lawyer in the Gospel felt it. You remember the story. He came to Christ realizing that he had done the best he could, had been a decent citizen, honest, moral, Sabbath observant, having as he said "kept the commandments from his youth up"—and yet, strange enough, here he comes to Christ in all earnestness, as shown by his kneeling before him, and cries out of the depths of his inner consciousness: "Master, what lack I yet?" He felt the distance that still lay between his soul and God—the distance, too, that the law had made him cognizant of.

You remember also in reading "Pilgrim's Progress," how "Christian turned out of the way to go to Mr. Legality's house for help; but, behold, when he was got hard by the hill, it seemed so high, and also that side of it that was near the wayside hung so much over, that Christian was afraid to venture further, lest the hill should fall on his head. . . . There came also flashes of fire out of the hill that made Christian afraid that he should be burned." The experience of Faithful was the same: "Now when I had got about half way up, I looked behind, and saw one coming after me swift as the wind. . . . So soon as this man overtook me, it was but a word and a blow, for down he knocked me and laid me for dead." Christian said to him, "That man that overtook you was Moses. He spareth none, neither knoweth he how to show mercy to those that transgress his law."

None certainly knows better of what I am talking than the lawyer, who almost daily meets with examples of repeated violations of law, not, by any

means, in all cases because of wilfulness on the part of the criminal, but because of an impotency, an irresistible tendency that makes him a pitiable rather than entirely a blamable person.

Now, here comes in the blessed relation of the Gospel to law. It does not at this stage step in and say: "Never mind; in your case, if you will but believe in Christ, the law is abrogated, is destroyed;" not that, but "You are weak and cannot of yourself keep the law; I've come to help you; you stand guilty; I am come to offer forgiveness through having borne the penalty for you; lean on Me, accept of Me, and be ye saved; I am come to turn your rout into resistance, and resistance into victory." In this way, as some one has said, the terrible, inexorable "Thou must" of Sinai becomes the "I ought," "I will," "I can" of the grace of the Gospel.

As soon as a man through the Gospel stands in such a relation to the law, the law has been fulfilled in him—he is, as Paul says, no longer under the Law, but under Grace. The Gospel thus helps out, fulfils law—makes the work of the law available.

I say "makes," because such a relation of law and Gospel still exists; for let it be well remembered that the law of God, if you will, the Ten Commandments, the epitome of all law ever since its mandates came amid Sinaitic thunders, not for the Jews only but for all mankind, not for one age only but for all ages—is to-day not abrogated. Abrogated? No. In scene after scene of history, in discovery after discovery of science, in experience after experience of life, have we heard them proclaiming in thunder across the centuries the eternal distinctions of right and wrong. Law is not abrogated by the Gospel. The liberty that Jesus Christ came to preach and by His life and death work out for humanity was not a freedom from the eternal obligations of the Ten Commandments. Principles are eternal as God, unchangeable as the Almighty. Washburn in

his book, "The Social Law of God," has well said: "If there be a truth which needs to be preached in a time when our Christianity has become too often a theological opinion, or a ritual for the fancy, it is that the Gospel is a law in the noblest sense; a law that rebukes the sins of the household, the Church, the social life, and demands of us a real righteousness; a law as rigid as the tables of stone, yet large as the mind of Christ." And so Maurice has written: "If we separate Christ's redemption from the old commandment, there is immense danger of our looking upon it as a redemption from the God of righteousness, not a redemption by Him from the power of sin."

The timeliness of pressing home to the minds and consciences of our citizens these truths is clearly apparent to any who think at all seriously about the present condition of affairs, and especially the drift in our day of things in this regard. We are on the verge of a great and dangerous crisis right along this line, specially in this country. Was it not a prominent lawyer and a leading speaker in the Senate of the United States who dared publicly assert that politics has nothing to do with the Ten Commandments or the Sermon on the Mount? Has nothing to do with these? Politics, as well as every other department of life and civilization, has everything conceivable to do with them.

Gentlemen, am I speaking as a biased minister of the Gospel when I say that the relation in which politics stands to the Ten Commandments and the Sermon on the Mount, which latter is but an interpretation of the true meaning of these commandments, will determine not only whether politics shall be pure, honest, true, and hence safe for the people, but also whether civilization will advance or retrograde, and whether our country will maintain its glory and prestige and make progress, or sink into disgrace among the nations, so that some future Gibbon will sit down and write "The Rise and Decline of the United States of America"?

Abrogate the Ten Commandments, blot out the Sermon on the Mount, and you bring about not liberty but license, and license is a curse to any nation and any individual. Carlyle growled out a strong but an invaluable statement when he said in his characteristic way: "That a bad man be free, be permitted to unfold himself in his particular way, is the fatalest curse you could inflict upon him—a curse, and nothing else to him and all his neighbors. Him the very heaven calls upon to persuade, to urge, to compel into something of well doing, and if you absolutely cannot, the one great blessing left is the speediest gallows you can lead him to."

What am I teaching, then? That the Church and State should be united? No, and again *No*. But I am teaching that it will be most disastrous for the American people when *religion* and State become separated; when politics is wrested out of the sphere of conscience, and when the public conscience is not to be taught and guided and buttressed by the Ten Commandments and the Sermon on the Mount. Separate religion and State in our country, and according to your own Cooley in his "Constitutional Limitations" you belie the best features of the common law, "and especially those which relate to the family and social relations; which compel the parent to support the child, and the husband, the wife; which make the marriage-tie permanent, and forbid polygamy," for these, says Cooley, "have either been derived from or have been improved and strengthened by the prevailing religion and the teachings of its sacred book" (p. 473).

In the name, then, of the blessed condition of our American family and social life; in the name of helpless children and noble though dependent wives; in the name of that tie which, being broken easily by the civil courts, makes that which is sacred and eternal but a mercenary temporal engagement—I call upon you, men and brethren, to whom, because it is your profession,

and because of your fitness by study and inclination, we entrust the guardianship of these transcendently important issues, to maintain religion in your lives and in your professional and political practises. In losing it there is immense peril, because "if there be one thing which history has taught more clearly than another, it is that a nation cannot lose its religion without losing also its virtue and its integrity; and the fate of nation after nation, in epoch after epoch, has shown that ages of mental disbelief are ages also of moral iniquity." When a Pilate, voicing the condition of mind of his age of universal skepticism, can sneeringly say to the Christ: "What is truth?" then you find, as we do in the Roman Empire, irremediable rottenness in society, unhealable corruption in politics, and "Ichabod"—the glory is departed—stands written in lurid letters upon the portals of the nation.

I pray you permeate your practises of law and politics with the Gospel of Jesus Christ—always remember that the law and the Gospel should stand in helpful relation to each other. Let the rigidity of the law be tempered with the warmth of the Gospel; let the tender nature of the Gospel be made strong by the inexorable spirit of law; and you have a condition of affairs safe, enduring, and helpful. And let us not think it a sign of weakness to shape our conducts according to the tender, living teachings of Jesus Christ. True love is never weakness. Love is not a weak sentiment, but an eternal principle. "God is love." Even the great free-thinker of England, John Stuart Mill, who certainly cannot be accused of bias toward the Gospel, said this: "In all circumstances of life in which you may be placed, endeavor to act as though you would win the approval of Jesus of Nazareth."

The greatness of men is in true humble trust in God. "Humility is greatness seen along its nether edge." Washington appeared never so great as when, at Valley Forge, he knelt be-

hind the historic tree before his God. Gladstone is at his greatest, not when he stands in England's Parliament, or in cabinet meetings, discussing questions that are to decide the fate of political parties, but when, an humble worshiper in his little country church, he sits with the peasants in devout worship of God, or kneels in an inquiry meeting, as Theodore Cuyler says he saw him do, beside a common chimney sweep, pointing an immortal soul to Jesus Christ, thus deciding its everlasting fate. Chief-Justice Marshall's greatness was not so much in his dignified position upon the bench, as in the humility of his great manhood, that made him tip his hat to the poorest darkey he met on the street. Abraham Lincoln never looked so tall in his superb manhood as when he stood before General Sickles, calm of soul, saying concerning the important battle of Gettysburg: "Before the battle of Gettysburg I went into my little room in the White House and I got down on my knees and I prayed to God as I never prayed before. I told Him this was His country, that this was His war, that we could not stand any more Chancellorsvilles, or any more Fredericksburgs, and if He would stand by me I would stand by Him. And He did, and I will. And from that hour," said the immortal Lincoln, "I had no fear about Gettysburg." Humble, but sublime! True Christian humility is but "a symptom of dignity—its aroma." Jesus Christ's greatness lay in His humility. "Christ prayed—felt upon Him the pressure of the overshadowing."

Go forth, then, in the spirit of Christ, arbitrate, counsel, plead men's causes, judge men's cases, right wrongs done, get at truth, settle differences, but my message to you is, do it all in the Spirit of Him who went about doing good. And may God bless you for His name's sake. Amen.

"OUGHT" suggests the word "duty," and duty reminds us of One to whom something is "due."—*Lortimer*.

GAMBLING.

By HENRY A. STIMSON, D.D. [CONGREGATIONAL], NEW YORK CITY.

And thou hast greedily gained of thy neighbors by extortion, and hast forgotten Me, saith the Lord God. Behold, therefore, I have smitten Mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I, the Lord, have spoken, and I will do it.
—Ezek. xxvi. 53-54.

WE are to speak to-night of the sin of gambling. Any one walking along the streets now, toward evening, will be sure to fall upon a group of boys playing "craps" on the sidewalk, and so absorbed in the game as to be oblivious of everything else. They may be newsboys with their arms full of papers, or schoolboys with their arms full of books. And as you pause to observe you see that money is at stake, either lying upon the walk or held in their hands. As you go to the railroad station on certain days of the week, you see immense crowds of men and women pushing and jostling each other as they tumble out of the cars. On inquiry, you are told that they are coming home from the races. You are at once set to thinking of this passion which can cause men to leave their business and follow up this all-absorbing habit.

The newspapers for months have kept before us the story of an organization so strong as practically to defy both the Government and the moral sentiment of the country—the Louisiana Lottery. If you will follow its history, you will find that it is allied with similar organizations all over the land: in the East with horseracing and the poolrooms; in the West with the faro-rooms.

In addition to this, you doubtless have noticed how frequently during the past few months men in positions

of trust, presidents and employees of banks, have suddenly fallen, and the institutions with which they have been connected have been put in peril, and some of them so seriously crippled as to be forced to close their doors. When the question arises, "What has carried off the money?" the answer comes, "Gambling."

Very properly, then, people ask, What is this vice? How has it gained such a firm hold upon the community? What is the nature of the habit which seizes alike men and women and children, and shows the same irresistible control wherever it gains a footing? We need to understand it and to be able to define the evil.

It is manifestly a universal passion, and it is manifestly evil when measured by its effects upon the hearts and lives of those who engage in it. It is essentially evil, because it arrays the interests of one man against those of another, and so stands in direct opposition to the command of the Scripture that we are to "love our neighbor as ourselves." Any occupation, or personal indulgence, or desire of a man's heart that necessarily arrays him against the interests and welfare of his companions and fellow men is immoral; and this passion is, of all other passions, the most immoral, for in its very essence it measures one's gain by another's loss.

It is immoral also because it awakens the strong passion which lies hidden in every human heart—the greedy passion for gain, the lust of possession—and kindling that passion, fans it into a flame which soon becomes uncontrollable in a man's life. Now, because it is a fire kindled in hell, because it rages like a conflagration, destroying all right purposes and eating up character, for these reasons it is forever condemned by the law of God. Men greedily gain from their neighbors, and God challenges them in anticipation of that day when He shall call every man to give account of himself. And because it threatens the destruction of the family and the very foundations of

society itself, there is not a civilized government in the world in which it is not by law prohibited.

Now, this is the situation. The pictures presented to us from time to time by the papers, now of one, now of another, reputable man ruined, his family fallen into disgrace, suggest a strong swimmer, who might be seen buffeting the waves but suddenly disappearing into the treacherous depths. You inquire the reason for his disappearance, and you find that the pulpy, slimy something, that stretches as an arm upon the waves, and rises and falls with their play, and looks so much like other harmless things, is passed unnoticed, until of a sudden it is seen to wrap itself around the body now of one, now of another, bold young swimmer and drag him powerless into the deep. Then you know it is an arm of the dreaded monster of the sea, the octopus. That long tentacle that floated so idly and seemed so innocent, and could so easily be escaped, obeys the bidding of the beast below, and winds in the victim which the cruel jaws shall crush. Now, you scan the water closely, you see that other slimy arms are floating about you. You are concerned for your children, your friends. Little good would it do to attack with ax and cutlass the one that has wrought this latest destruction and leave the others undestroyed. Your combat must be with the beast itself—with the demon of gambling, of which options and pools and betting and cards are but the tentacles. The danger is only removed when the evil itself is destroyed.

But we need to consider the nature of the sin in itself; we need to know why it is so exceeding sinful, how it is to be recognized, how the young may guard against it, and how the old may understand just when he is drifting within its reach. Therefore, we need some sharp definition, some special discrimination, in regard to the term.

Gambling means gaming. It originally was connected with some form of play or game, as with cards or dice;

but with the development of modern life, it has widened far beyond that. We need to understand it, then, not as it was, but as it is to-day. It seems to differ from other forms of getting unlawful gain, as stealing or forgery, for example. We need to know how—in fact, it has been a difficult matter in the minds of many to determine wherein it differs from what may be called legitimate business. Let us attempt a definition. What is legitimate business? That only is a legitimate business transaction in which there is a mutual advantage to those who are concerned. Transactions in which there is not this mutual advantage to both parties are not legitimate. To illustrate: Does A, for example, own stocks, or any property which he deems it undesirable for him to hold longer, and does B desire to possess that property; if they trade, the transaction is so far legitimate—both are advantaged by it. But, on the other hand, does A merely think that certain property, as stocks or wheat, is going to depreciate in its market value, and does B, on the contrary, think it will advance, and do they enter into a transaction in which the one can only gain or lose as the other loses or gains, and both cannot possibly be advantaged—disguise the transaction by what circumlocution you will, it is not legitimate; it is not properly business, but “gambling.”

Now, on the other hand, gambling may be defined as the getting of money or property with no pretense of giving a proportionate return, and where, with some show of mutual agreement, gain on one side is measured by loss on the other. You see that it differs from stealing in this, that there is some show of mutual agreement. If you desire your neighbor's watch and you keep your eye upon him until his head is turned and then take it, the loss on the one side is measured by gain on the other. You are a thief, not a gambler, for there is no mutual agreement. But if you enter into some arrangement in which he is induced to stake the watch,

that is gambling. He gets the experience and you get the watch. So that the only difference between the thief and the gambler is that the thief acts wholly independently, while the gambler acts in conjunction with another. There is a game, and a show of mutual agreement, and always the gain of one measured by the loss of the other. Disguise it as you will, any transaction in which value is transferred in this way is always immoral, because it is arrayed against the kingdom of God; it is always immoral, because it fans into a flame the spark of lust which is hidden in every human heart.

No matter how respectable the parties may be who are engaged in these transactions, no matter how the transaction resembles legitimate business, any form of business or amusement in which the end is gain for one at the loss of another is gambling.

Much of the present form of the evil is the outgrowth of modern society and of modern business. With the invention of the telegraph and the vast development of the means of doing business, there sprang up the system of buying for future delivery. For example, shippers of wheat finding themselves unable to get their grain to market for want of transportation, and on the other hand consumers seeking to make sure of a future supply, joined in a bargain for the grain, subject to future delivery. Later the dealer would buy not only what he needed for today, but would begin to buy in December what he would need for January, February, March, or April, the demand for which necessarily fixed the price. This was legitimate enough, in that the man who purchased needed what he received, and the man who sold had it to dispose of.

But side by side with this grew the system of betting on the gain or loss which would be experienced by thus anticipating the actual need, and all the complicated system of gambling on the exchange is the result. So, whether it is the race-course, the pitching of

dice or pennies on the street, the shuffling of cards, or the pushing of the billiard-ball for money, the immorality is manifest—lust is awakened, and the judgment of God is upon the transaction from the beginning to the end.

It is the manifest duty of the community to use every means in its power to protect itself against the vice. We have in this State a law, according to which betting is perfectly legitimate on one side of a fence and illegitimate on the other. I refer to the Ives law. And the public deceives itself into thinking it is all right, because, forsooth, it has not the courage to forbid the evil which is dragging its young men down to destruction. Fortunately, the new constitution of the State repeals the law and makes similar ones impossible in the future. But there are other forms of the evil still existing: the prize package, which tempts the children; the "gifts" which are put in with a box of soap or a package of tea, to induce you to buy it. However nicely the skin of the sheep sets on the back of the wolf, he still remains a wolf.

Now, with these facts before us, it is very clear that this is a vice which can only be successfully dealt with in its beginnings. That is the great truth. Of all vices, it is the one that can be rooted out only at the commencement. Of all passions with which a man is beset, this is the most subtle. Look at the victim of almost any other vice. He wearies of it, or he turns at last from his old associates with shame. The passion wears out with advancing years, or with the decay of bodily vigor. Not so with the gambler. His first stake was small. He cared little for the result. If he lost he laughed, the fun was sufficient compensation; if he won, he felt but slight elation. But look at him now—not the professional, but the victim, the business man who is caught in the toils, the young man who is well involved—look at him! He is a man in a dream. His eye is distracted. A phantom of unending possibilities goes round and

round in his brain. There is no stopping-place of fixed conclusion, or of reality; and of consequence, his mind loses its poise. He becomes nervous and unsteady. A curious cunning manifests itself in connection with a strange simplicity. He loves the darkness and resorts to intricate concealments. He asks "points" from everybody and takes counsel from any stranger. He has odd superstitions and talks about his "luck." He neglects his business and is of uncertain temper in his home.

Follow him further. This vice begets other moral obliquity. His word becomes unreliable. He promises abundantly what he cannot perform. He no longer discriminates between what is his own and what is other people's. He has begun by deceiving himself, holding out false hopes to himself, making false promises to himself; it is inevitable that he becomes false to others. Henceforth he is thoroughly unsafe. It matters not what form of gambling he affects, whether he haunts the gaming-table and clutches with eager fingers the little pile of chips or fugitive coin, or whether he frequents the broker's office and passes the telegraph ribbon through his nervous hands, his thought and his torment are the same. Only death or like fatal disease closes the story and brings rest to the weary head. He goes down into the grave, into which so often fortune and friends and character have gone before him. Neither friends, nor years, nor experience of loss, nor struggle for manhood can release a man from this temptation.

The warning of our text is against every form of business and every game the end of which is to gain money at the expense of another. When young men, particularly, find themselves tempted to get something for nothing, it is only an accident that keeps them from being knaves. The essential quality of the thief has entered into their life.

God has not called you young men

to be rich men, but He has called you, every one, to be noble men, to be honest men. "Can thine heart endure, or can thine hands be strong in the day that I shall deal with thee? I, the Lord, have spoken it, and I will do it."

THE REJECTED CHRIST.

PASSION SERMON, BY PRALAT DR. K. LECHLER, ULM, GERMANY.

Pilate saith unto them, What shall I do, then, with Jesus which is called Christ? They all say unto him, Let Him be crucified. And the governor said, Why, what evil hath He done? But they cried out the more, saying, Let Him be crucified.—Matt. xxvii. 22, 23.

IN this season of Lent, and especially in the Holy Week, we should ask the Lord God, the Father of the crucified Saviour, for a new heart, for true repentance, and for a joyful faith, so that the blessings of the sufferings of Christ may be ours, and that our sinful lives may be sanctified and be made perfect by a contemplation of what He did and endured. The return of these holy days, which are the jewels in the crown of the Church year, is for the Church and for Christians a great comfort; for thereby we see how God is ever concerned for our soul's salvation and would not have men die in their sins. Otherwise He would not permit us again and again to celebrate this season in a manner so helpful to spiritual life and light by a contemplation of the great and good things which He has done for us. But in order to secure the full benefit of this season, it is necessary to observe it with an upright and believing heart. It is not enough merely that the people assemble themselves in His house and temple; He wants such; souls that come to Him, because they are impelled to do so by the longings of their own hearts. When His people are assembled in such devotional spirit, then He gladly appears in their midst. When they manifest concern for the deepest and highest interests of their

souls, then it is that He gladly gives them the assurance of His grace and mercy, and bestows upon them the gift of new life and growth in holiness.

In the words of our text to-day, we hear an utterance that is full of promise and grace, even though outwardly they sound terrible to our ears. These are the words of the people:

"Let Him be crucified!"

With reverence and humility of heart, let us consider these words:

I. How powerfully they testify of our sins!

II. How powerfully they testify of the determination of God to save!

I. We here hear the terrible word "crucify!" The high priests and the elders, as also the excited masses of the people, press in upon Pilate and insist upon the condemnation of Jesus, and from minute to minute the power of Satan over them is seemingly on the increase. Like the mountain torrent that has been swelled by a cloudburst and increases in fury every moment and the anger of whose waves becomes desperate and finally hurls itself with destructive fury resistlessly all over the lands of the valleys, thus is the fury of Israel and of their leaders, who are thirsty for the blood of the holy Saviour, and cannot await the hour when He shall die the death of an arch-traitor. Now, the question in regard to Barabbas has fairly made them wild. They are in mortal fear lest their victim should escape them and Pilate should pardon Christ; and accordingly they determine not to give the Roman time to consider the matter and to decide how he shall punish Jesus, but they undertake to dictate to him and demand of him that he shall condemn the Lord to the ignominious martyr death on the cross. And just as in the terrible revolution in France a century ago the rabble cried out again and again, "On to the lamp-post!" when they saw one who seemed to them an enemy of their demands, or as the heathens in the first Christian centuries cried out, "To the lions!" thus has Israel begun to cry

out over her King and Saviour, "Crucify Him," and does not cease until their end has been secured.

We will not go into further details in the description of this terrible deed of darkness. It will be of little purpose for me to describe to you the Satanic appearance of the Israelites. We would only learn from this how intensely wicked the human heart is by nature, and to what extremes it can go when it gets its inspiration from the region of the damned. The blessing of the Passion story of the Lord is found in this, that in all these things we see our own image and our own deeds, and at the various stages and steps we halt and in all truth and honesty ask ourselves, What can you learn from this episode in reference to your own spiritual life? What light does this throw upon your own soul's needs and condition? What warnings, judgments, comfort, and new strength are contained in this for yourself? Considered from this standpoint, the terrible wickedness of the children of Israel and of the high priests and elders can be applied directly to you and to me. These men are the picture and image of ourselves. If you thoroughly and honestly examine yourselves, you will find the same elements of evil and wickedness in your own hearts. It is true that you may protest against this, and claim that you sympathize deeply with the sufferings of the Lord, and that your heart is filled with holy wrath at the evil spirit and deeds of the people who so outrageously abused and maltreated Him, and that you would never have been found among those who had laid their wicked hands upon the Holy Son of God. But what a piece of self-deception this is on the part of those who have constantly been living in communion with the Lord and have never really been tested as to their fidelity and faith! The result of this is that they have the same self-confidence that Peter had, and declare themselves ready to suffer even death with the Lord. But when one has been caught up in the torrent of

sin and evil, then let us see who will stand firm and fixed. And still more, if we do not know the Lord at all, as the Pharisees and high priests and the people did not, how can we, then, stand up for Jesus? We must remember that the enemies of the Lord were not all Satans and devils, and entirely given up to sin, and with conscious hate demanded the crucifixion of Christ. The Apostle John, in the close of his account of the story of suffering, says, "They shall look upon Him whom they pierced." The Apostle Peter, in his Pentecost address, evidently had these people in mind when he said, "Know assuredly that God hath made this one both Lord and Christ, this Jesus whom ye crucified." And we are further told that these words pricked them and induced them to say, "Brethren, what shall we do?" And the Apostle Peter himself says that, if the elders had known the Lord of Glory, they would not have crucified Him. It is accordingly clear that among those who cried out, "Crucify Him! Crucify Him!" there were many influential and cultured people who ignorantly, and not knowing the darkness of their unbelieving hearts, helped to commit this terrible deed.

And now, beloved, how would it be if we, too, had grown up in that Jewish blindness? How would it be, if we, who now stand in adoration at the feet of the crucified Saviour and with the congregation of believers worship Him with songs of lamentation and joy in the sacred shadows of Mount Calvary, had known nothing of the Lord of Glory? Would we have been so far exalted over those blind, misled, prejudiced children of Abraham? Would it be certain, if, by popular vote, the choice between Christ on the one hand and life on the other were to be made, and we knew Him as little as they knew Him then, that we would cast our lot with Him and not rather vote for His crucifixion? Is it not true that we have offended Him all along, or since early youth, although His glo-

rious image has been held up before our eyes, His greatness, His humility, His love, His holy zeal, His patience, His constant appeals to us, His rule of life that whosoever does not fight will not be crowned? Although we have learned all this from our earliest youth, and, as it were, can repeat all this in our sleep, which a man ought to do in order to be worthy of Christ and inherit eternal life—this we all know, and is as clear to us as the light of the sun and as common as our daily bread, yet how often are we unfaithful to Him, hesitate and doubt, and take pleasure in sin, so that the patience of the Lord with our weaknesses and evils is simply a marvel in our eyes? The difference between then and now is thus not at all so great, and we have no reason to look down with contempt upon those who cried out, "Let Him be crucified!" But rather should we earnestly examine ourselves, lament over our sins, see them in all of their horrors, and determine to better our lives.

II. All the greater, on the other hand, must be our reverential gratitude to God when we recognize in the cry "Crucify Him!" how earnestly our Father in heaven is concerned for our sins, for we certainly must know that in this whole matter the will and way of our God has prevailed. Also this terrible cry "Crucify Him! Crucify Him!" is in perfect harmony with that which the Father determined from eternity should be the destiny of His only begotten Son in order that through Him mankind might be saved. The Saviour tells Pilate that he would have no power if it had not been given Him from above. Accordingly, this awful cry of the rabble for the death of Christ would have had no power over Pilate, if this power had not been given from above. But what this wicked people wanted God wanted also, only that they intended it for the worst possible purpose, but God for the best possible. The Holy One of Israel gave His consent to the death of Christ. From the bottomless pits of hell came the

cry, "Crucify Him! Crucify Him!" and from heaven was reechoed the cry, "Crucify Him!" The sentence of condemnation came back from heaven approved: No mercy for Christ Jesus! Mercy for Barabbas! No mercy for the stainless, noblest, most lovable and purest of the sons of men, but mercy for the murderer! For Christ there was judgment and condemnation, the terrible death on the cross, the death of a felon, of the outcast of human society! Thus it had been determined by God, and thus it was accomplished. And why was this so? Because Jesus was not a man like other men, but was the head of humanity; because Jesus was standing in judgment not for Himself, but for our sakes; because He came only as a surety, but not as a guilty culprit; because He took our place, and our sins were charged up to Him. Strike out the name of Jesus and put our own name in its place, and then all this can be understood. Think of it only a moment and picture to yourselves that in the place of the Son of Man had stood those who really ought to have been there, namely, not only Cain and Pharaoh, Saul and Absalom, Ahab, Jezebel, and men and women of that type, but also our first parents, Jacob with his stolen birthright, David with his sin of adultery, Solomon with his idolatry, and all the heads of peoples who have themselves sinned and led others to sin also—what fate would they have deserved? Why are not all of these worthy of death, temporal and eternal? Is there one among us who does not merit such condemnation at God's hands?

But in this story of the Crucifixion we hear only of Christ—not a word concerning ourselves. It was His own people for whom Christ was undergoing the condemnation of death—the very people who were crying out "Crucify Him!" Where are they who ought to have stood where He was standing? He suffered Himself to be crucified for those very persons who were doing the crucifying. But we, too, are included

in this affair. Strike the name of Christ out of the Passion story and put in your own name and mine also, and then the story will be straight and tell exactly what it means. Then we will know who and what we are. Then it will be clear why it is such a terrible story. One man alone for all the lost! One for millions! One for all the nations! One for all the generations of the earth who have been and those who shall be! Now it can be understood.

And where can we find words of thanks sufficient to express our gratitude for this grace which had with such earnest zeal sought our deliverance, and has not spared even the life of the only begotten Son in the attainment of this object? What shall we do in our weak way and manner to repay with love this infinite love? It is almost past credence that God's love should have gone so far in order to redeem us. But since it really has gone so far, since Barabbas—that is, our sinful race—has in reality been saved from judgment and condemnation by Jesus, let us pause in our career of sin and evil and look to Christ so that we be not destroyed on our way. Since we have a Saviour, let us turn back and seek the way of Calvary that leads to heaven while we yet may. For those drops of blood which, according to the wishes of the miserable Israelites, were to be shed and have been shed, these have been the atonement for the sins of the world, have cleansed the sinner, are our comfort, our peace, our glory, and our strength. But they are also a most valuable boon entrusted to us, of which we must at one time give an account as to how we appreciated, used, and honored them. May they, in the hour of our death, be our comfort! Amen.

OUR age is chaotic; but thanks be to God it has a center—Christianity—around which morals, thought, and social order revolve, and an atmosphere of divine love permeating all things and prophetic of a nobler future.—*Lorimer.*

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THE INFLUENCE OF CHRIST.

BY REV. R. T. SNAITH, CROYDON,
NORTH QUEENSLAND, N. S. W.

The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold, the world is gone after Him.—John xxii. 19.

ATTEMPTS to suppress truth and righteousness have been frequent in every age. Reformers, past and present, have had great opposition. Good men are generally persecuted.

Reason of opposition to Christ: "In Him are hid all the treasures of wisdom and knowledge."

Attempts to suppress truth are generally futile. So in circumstances of text. Pharisees acknowledged, in spite of strenuous effort, they were beaten. "We prevail nothing."

I. The universality of His influence—"The world has gone after Him."

The term world may here be figurative, but there is a sense in which it is literal, for Christ's influence affects every sphere of human thought and actual life.

1. Human thought:

(a) Literature. Much is bad we acknowledge, but a great stream owes its rise to Christ.

(b) Laws. International, criminal, etc., all being changed by the great law of the great Teacher, "Whatsoever ye would that men," etc.

(c) Institutions of age. Science is more and more becoming an aid to Christianity. Truths which were formerly considered beliefs of ignorance it now accepts.

In the fine arts, musician and painter have found their best subjects in and drawn their warmest inspiration from the Bible—the Creation, St. Paul, Elijah, the Messiah; the "Madonna," "Descent from the Cross," and "Resurrection of the Just," etc., the best pieces of music and painting by the best masters, all, with many others, Bible subjects. As in human thought so in—

2. Actual life.

"The world has gone after Him." His moral and regenerative power has produced great good. "The wastes of heathendom are becoming the gardens of the Lord."

Africa is lifting up its gates. India has been smitten with a sacred curiosity and says, "Sirs, we would see Jesus," and all nations are feeling His power.

II. The thoroughness of His influence. All efforts to neutralize and destroy Christ's influence have been and are futile.

1. Manifestly so. "Perceive ye." It was right before them and easily seen. Multitudes followed.

Something extraordinary must have happened. Yes, Lazarus had been raised. The Pharisees had before decided to put Christ to death, now Lazarus was to be looked upon as a living proof and must be also put to death. Difficulties had grown on their hands.

Never been difficult to see futility of these attempts to overthrow Christ's influence. In case, for instance, of Spanish Armada and attempt of Voltaire.

But besides being self-evident these attempts are—

2. Absolutely unavailing. "We prevail nothing." In spite of their earnestness and determination they acknowledge themselves beaten. What is the history of opposition to truth and righteousness? One with "failure" stamped across every page. What avail was it to put Daniel in the lion's den? Nothing. What avail was the martyrdom of Stephen? Nothing; the Word grew and multiplied. Of what avail was the martyrdom of Ridley and Latimer? Still nothing. A candle was lit which has burned with ever-increasing brightness until now.

III. Result of His influence—"Gone after Him."

This implies a contact with Him. Contact always imparts likeness. We read character from associations, for men grow like those whose company they keep. Keep Christ's company,

Go after Him. Grow in His likeness. That would be grand indeed, to be known as Christlike.

It is a grand truth that the world is after Christ, but a more glorious one is that "Christ is after the world." To you He holds out His hand and says, "I am thy salvation." Have you gone after Him? Oh, accept Him and work for that time when "the kingdoms of this world shall become the kingdoms of our God and of His Christ!" Amen.

CHRIST, THE PRECIOUSNESS TO BELIEVERS.

BY REV. NORMAN MACDONALD (FREE CHURCH), KINCRAIG, SCOTLAND.

To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious.—1 Pet. ii. 4.

CHRIST is precious, is preciousness, is the preciousness in Himself, in the estimation of all holy intelligences, and in proportion to the measure of their sanctification of all true Christians.

Christ is to believers :

I. The preciousness of honor. So far are believers from being ashamed of Christ that they glory in Him.

1. His name they regard as the most honorable name, "A name above every name."

2. His service they regard as the most honorable service, the same with that of heaven's inhabitants.

3. His enjoyments they regard as the most honorable enjoyments, the most real, refined, lasting.

4. His friends they regard as the most honorable friends with respect both to rank and character.

II. The preciousness of beauty (Psa. xlv. 2). Beauty is precious :

1. According to its character. Christ's is the highest in kind, the most perfect in possession, the most lasting, etc.

2. According to its discovery. Believers alone discover Christ's beauty according to their faith and holiness.

3. According to its interest. Christ's

beauty the most interesting to His members.

4. According to its influence. Christ's beauty attracts, transforms, satisfies.

III. The preciousness of advantage. Christ is the most useful possession of the believers :

1. By the deliverance He gives. From what evils? In what way?

2. By the relations He establishes. To Himself. To the law of God. To the Father.

3. By the character He imparts—the Christian—which is the character of Christ.

4. By the blessedness He communicates. Its nature, extent, degree, duration.

IV. The preciousness of love. An object of affection is precious according to the qualities of that affection. But the believer's love to Christ is of all kinds of love :

1. The most profound. It is deeper than any other feeling of man's nature. It has its roots, not in mere sentiment, but in the new heart and spirit.

2. The most intense. It expels every alien affection, and reigns supreme in the heart.

3. The most binding. It makes the interests of Christ more fully our own than any other love.

4. The most adoring. Those who love Christ admire and worship Him more than any other object.

Learn :

1. That Christ is in Himself of infinite preciousness. "Behold, I lay in Zion," etc.

2. That the preciousness of Christ is perceived only by true believers.

3. That the discovery of Christ's preciousness makes Him our chief treasure.

4. That those who reject and despise Christ are spiritually blind.

AMONG modern educators are those artists who require the greatest mental strain of the spectator in order to discover why they painted the picture.

HINTS AT THE MEANING OF TEXTS.

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

THE STANDARD OF THE LAST JUDGMENT.

For the Father judgeth no man but hath committed all judgment to the Son. . . . And hath given Him authority to execute judgment, because He is the Son of Man.—John v. 22, 27.

THE character of the judgment determined by the character of the judge.

I. He is Son of Man, a man. We shall not be condemned because we have failed to attain the holiness of the divine character. Even angels are not. "Behold, He putteth no trust in His servants, and His angels He chargeth with folly." "The heavens are not clean in His sight." Yet these blessed ones are not put out of heaven because they cast shadows in God's pure light.

II. He was a man who took upon Himself the *weaknesses and disabilities of the racial stock*; who felt the temptations that come through physical weakness, appetites, bereavements, the trembling of will before great duty ("Father, save me from this hour"), "tempted in all points like as we are." Therefore lenient in criticism (apologized for the indifference of the sleeping disciples in Gethsemane; forgave the sin that came through ignorance of His murderers). We shall not be tried for what we might have done had we entered the world in Adamic perfection, but by the standard of actual ability.

Lessons: What a *leveling process* the judgment will be! All factitious, inherited, circumstantial distinctions dropped.

Faith in the judgment "by that Man whom God hath ordained," *the great leveler to-day.*

All duties summed up in manliness. The body to appear before the still embodied Christ; physical defilement in that presence! In our *human relationships*, brethren, children, friends, before Him who exemplified these rela-

tions. The *idle* man, though rich, before Him who toiled in the carpenter's shop! The *selfish* man before Him who was incarnate love! The man covered with *unrepented* sin-scars before Him who wears the scars of the Cross.

Comfort for all believers. The crown on that once bleeding brow; the scepter in the nail-riven hand; the ermine robe over the pierced side.

Matt. v. 48: *Be ye therefore perfect, even as your Father which is in heaven is perfect.*

Objections: (1) The finite cannot exemplify the moral laws which are adapted to the infinite. (2) Human perfection must be different in kind, as well as in degree, to Divine perfection. The Decalogue, our standard, not applicable to God. "Thou shalt not kill." ("I kill, and I make alive.") "Thou shalt not steal." "Thou shalt not covet." (God owns everything.) "Honor thy father and thy mother," etc.

Interpretation: "Perfect" (Teleios) that which has attained *its* end; completed *itself*. A daisy as perfect as a century-plant; a chalet as perfect as a cathedral; of their kind. Therefore be ye perfect men, as your Father is perfect God.

Is even this possible? Two sorts of Bible precepts, (1) commands of *test*, e.g., believe in the Lord Jesus Christ; serve the Lord: (2) rules for *practice*. Rom. ii. 6, 7: "To them who by patient continuance in well-doing *seek* for glory and honor and immortality, eternal life."

Psa. lxxvii. 10: *The years of the right hand of the Most High.* Right hand of a king the place of favor. Christ is at the right hand of God. Therefore every year that is given to the control of Christ in faith and obedience is a blessed year.

Exodus xx. 24: *In all places where I record my name I will come unto thee, and I will bless thee.*

God is said to have recorded His name in places where He visited the people in

any form of blessing, e.g., Bethel, Sinai, Shechem, Jerusalem.

Lesson: We may make any spot, any associations, any circumstances in life, the source of future help by once consecrating them to God's service, to holy thoughts, etc., the law of association of ideas making commonplace things helpful or hurtful. Your chamber, office, street, under an opening heaven, or over a yawning hell.

1 John i. 7: *Walk in the light.* Keep not only out of the darkness, but out of the shadows, where God's light shines clearly.

(1) The light of the *truth that is clearly revealed*; out of the shadows of doubtful interpretations.

(2) The light of what is *undoubtedly right*; out of the shadows of casuistries.

(3) The light of God's *love*; out of the shadows of distrust.

PASSION TEXTS AND THOUGHTS.

FROM GERMAN SOURCES.

1 John i. 7: *The blood of Christ cleanseth us from all sin.*

I. It atones for the guilt of our sins.

(1) The guilt of sin, which

(a) had been brought down upon us by God's justice,

(b) and the atonement for which was our greatest concern.

(2) The atonement, which

(a) cannot be achieved by the sinner himself (Psa. xlix. 8, Matt. xvi. 26),

(b) but which has been effected by the death of the Saviour, Christ Jesus, since through Him God has been reconciled with the world, and the admission to His throne of grace has been secured.

II. It has freed us from the desire to sin.

(1) The desire to sin, which

(a) manifests itself in words and deeds;

(b) is deeply rooted in our very hearts.

(2) The deliverance from this desire, which

(a) cannot be achieved by the sinner himself (Psa. li. 12, Rom. vii. 15-19),

(b) but which has been effected by the death of Christ our Saviour, since He fills our hearts with horror of sin, on account of which He was compelled to suffer so much, and fills our hearts with love for Him who has saved us from sin and urges us to follow His example (Rom. viii. 37).

III. It has broken the power of sin.

(1) The power of sin, which

(a) attacks us powerfully from within and without;

(b) easily overcomes our weakness.

(2) The breaking of this power, which

(a) cannot be achieved by 'he sinner himself (Eph. ii. 2; vi. 12),

(b) but is effected through Christ's death, being an incentive to fight against sin by effort and prayer.

Gal. vi. 14-16: *The cross of Christ, the Christian's glory.*

I. The ground or basis of this glory.

It is based on this, that Christ, through His suffering and death, has won glory and salvation for those who believe in Him, for He thereby elevates them to the high position of

(1) victors over the world (14; comp. John v. 4), and these

(a) cannot be misled by the allurements of the world;

(b) cannot be frightened by the ridicule of the world.

(2) God's children and new creatures (15; comp. 2 Cor. v. 1), who receive from God what they need and is of true value to them, and having been regenerated have received

(a) a new and heavenly-minded heart;

(b) new and divine motives for actions;

(c) new and divine strength.

II. The manner in which this glory manifests itself.

(1) The believer in humility foregoes all other glorying (14), and over against others claims neither

(a) intellectual advantages and achievements,

(b) nor those of a bodily character (15).

(2) Lives after the model of Him crucified (16),

(3) and exalts His praises as the Prince of Peace and of Mercy (16).

John xviii. 1-11: *The majesty of the Lord in His sufferings.*

I. This is seen in the question He puts (4),

(1) not because He did not know the purpose of His enemies,

(2) but from His willingness to suffer.

II. It is seen in the confession He makes (5):

(1) Made without any hesitancy or fear;

(2) made with terrible effect (6).

III. It is seen in His declaration concerning His own in verse 8.

(1) Achievement not through petition and good words,

(2) but secured with the right of authority for His own,

(3) and recognized by the enemies, so not even is Peter called to account (Matt. xxvi. 51).

IV. It is seen in the rebuke He administers,

(1) without any acknowledgment of good-will;

(2) in order to awaken an earnest consideration of the evil done (Matt. xxvi. 52).

V. It is seen in His resolution (11) *e.g.*, to drink the cup of sorrow,

(1) which indeed is bitter, but

(2) has been given Him by His Father's hand.

Matt. xxvii. 47-50: *The treachery of Judas.*

I. He betrayed His best friend (comp. John vi. 70, Luke xxii. 35, John xiii. 13, Matt. xii. 19).

II. Did this full well conscious of the character of this deed (comp. Matt. xvi. 14-16),

III. Notwithstanding earnest warnings to the contrary (comp. Matt. xxvi. 24).

IV. From the meanest of motives (comp. Matt. xxvi. 15).

V. In the most hypocritical manner, use of word "Rabbi"; giving a kiss (comp. Luke xxii. 48).

Mark xiv. 53-63: *The unjust condemnation of the Lord.*

I. His judges were unjust and false.

(1) Who they were (53);

(2) in what respect they were yet unjust;

(a) prejudiced against Christ;

(b) were not conscientious.

(3) A warning lesson for us, viz., to judge aright

(a) concerning Christ,

(b) concerning others.

II. The witnesses were unjust and false.

(1) The false character of these witnesses:

(a) They were not willing to attest the truth (56, 57);

(b) they were not in a condition to testify to the truth (John ii. 19).

(2) Wherein this false character exhibited itself:

(a) in the disagreement of their testimony (56, 59);

(b) in the silence of Christ (60).

(3) A warning for us, to heed the ninth commandment.

III. The sentence was unjust and false.

(1) Its character (60).

(2) In what respect unjust.

(a) Compare Matt. xxvi. 63 with verse 62.

(b) In excluding witnesses (comp. Matt. xxvii. 4, and verse 63).

(c) Ignoring Christ's noble deeds and words in his career.

(3) Its warning to us, not to trust implicitly in the judgment of men.

IV. The abuse of Christ was unjust (65).

(1) Wherein this consisted.

(2) In what respect this was wrong. Condemning Him to death.

(a) does not give the servants the right to abuse Him;

(b) does not excuse the judge from protecting Him.

(3) Its warning to us:

(a) Do not abuse the oppressed (Prov. iii. 31).

(b) Honor your Saviour.

THEMES AND TEXTS OF RECENT SERMONS.

1. A Natural Law in the Spiritual World. "Because the darkness hath blinded his eyes."—1 John ii. 11. Rev. Leo Boone Thomas, Colorado Springs, Colo.
2. Causes of the Social Unrest. "But when He saw the multitude He was moved with compassion on them because they fainted and were scattered abroad, as sheep having no shepherd."—Matt. ix. 36. W. S. Rainsford, D. D., New York.
3. The Strike and Strikes: Cause, Responsibility and Remedy. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."—Matt. xxii. 37-39. R. R. Meredith, D. D., Brooklyn, N. Y.
4. Picturesque Wrong-doing. "The crooked . . . straight."—Isa. xl. 4. Canon H. Scott Holland, Upper Chelsea, Eng.
5. The Divine Church-Builders. "I will build My church."—Matt. xvi. 18. Bishop E. G. Andrews, D. D., Parsons, Pa.
6. The Christianity of Investments. "Make to yourselves friends of the mammon of unrighteousness."—Luke xvi. 9. T. C. Fry, D. D., London, Eng.
7. The Divine Law of Church Development. "Let all things be done decently and in order."—1 Cor. xiv. 40. J. S. Breckenbridge, D. D., Parsons, Pa.
8. The Voices of the Universe. "There are, it may be, so many kinds of voices in the world, and none of them is without signification."—1 Cor. xiv. 10. Right Rev. Boyd Carpenter, D. D., Bloomsbury, Eng.
9. Possessing and Possessed. "And ye are Christ's."—1 Cor. iii. 23. Rev. W. H. Dodge, Jacksonville, Fla.
10. The Ideal Church. "The God of our Lord Jesus Christ . . . gave Him to be head over all things to the Church, which is His body, the fulness of Him that filleth all in all."—Eph. i. 17, 23. Very Rev. C. W. Stubbs, D. D., Peterborough, Eng.
11. The Victorious Potency. "Not by might nor by power, but by My Spirit, saith the Lord."—Zech. iv. 6. Rev. W. V. Davis, Anderson, Ky.
12. A Defense of Theology. "Unto them that are called, both Jews and Greeks, Christ, the power of God and the wisdom of God."—1 Cor. i. 24. "Howbeit we speak wisdom among them that are perfect (or "full-grown"; margin of R. V.) yet not the wisdom of this world, nor of the princes of this world, that come to nought, but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."—1 Cor. ii. 6, 7. Principal J. Oswald Dykes, D. D., London, Eng.
13. The Hunger for Appreciation. "Many

of His disciples went back, and walked no more with Him. Jesus said therefore unto the twelve, Will ye also go away?"—John vi. 66, 67. Rev. Henry R. Rose, Boston, Mass.

Suggestive Themes for Pulpit Treatment.

PASSION THEMES AND TEXTS.

1. The Advent of Sorrow in a Life of Joy. ("And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy."—Matt. xxvi. 37.)
2. A Reconciled Universe. ("Through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether they be things upon the earth or things in the heavens."—Col. i. 20.)
3. A Kiss and Its Signification. ("Now he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, that same is He: hold Him fast."—Matt. xxvi. 48.)
4. The End of the Righteousness of Faith. ("That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death."—Phil. iii. 10.)
5. The Cross of Christ and Its Glory. ("But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world."—Gal. vi. 14.)
6. The Fulfilment of Prophecy in the Crucifixion of Jesus. ("And when they had fulfilled all things that were written of Him, they took Him down from the tree and laid Him in a tomb."—Acts xiii. 29.)
7. The Blessing of a Curse. ("Christ redeemed us from the curse of the law, having become a curse for us."—Gal. iii. 13.)
8. The Cross an Amalgam. ("For He is our peace, who hath made both one, and brake down the middle wall of partition, having abolished in His flesh the enmity, even the law of commandments contained in ordinances that He might create in Himself of the twain one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby."—Eph. ii. 146.)
9. The Forsaken Redeemer. ("And they all forsook Him and fled. . . . My God, My God, why hast Thou forsaken Me?"—Mark xiv. 50 and xv. 34.)
10. The Pledge of Universal Grace. ("He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"—Rom. viii. 32.)
11. The Armor of Patience. ("Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin."—1 Pet. iv. 1.)
12. The End of the Passion of Christ. ("Wherefore Jesus also, that he might sanctify the people with His own blood, suffered without the gate."—Heb. xiii. 12.)
13. The Glory of Heaven. ("And I beheld, and lo! in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain."—Rev. v. 6.)

LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

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

GOD IN NATURE.—The immortal literary work of James Russell Lowell, which it would be well for every minister of the Gospel to study, clearly conveys the truth that nature in itself alone does not and cannot fully reveal God. No thinking mind affirms that nature is the final revelation. Yet nature gives us many hints, even positive suggestions, concerning God and eternal things. A well-spent vacation season, such as every faithful worker should at times enjoy, furnishes many a delightful proof of Shakespeare's familiar lines in "As You Like It":

And this our life, exempt from public haunt,
Finds tongues in trees, books in the running
brooks,
Sermons in stones, and good in everything.

Rightly understood and wisely expressed, as we find it to be in Russell's poetry, Nature's hints and suggestions should lead to higher revelations of God and eternity.

For many minds, however, nature may be the first chapter in Life's textbook. And what a varied, beautiful, enchanting chapter it is, too! Still, at its best it only prepares us for the succeeding chapters of that ever-widening and deepening Revelation, which, like Eden's river, was born of springs above nature's cloud-line, and came down the heights of God to gladden the heart of man.

HUMAN LIMITATION.—Such limitation is constantly manifesting itself. A scientific writer, treating of the limit of human accuracy, says:

"The theory of probability and uniform experience alike show that the limit of accuracy attainable with any instrument is soon reached; and yet we all know the fascination which continually lures us on in our efforts to get

better results out of the familiar telescopes and circles which have constituted the standard equipment of observatories for nearly a century. Possibly these instruments may be capable of indicating somewhat smaller quantities than we have hitherto succeeded in measuring with them, but their limit cannot be very far off, because they already show the disturbing effects of slight inequalities of temperature and other uncontrollable causes. So far as these effects are accidental, they eliminate themselves from every long series of observations; but there always remains a residuum of constant error, perhaps quite unexpected, which gives us no end of trouble."

"TO WORK ALL MANNER OF WORK OF THE ENGRAVER" (Ex. xxxv. 35).—Among modern appliances of the engraver's art there has recently been invented and successfully tried an aluminum pen for writing, or, rather, tracing upon glass. The point of the pen is sometimes dipped in a solution before using, but ordinarily it is kept dry, when it produces tracings that are not only difficult to efface from the surface of the glass, but that do not lose their peculiar metallic luster, which is a very pleasing effect in the use of this pen.

Frequently, in place of a pen-point, an aluminum disk has been employed, which, made to rotate upon the glass, gives even a brighter luster to the tracing than can be obtained with the point itself.

"AND JESUS SAID, FOXES HAVE HOLES AND BIRDS OF THE AIR HAVE NESTS; BUT THE SON OF MAN HATH NOT WHERE TO LAY HIS HEAD" (Luke ix. 58).—We were forcibly re-

minded of this utterance of our Lord while riding, not long ago, through a heavily wooded country. We observed, as perhaps others had many times before, that to beast and bird God extends unailing shelter in nest and burrow; and not only to beast and bird, but to myriads of insects as well.

We are indebted to the investigations of the United States Entomological Commission for the fact that to these tiniest of creatures "our forest trees," as one expresses it, "are veritable hotels." Thus the oak-tree alone, we are told, gives both food and protection to three hundred and nine species of insects, besides furnishing "lodgings only" to about one hundred and fifty species more. The elm-tree also and the pine together house two hundred and thirty-two species. Probably for every tree that grows there is an allotted burden of sustaining countless species unknown, which no living entomologist has yet classified.

If the tiniest insect has a home filled with every insect-comfort, as these facts apparently would make appear, how great must have been the trial of homelessness to Him who said that "He had not where to lay His head."

CREATION AND SUSTENTATION.—Prof. Joseph Le Conte, of Berkeley, Cal., remarked recently: "There are two sciences that I love to compare with each other, namely, astronomy and geology—the one the oldest of the sciences, the other among the youngest; the one dating back to the dawn of civilization, the other born with the present century. The domain of the one is infinite space, of the other is infinite time. The underlying law of the one is the universal law of gravitation, of the other the no less universal law of evolution. The one law is naught else than the divine method of sustentation of the universe, the other the divine process of creation of the universe."

FROM GENERATION TO GENERATION.—Laura Osborne Talbott, of Washington, well-known in all scien-

tific circles, advocates the preparation of what she terms a "geo-pathological chart."

After speaking of the fascinations which draw us to the study of genealogical history in general, she says:

"Without interfering with this agreeable study, an additional course of investigation might attend it that would serve a purpose of inestimable benefit to future generations. This would consist in tracing out the pathological history of the family as far back and with as much detail as possible.

"Both mental and physical traits, with accompanying diseases, could be brought together in the history of the individual and the family upon a properly prepared chart, which from small beginnings might be of great value both to the family physician and the psychologist.

"Public opinion, no doubt, will have to undergo much change before such charts will become popular; but nevertheless, like cremation, cooperative housekeeping, and other conditions necessitated by new ways of living, I am sure that people of intelligence will come to appreciate the value of a pathological chart as well as the value of a genealogical tree."

SPIRITUAL ENERGY AS A FACTOR IN SOUL-FEEDING.—This is a theme of importance, but which, alas! has not received either that broad, nor yet that specific treatment in the pulpit which it deserves.

All who have studied botany are aware of the importance of energy as a factor in the feeding of plants.

Now, energy is nothing more than capacity for labor; and when we consider how much real labor even a common plant must put forth in order to convert simple elements of plant-food into such form as will best nourish its life, we must realize that the energy of the plant is not only comparatively enormous, but that the nutrition of the plant itself is almost entirely dependent upon that energy. Inhalation, evapor-

ation, absorption, and exhalation are all manifestations of this wonderful plant-energy, while soil-warmth, good air, and uninterrupted light are only aids to it.

In a notable discussion by Dr. Manly Miles, of Lansing, Mich., we learn that the work done by a single acre of growing corn, representing in grain and stalk about 7,200 pounds weight of material, is equal to the work of one horse working 719 days of 24 hours each! Dr. Miles has carefully prepared tables to prove this.

In the same manner, Lawes and Gilbert have tabulated some surprising facts regarding energy as a factor in the nutrition of animals—notably the ox.

Rid the theme as suggested—namely, Spiritual Energy as a Factor in Soul-Feeding — of its mere material association, which the mind may be tempted to entertain, and we are able to grasp with fresh vigor the thought that the soul's inherent capacity for labor, or, if you please, the soul's power of self-help, is comparatively as essential to its life as are the daily divine mercies which comfort, invigorate, and beautify man's spiritual being. Indeed, how often we witness God's lavish bestowments upon a soul which seems nevertheless to remain careless to them all, not giving evidence that it even desires to put forth the slightest acknowledgment of His goodness! On the other hand, we observe astonishing developments of spiritual life, traceable, shall we not say, not alone to God's grace, but also to that soul's realization of its inherent capacity for spiritual service.

WE ALL DO FADE AS A LEAF.—This Scripture passage is usually treated only in funeral discourses, and then often so mournfully that its real germ-teaching is lost.

To the scientific botanist the fading of the leaf is not necessarily a sign of death, for he knows that the leaf *must* fade in order that the vital forces of the tree, or shrub, or plant, con-

stantly at work through the growing season, may flow back to their sources in branch and root, there to be conserved to meet demands sure to be made in the springtime.

Thus "we all do fade as a leaf," in order that in the springtime of eternity spiritual forces conserved by death in Christ, who is the source of all life, may meet the demands which a new world, with its new service, will be certain to make upon us.

WORLD RELIGIONS.—As an evidence of the newly aroused interest in the comparative study of religions, we quote the fact that the University of Chicago is busy securing collections illustrating all the religions of mankind.

Shintoism and Japanese Buddhism, illustrated by objects gathered for the university by Mr. Edmund Buckley, of Japan, are already assigned a place in the museum, and the faculty is hopeful of the successful establishment of a complete exhibit within a reasonable length of time. The gathering of this important collection will be watched with interest, since so little of the kind has ever been well carried out or accomplished with lasting results. Although some uncharitable critic has dubbed this sort of thing as "religion in a show-case," we hardly are led to believe that this can be the most to say of it.

If, as has been several times suggested within the last few years, we should hold another world's fair in the year 1900, to commemorate the birth of the Founder of Christianity, just such objects as the University of Chicago is now collecting will be in requisition, and the exhibition of them, whether in a college museum or at a world's fair, will not of necessity detract from that supremacy which men are slowly, yet surely, learning belongs to Christianity alone. Let us remember that in this matter, as in all matters relating to the truth, "we can do nothing against the truth," as the apostle says, "but for the truth."

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

Marginal Commentary: Notes on Genesis.

GEN. xix. Reviewing the narrative of the destruction of Sodom, we have a lesson on *Retributive Providence*:

1. The moral demand of sin for penalty.
2. The accumulation and overflow of iniquity (Gen. xv. 16; Rom. ii. 5).
3. Peculiar aggravations of guilt (Heb. x. 28, 29).
4. Final visitation of God in warning.
5. Final climax of sin—rejection of mercy.
6. Representative and typical punishments.
7. Probation or period of testing for wickedness.
8. Preservation of society by the salt of goodness.

Law, sin, condemnation, grace, unbelief, and wrath, are all illustrated.

The influence of association with the ungodly is likewise seen in Lot, who even calls such outrageous sinners as "brethren"; proposes to surrender his own daughters to defilement; loses his testimony by his worldliness; lingers amid the scenes of sin and risks his own deliverance; and when he does escape leaves all his possessions behind him to be consumed. He tarries, parleys, lingers, and has himself to be dragged out of the city. Even after he is out of Sodom he has to be urged to make good his escape. He evidently shows an inclination to look back, if not to go back.

The whole story of Sodom illustrates God's Providence, both as to sin and as to prayer. God frames His law, permits men to transgress, forbears up to a certain limit, but takes constant notice of the iniquity He seems to ignore; and, after the decisive tests are applied, and it is proved that even patience is of no avail, justice triumphs in judgment,

and retribution is sudden, severe, overwhelming, destructive.

Here is the *first example of human intercession*. It leaves for all time a lesson, an admonitory example, that, when the measure of man's sin and God's forbearance is full, no intercession avails to avert penalty, and that patience exercised in vain accumulates a treasure of wrath, which, like a stream long dammed up, gathers momentum (1 John v. 16.)

Here also is a lasting lesson on **FAMILY LIFE**, showing how even a nominal believer may imperil himself and his household.

1. A family *head*. A righteous man, hospitable, vexed with sinful surroundings, yet inconsistent and compromising. He has no mention in the memorial chapter in Hebrews (xi.). No altar is recorded in connection with his history. His wife was doubtless a Sodomite, and his daughters proved anything but virtuous.

2. A family *home*. Located where all was vicious, but for merely worldly advantages. Avarice, appetite, and ambition ruled, and the earthly, sensual, devilish triumphed.

3. Family *unity*. Three elements go to constitute it: heredity, family habits of life, and family training.

4. Family *history*. The father shapes the family life—determines its drift and direction. Mocking sons-in-law, a wife turned to a pillar of salt, incestuous daughters, and a long history of a godless posterity, and utter, final destitution and degradation are the outcome.

5. Family *influence* even to remote ages. Compare the Levite and his concubine (Judges xix.)—a reflection of sodomy in a later period. The Moabites and Ammonites, with all their disastrous history, traceable to this worldly-minded disciple!

There may be wealth and hospitality,

culture and social position, and yet worldliness, selfishness, policy instead of principle, an easy and flexible standard of morality, salt without savor, and in the end a mere brand out of the burning, charred, and with the smutch and smell of the fire on it.

Sodom's destruction is like the deluge, a type of the *end of the age* (comp. Matt. xxiv. 37-39, 2 Peter ii. 4-9, and Luke xvii. 26-30).

This point should be emphasized, for it makes impossible erroneous notions of the *condition of the world* at the time of the end of the age. We are nowhere taught that it is to be a time of prevailing righteousness but of prevailing sin; as in the days of Noah and of Lot and of Jerusalem's destruction, so shall it be when the Son of Man comes—apostasy among nominal believers, iniquity abounding and the love of many waxing cold, worldliness in supremacy, and the Church in a Laodicean lukewarmness.

23. Zoar means "little." Lot's prayer is a play on words—"Is it not a little one?" There is an ancient tradition that, though not overwhelmed in this destruction, Zoar or Bela was, after Lot left it (verse 30), swallowed up by an earthquake. Hence the statement in the Apocryphal Book of Wisdom (x. 6) that *five* cities were destroyed, as also Josephus (B. J., iv. 8, 4), though in Deut. xxix. 23 only four are mentioned—Sodom, Gomorrah, Admah, Zeboim. Lot probably was compelled by earthquake threatenings to leave Zoar, and sought a mountain cave as the *securest place*.

GEN. xx. Abraham journeyed from thence (Mamre) (xviii. 1). The abode of this pilgrim of faith is now Gerar, not far from Gaza and Beersheba, on the southern border of the Canaanites. There seems to have been a fertile tract between two desert districts. Note the word "*sojourned*," for the fact of his being a stranger and sojourner is never lost sight of (comp. Psa. xxxix. 12). "I am a stranger and

sojourner with Thee, as all my fathers were," What a thought! God sharing the pilgrim life of his people, so that while they dwelt in tents He also abode in His tabernacle in the midst of them, sharing every experience of their pilgrimage! Three words are used in Scripture to express this aspect of the character of saints—pilgrims, strangers, sojourners—each word having its own meaning.

This chapter is occupied with an episode in Abraham's history in which he *departed from the truth*—so impartially candid are Bible portraits, even of God's heroes. When among strangers of whose character and disposition he was ignorant or distrustful, he seems to have resorted to this half-truth about Sarah, which he defended before Abimelech by the relationship between them (verse 12). If he did not state a falsehood, he at least kept back the whole truth, and with a design to deceive. It must be a very elastic conscience that vindicates the disingenuousness which both risked his wife's honor and involved others in undesigned wrong-doing, for the sake of his own safety. It was a sin both of untruth and of unbelief (comp. xii. 10-20).

2. The name Abimelech (father of the king, or father-king) was common to the Philistine kings, like the name Pharaoh, Cæsar, Czar, etc.

3. Note the name God (Elohim) as applied to the relation He bore to Abimelech; and the name Jehovah in verse 18, when Abraham is referred to.

6. Twice in this verse is the divine mercy in prevention of evil expressed. "I also *withheld thee* from sinning against Me"—"therefore I *suffered thee not* to touch her." Certainly we are taught here how even a heathen king may be restrained from evil-doing by a divine Power above him.

This suggestion invites us to tarry and consider. The Word of God never affirms that all men are equally bad, or that any man is as bad as he might be; but it implies no merit in the man himself that such differences exist.

Twice Sarah was thus exposed by Abraham's prevarication, and in both cases, Pharaoh and Abimelech were prevented by God from appropriating another man's wife.

Compare as to God's preventive providences, chaps. xxxi. 7, xxxv. 5, Exod. xxxiv. 24, 1 Sam. xxv. 26, Prov. xxi. 1, Hosea ii. 6.

Controlling and restraining influences are thrown about men. Differences in actual sinning are traceable largely to—

1. Differences in constitution. Some are less capable or susceptible than others of certain sins :

(a) By natural temperament. Great villainy, for instance, demands boldness, daring even to recklessness, a sort of courage, of which a timid, cautious, fearful man is incapable. Prodigality is commonly associated with a certain sort of generosity and sociability : a stingy man never becomes a prodigal.

(b) Hereditary appetites. Bad as well as good traits are transferred. Some men have from birth had cravings for drink or lustful indulgences, to which others are comparatively strangers. Passions are in some incredibly violent, and, when roused, make them like wild beasts.

2. Differences in early education. The soil in which plants grow often modifies plant-life. Native character is greatly affected by early surroundings. Habits get a strange power to restrain—children trained to church-going feel lost without it. Refinement makes coarse sins distasteful. So family life and social influences withhold from some sins, through a selfish pride of respectability.

3. Differences in moral and religious training :

(a) Sensitive conscience is developed ; judgment on ethical questions is rendered prompt and clear, etc.

(b) Religious truth is imbibed, and religious opinion insensibly molded (See Nelson on Infidelity, p. 96).

4. There are positive divine restraints, both providential and gracious.

(a) Keeping men from temptation.

Many sins depend on favorable circumstances ; inclination to sin may not find opportunity. Crime is often hindered by circumstances.

(b) Fear of exposure and of divine judgments ; God awakening, at critical moments, apprehensions of His displeasure.

(c) The time limit (Gen. xv. 16). Every man's cup of iniquity has a point of overflow, which God fixes, not man.

(d) Gracious restraints, power of the Spirit, prayers of Christ (Luke xxii. 32), etc.

Note also the consequences of this doctrine :

1. No man is entitled to credit for any restraints which he does not put on himself and his own conduct.

2. God punishes impenitent sinners for evil affections which *He* has restrained, although they may not yet have led to overt acts of sin.

3. Were all divine restraints withdrawn, what an awful leap men would take into the abyss of iniquity !

Example (1 Sam. xvi. 14) : When Saul was left to God, how rapidly his evil self-developed into envious, jealous feeling toward David ; into treachery, perjury, and hatred, and into attempted murder, filicide, and suicide (comp. Rom. i. 24–28) ! Three judicial abandonments — to uncleanness, vile affections, a reprobate mind—from one degree of hardness to another, until there was the final, fatal choice of evil. (Comp. Eccles. viii. 11, Heb. x. 29, Psa. ii., Jer. iii. 5—*thou hast spoken and done evil as thou couldest.*)

LIFE is a higher form of force than the physical and chemical. Life phenomena are, therefore, superphysical, and if we confined the term Nature to dead nature they would be supernatural. So the free, self-determined acts of spirit on spirit, even of the spirit of man on the spirit of man, much more of the Spirit of God on the spirit of man, may be according to law, and yet from the natural point of view be supernatural.—*Le Conte*,

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

MARCH 8-9.—THE CURE FOR TROUBLED THOUGHTS.—Ps. xciv. 19.

"In the multitude of my thoughts within me"—that word "thoughts" means uneasy, anxious, caretaking thoughts.

And the Psalmist says they are a great multitude within himself; they throng and press; they crowd; they heave and surge through all his hours of waking; they lay siege to his time for sleeping, and thrust off sleep, which "knits up the raveled sleeve of care."

Who of us cannot interpret the Psalmist's most human song? Who of us has not been conscious of multitudes of such troubled thoughts springing out of our mistakes, or our failure to reach ideals, or the perpetual pestering of slighter sorrows and various obstacles, or some great sorrow, or the needless misunderstanding of others about ourselves, or the waywardness of others, or intellectual doubts, or the consciousness of sin.

Well, over against such causes for anxiety, uneasy thoughts within the self, think a little of "Thy comforts" which "delight my soul"—the cure for troubled thoughts.

(a) There is such delighting comfort in the very thought that *God is*. I waited in awe once as, looking through a great telescope, I saw Jupiter surrounded by his careering moons. There the mighty planet hung in the far depths of space, with his moons around him. I could see no force holding him there so steadily. I could see no links of any chain binding his moons to him. There was only a vast emptiness, with planet and moons swinging in it. Instantly my thought rushed up and seized hold of God as the sustaining cause. It seemed to me as though never before had I such vision of the calm, orderly, unrelaxing power of God. It seemed to me I could feel

my little life, with all its tremors and restlessness, in the strong and quiet palm of God. Thought of Him hushed me, stilled me, made me solemnly glad.

"That Hand which bears creation up
Shall guard His children."

(b) There is such delighting comfort in the fact that *God cares*.

Mr. Moody was preaching in the big tent during the Columbian Exposition in Chicago. The text was, "The Son of Man is come to seek and to save that which is lost." The sermon done, out of the throng was lifted by a police officer a little boy, who had been discovered, evidently lost, amid the crowd. Mr. Moody took the little fellow in his arms, and, standing before the multitude, asked the people to look at the lost child. "This boy has a father who is no doubt at this moment looking for him," said Mr. Moody. "The father is more anxious to find the boy than the boy is to be found. It is just so with our Heavenly Father. He is seeking us to-day; seeking us with unspeakable solicitude." Just then a man with pale face and excited, eager motion was seen elbowing his way to the platform. As he reached it the little fellow saw him, ran quickly over the platform, and threw himself into his father's outstretched arms. The crowd burst into a mighty cheer. "Thus," cried Mr. Moody, "will God receive you if you will only run to Him to-day. The Son of Man is come to seek and to save that which is lost." Yes, God cares. The Christ who came from God is infinite proof of a caring God. Here is a cushion for troubled, uneasy, anxious thoughts to rest themselves upon.

(c) There is such delighting comfort in the fact that *God disciplines* (Heb. xii. 5-12). Said Michael Angelo, "As the marble wastes the angel grows." Nor does God sculpture to destroy;

only to release and bring out what is best and highest in us.

"E'en the hour that darkest seemeth,
Will His changeless goodness prove;
From the gloom His brightness streameth;
God is wisdom, God is love."

(d) There is such delighting comfort in the fact that God opens for us the *vista of another life*.

The certainty that God is making us ready for that and worthy of it; the vision of the exceeding weight of glory takes the pressing and plaguing left out of the necessary processes of preparation here and now. So comfort comes.

(e) There is such delighting comfort in the fact that *God forgives*.

And His forgiveness whelms our sin even into the depths of a divine forgetfulness of it. Therefore, I may cease having troubled thoughts about it and be glad with comfort.

Therefore :

(a) Courage. With such a God there is no room or reason for a nerveless despair.

(b) Calmness. Let me make God the steady center of my life and use my life for Him without rest, but without a worrying and exhausting nervous haste.

MARCH 10-16.—OUR RESOURCE.—
Luke xi. 22.

This is our resource—"A stronger than he." Our Scripture is part of the record of a clash between our Lord and the Pharisees.

There was such a thing as the possession of men by demons in our Lord's time. If the New Testament tells us anything, it tells us that.

Is there such possession of man by demons now? For myself, I think it neither unphilosophical nor unlikely. There are certain sins—drunkenness, the habit of opium and cocain, impurity—*e.g.*, which seem peculiarly to shatter the defenses of the will, and to lay the soul open to the incursions of evil. It seems to me that the awful results of such sins, and sins like them, can be sometimes best explained by the suppo-

sition that a demoniacal personality has actually set up his throne within the personality of the victim.

Well, just now our Lord was casting out a demon who had smitten the man possessed by him with dumbness.

The people wondered.

The influence of Christ was steadily increasing. In the presence of that benignant influence the power of the Pharisees was swiftly waning.

There are two ways of attempting to overcome an influence hostile—to deny it, to depreciate it.

For the Pharisees to deny Christ's increasing influence was impossible; they would depreciate and ridicule it. "Yes," some of the Pharisees said, "Jesus of Nazareth does exorcise demons, but He does it by the help of Beelzebub, himself the chief of the demons."

It was an awful insult to the divine purity.

But our Lord makes answer in the parable of the strong man and the stronger than he, of which our Scripture is part. (See Luke xi. 17-23).

He is our Resource—this One stronger than the strong evil, our Lord and Saviour Jesus Christ.

Consider, through the temptation of evil and our own consent, we are manacled in a bad record.

(a) We are making a record.

"No action, whether foul or fair,
Is ever done, but it leaves somewhere
A record, written by fingers ghostly,
As a blessing or a curse, and mostly
In the greater weakness or greater strength
Of the acts which follow it."

(b) That record is being kept. What an illustration of the fact that we are, somehow, registering our record, as in phonograph or the kinetoscope.

(c) We cannot change that record. Hear Lady Macbeth: "What, will these hands ne'er be clean? . . . Here's the smell of blood still: all the perfumes of Arabia will not sweeten this little hand. Oh! Oh! Oh!"

But there is our Resource—the Stronger One. (See Col. ii. 13, 14.)

Consider further, through the temptation of evil, and our own consent, we are the prisoners of evil habit. "The nerves and brain elements become altered by usage, so that the directive action runs more easily along a certain channel than along any other." "It is a serious thought that every wrong act indulged in, every weakness gratified, every temptation yielded to, helps to stereotype the evil practise itself in the very fibers and tissues of your bodies." So habits imprison.

There are habits also in the higher realms of spirit, *e.g.*, prayerlessness; refusal of religious duty; "chambers of imagery" (Ezek. viii. 12.).

But there is "a stronger than he." He is able to forgive, blot out the bad record, disimprison from bad habit in the spiritual and moral miracle of regeneration.

Consider again, even though Satan buffet us, there is a stronger than he, *e.g.*, Paul's thorn in the flesh, and how Christ helped him to manage it (2 Cor. xii. 1-10).

Some practical applications.

1st. How wrong the man is, who, looking toward the noble life, does not reckon on the Stronger One.

2d. How even a devil's castaway need not despair.

3d. How fearless a Christian may be.

4th. How sad his plight must come to be who refuses the aid of the Stronger One; who will not lay hold on our Resource.

MARCH 17-23.—THE DEITY OF JESUS CHRIST.—John xx. 28.

Notice particularly I say deity rather than divinity. Sometimes, indeed, divinity and deity mean the same thing. But sometimes also divine, which is the adjective of divinity, is made to express not something necessarily deific, but only something super-eminent, superlative.

Such is a frequent use of this adjective divine in poetry, *e.g.*, Wordsworth speaking of Milton says, "That mighty orb of song, the *divine* Milton."

Then, again, Milton himself sings of the "human face *divine*."

Then, again, the poet Addison sings:

"Loveliest of women! heaven in thy soul,
Beauty and virtue shine forever round thee,
Brightening each other! Thou art all *divine*."

Spenser sings even of "*divine* tobacco."

In all such cases it must at once be seen, and easily, that such use of the word divine cannot carry in the least the meaning deific, but only declares concerning what in the poet's thought is super-eminent and super-excellent.

It is a very easy thing to cloud essential meaning with high words of varying significance. You shall sometimes hear and read so-called "liberal" people speaking of the Lord Jesus as divine.

You may be caught and hoodwinked thus, and be led to declare that such and such a so-called "liberal" really does believe in and assert the essential divineness of Jesus Christ. But such a one does not use the epithet divine, either in the sense in which you use it, or in the sense in which you understand him as using it. He only means that, in his conception, Jesus Christ is eminent, beautiful, superlative. He uses the epithet in this lower, and other, and, as it were, poetic sense only.

But we affirm the *deity* of our Lord and Saviour Jesus Christ.

(A) In the Scripture Jesus Christ is expressly *called* God.

John i. 1; Rom. ix. 5; Titus ii. 13, 14; 1 John v. 20; Phil. ii. 6; John xx. 28.

(B) In the Scripture Jesus Christ is declared to possess the *attributes* of God.

(a) Self-existence. John i. 4; v. 26; xiv. 6.

(b) Eternity. John i. 1; viii. 58; Heb. i. 11; Rev. xxi. 6.

(c) Immutability. Heb. xiii. 8.

(d) Omnipresence. Matt. xxviii. 20; Eph. i. 23.

(e) Omniscience. Matt. ix. 4; John ii. 24; xvi. 30; Col. ii. 3.

(f) Omnipotence. Matt. xxviii. 18; Rev. i. 8.

(C) In the Scriptures the *works* of God are ascribed to Jesus Christ, *e.g.*, creation. John i. 3; 1 Cor. viii. 6; Col. i. 16; Heb. i. 10.

(D) Jesus Christ receives in the Scriptures the *honor and worship* due to God. John v. 23; Acts vii. 59; Heb. i. 6; Phil. ii. 10, 11; Rev. v. 12-14; John xx. 28.

(E) In the Scriptures the name of Jesus Christ is associated with the name of God, as possessing with God the Father an *equal deity*.

(a) Baptismal formula. Matt. xx. 28.

(b) Benedictions. 1 Cor. i. 3; 2 Cor. xiii. 14.

(F) Jesus Christ *expressly claims* equal deity with God the Father. John v. 18; Phil. ii. 6; John xx. 28.

(G) Notice the argument of the dilemma for the deity of Jesus Christ: "Aut Deus aut non bonus homo." With what He claims, Jesus Christ is "either God or not a good man."

(H) Notice the argument from Christian experience for the deity of Jesus Christ. In the straits and crises of the soul, as in real conviction for sin, the soul cries out for and will be satisfied with nothing other than a deific Saviour.

(I) Notice the argument from history for the deity of Jesus Christ, *e.g.*, Pliny's letter to Trajan written only about forty years after the death of St. Paul. Writing of the Christians to the Emperor Trajan, Pliny says, "They affirmed that the whole of their fault or error lay in this, that they were wont to meet together on a stated day before it was light and sing among themselves alternately a hymn to Christ *as to God*," etc.

Certain lessons and inferences from this great fact of the deity of Jesus Christ:

1st. Christianity is a *super-natural* religion.

2d. Christ is to be *worshipped*.

3d. The impossibility of holding re-

ligious fellowship and service with those who deny His deity, who will not worship Him.

4th. Jesus Christ is veritably the *disclosure* of God.

5th. How worthy is Jesus Christ of our trust.

6th. How He supplies our needs.

7th. What evidence in Jesus Christ of the *love* of God.

8th. Since Jesus Christ, deity, came to save us from our sin, how real and awful our danger because of sin.

MARCH 24-30.—NEVERTHELESS.—
Luke v. 5.

Get the scene clearly. It is the little lake of Galilee, lying there embosomed among the mountains and the lowlier hill, the shores of which were the home of so many of the disciples, and around which the fragrances of our Lord's life are hanging even to this day.

It swarmed with fish—that little lake. And the catching and the selling them was a main means of livelihood for many of the disciples. "For," as Archbishop French says, "He whose purpose it was by the weak things of the world to confound the strong, who meant to draw emperors to Himself by fishermen, and not fishermen by emperors, lest His Church should even seem to stand in the wisdom and power of men rather than in the wisdom and power of God—He saw in these unlearned fishermen of the Galilean lake the fittest instrument for His work."

And it was a good place in which to ply the trade of fisherman—that little lake. One says: "The thickness of the shoals of fish in the lake of Genesaret is almost incredible to one who has not witnessed them. They often cover an area of more than an acre; and when the fish move slowly forward in a mass, and are rising out of the water, they are packed so close together that it appears as if a heavy rain was beating down on the surface of the water."

But this time, through a long night, two boats filled with the toilers of the sea pass back and forth upon the

waters of the lake. They know their work well—these fishermen. With every cool and deep and shaded cove where the fish love to gather they are familiar. Each one of them they have searched through thoroughly with their nets; yet where they usually have caught so much, this night they can catch nothing. All night long they toil, and all night long their toil is fruitless.

At last the dawn breaks. The night, the best time for their sort of fishing, has gone. It is useless to try more. So the morning finds them with their boats moored, while they, like the careful fishermen they are, wait to clean their nets.

Just now, from the neighboring city of Capernaum, the Master approaches. The city empties itself to follow Him. The crowd gets too great to be well handled by one within it. But the shore is broad and sloping upward, and so affords an admirable gathering place for the throng.

Stepping into one of the boats, Simon Peter's, our Lord asked him to thrust out a little from the land. And He sat down and taught the people out of Peter's fishing-boat. No man ever loses anything by lending it to the service of the Lord.

Our Lord's sermon done and the crowd dispersing, our Lord said to Peter: "Launch out into the deep and let down your nets for a draught." It would have been very natural for Peter to have replied: "Oh, Master, Thou art carpenter and not fisherman; I will heed Thee about the making of yokes and plows, but my own trade, which I know so well, teaches me that nothing could be more useless, and at such a time, long after the sun is up. What canst Thou, a carpenter, know about fishing, any way?"

Very noteworthy was the reply which Peter did make: "Master"—that is a peculiar word; it means commander; there is the note of subjection in it. It is as though Peter said: "Thou of right commandest, however

strange Thy commands may seem. Master, we have toiled all night and have taken nothing." Ah! in that word "toiled" there is the whole picture of the long, exhausting night. The word "toiled" means, literally, toil to the point of suffering and spent weariness. But then follows that loyal and splendid "Nevertheless." "Nevertheless, at Thy word, I will let down the net."

You know it all—how the net strained, and even began to tear with its finny burden; how the one boat could not contain the spoil; how the other boat must hasten to the rescue; how both the boats were at the point of sinking with the multitudinous treasure.

And this is the practical fact and teaching which the whole scene discloses standing out in that grand word "Nevertheless." Peter put more faith in the word of Christ than in his own experience of failure through all the lingering hours of that dark and baffling night.

Apply this teaching, *we are to put more faith in the Word of Christ than in our own experience of failure*, in two or three directions:

(A) Apply this teaching to prayer. Sometimes our experience of the use of prayer is like that fruitless fishing of the disciples.

Still Christ steadily commands prayer: "Ask and it shall be given you" (Matt. vii. 7). "If two of you shall agree," etc. (Matt. xviii. 19). "All things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. xxi. 22). "If ye then being evil," etc. (Luke xi. 13). "Men ought always to pray and not to faint" (Luke xviii. 1). "If ye abide in Me and My words, abide in you," etc. (John xv. 7).

But when our experience of prayer seems like the fruitless fishing of the disciples, what are we to do? This: take more account of the Word of Christ than of our experience of failure and *still pray*. For—

(a) an apparently denied prayer is yet an answered one. "Nay" is still an-

swer. Something richer than that for which you ask shall crown what you think denial;

(b) though the answer tarry, it will come;

(c) though it may seem to you that God is not answering, He often really is answering all the time—the bloom shall appear.

Still pray, then. Launch out into the deep of prayer. Keep casting the nets of prayer.

(B) Apply this fact and teaching, that we should put more faith in the Word of Christ than in our experience of failure to the *daily duty*.

Both by example and by teaching our Lord enjoins the sanctity of the doing of the daily duty, e.g., the "straightway" of Mark (see 1st chap.). "He went about doing good," etc.

But sometimes it seems to us as though our daily duty were as vain, as to any special outcome, as the fruitless fishing of the disciples.

(a) A business man in such hard times as these.

(b) A woman in the household.

(c) A discouraged Sunday-school teacher.

(d) A discouraged pastor, etc., etc.

But when the daily duty seems a failure and monotonous, what then? Remember that "forthwith" of Mark concerning Christ. Remember what Christ said, "My meat is to do the will

of Him that sent Me, and to finish His work." Cast again the nets of the daily duty. Any way, duty is best. You shall come at last surely to see that no sincere and honest doing of the duty with you is ever lost.

(C) Apply this fact and teaching, that we are to put more faith in the Word of Christ than in our experience of failure to the *duty of confessing Christ*.

If Christ has word for anything, He has word concerning this duty of confessing Him. "Him that confesseth Me before men," etc.

But how many Christian people I have known whose Christian experience was like that fruitless fishing of the disciples! They fish for strength, joy, peace, love. Somehow they fail to get much precious spoil of them. Yet all the time they are refusing a brave and open confession of Christ. Suppose they should begin to take more account of the Word of Christ concerning the confession of Him than of their hitherto failure, I think their failure would swiftly turn into a rejoicing abundance.

(D) Apply this fact and teaching also to the duty of *winning* others. If the winning seem difficult and frequently failing, take account of the Word of Christ concerning winning others, and keep on casting the nets of attempt for them. You shall not always cast such nets in vain.

EXEGETICAL AND EXPOSITORY SECTION.

The Homiletic Value of the Book of Leviticus.

By Prof. T. D. WITHERSPOON, D.D., LL.D., LOUISVILLE, KY.

THE Book of Leviticus has suffered at the hands of homilists in two opposite ways. In the first place, owing to the symbolic character of its ritual for the ceremonial worship of the Jews, it has presented a peculiarly attractive

field for allegorists both of ancient and of modern schools. These disciples of Origen have been so busied with research after hidden meanings and spiritual interpretations under the minute details of the Levitic ceremonial, their fancy has found such delight in disporting itself amid the hooks and cords and rings and staples of the tabernacle, and in weighing the relative spiritual significance of caul and kid-

ney and fat and liver, that they have in large measure overlooked the great underlying principles illustrated in the book—principles that are regulative of all true worship under all dispensations and to the end of time.

On the other hand, conservative students of Scripture, repelled by the fanciful interpretations of writers of this spiritualistic school, have hesitated to enter upon any homiletic study of the book lest they should be beguiled into the same methods of accommodation of Scripture that they condemn in others. To see how little homiletical use has been made of *Leviticus*, it is only necessary to examine the pages of the *Sermon Bible*, or the *Homiletic Index*, or to consult the index to THE HOMILETIC REVIEW or to any other promiscuous collection of sermons. Certainly it were better to err, if error there be, with Bauer and others, in tracing developments of New-Testament doctrines under the minutest details of Old-Testament ritual, rather than to neglect altogether so rich and instructive a portion of God's Word. Between the two extremes which we have been considering there must be a safe middle course for homilists, and the object of this article will be to give some of the landmarks by which it may be determined.

I. In general terms, then, it may be said that the homiletic value of the Book of *Leviticus* arises out of the fact that it is, in its relation to the other books of the Old Testament, preeminently the *book of worship*. Thus its very name imports. The *Λευιτικόν* (see *βιβλίον*) of the Septuagint version, from which our word *Leviticus* comes, implies that it is a manual for the guidance of the Levites, whose chief office was that of the conduct of public worship. The same thing is implied in the names given to the book in the Talmud, *חוקת הכהנים*, *the law of the priests*, and *חוקת הקריבה*, *the law of the offerings*. Every chapter of the book bears more or less directly upon the subject of worship, so that it may be appropriately designated as the inspired *directory for worship*.

Now, in this is its first element of homiletic value. Worship in all its essential elements is the same under all dispensations, however it may vary as to its outward forms of expression. We may expect, therefore, to find, under the outward shell of prescriptions that were ritual in their character and limited in their scope, deep underlying principles that are as vital and propaedeutic for the Church of to-day as for the Church that was in the wilderness with Moses in Mount Sinai. The minister of the Gospel who succeeds in bringing forth these eternal principles for the regulation of worship as they are illustrated by the picturesque ceremonials of the Levitic ritual will have rendered to the people to whom he ministers incalculable service.

II. It may be helpful to some of the younger brethren of the ministry to indicate, as far as space will allow, some of the lines along which this search for underlying principles may be most profitably directed.

Let us take, then, to begin with, the opening word of the book, the one which in the Jewish canon was used as its title, *וַיִּקְרָא*, "And He (Jehovah) called." The essential idea in the verb *וַיִּקְרָא* is that of calling or speaking to one with audible voice. An examination of the first verse of the book in its relations to all that come after will show that Jehovah is represented as speaking to Moses with audible voice out of the midst of the tabernacle, and uttering in his ear almost every word of the whole book. This is something peculiar. Very little of inspired Scripture is given by this method of oral dictation. Ordinarily, even in matters of most importance, the natural faculties of memory, judgment, constructive imagination, taste, etc., are quickened and directed, so that what is written is truly the product of the writer's thought, although by virtue of the Spirit's presence and power it is truly and infallibly the Word of God. Here all these processes are held in abeyance. Moses receives the

revelation, word by word, at the mouth of God, and writes it down as he receives it. With the exception of two brief interludes, one recording Moses' strict compliance with the command for the consecration of Aaron, and the other the swift judgment which came upon two priests for venturing to deviate from the inflexible ritual that had been prescribed, every word of the book is given by this highest form of dictation.

Why this peculiarity in the one book which prescribes the method of divine worship? Why but to give emphasis to the truth that the manner in which God may be acceptably worshiped is, and must ever be, matter of pure revelation. Man may not invent forms for himself. God will not be pleased with will worship. To that question, "Wherewithal shall I come before the Lord, and bow myself before the high God?" the only proper answer is, "He hath showed thee, O man, what is good." It is not enough that certain ordinances, imposing and expressive, it may be, are not forbidden in the Word of God. It must be shown that they are expressly commanded, or warranted, by inspired precedent and example. To go beyond and invent, is to bring upon ourselves the displeasure that flamed forth in wrath upon Nadab and Abihu in the wilderness. This first word, *Wáyyiqrá*, opens up, therefore, a field of most important homiletic study and exposition.

III. Passing on to an examination of the book, we shall find that it naturally falls under six leading divisions: those which respectively treat of the offerings, the priesthood, ceremonial purifications, festivals, idolatry, and vows. And a still closer study will show that in each of these divisions is illustrated one or more of the great principles or characteristics of acceptable worship whenever and wherever it may be rendered by man, the sinful creature. These characteristics may be stated as follows: Worship, to be acceptable to God, must be: (1) upon the basis of a prescribed

sacrifice, (2) through the medium of a consecrated priesthood, (3) with clean hands and a pure heart, (4) at stated seasons and in convocations of God's appointment, (5) with the whole heart, (6) with recording and performance of vows. Or, to state these characteristics yet more succinctly, worship must be sacrificial, priestly, pure, festal, exclusive, vital.

Now, take any one of these principles and study it as illustrated by the ceremonials prescribed in the book, and it will be seen at once what scope is given for broadest and most varied homiletical treatment.

Look at the first division (Chap. i.-vii.) which treats of the offerings. Its keynote is in the words "bring an offering" of the next to the opening verse. Observe that there is no approach to the tabernacle in worship for which some sacrificial offering is not prescribed, and so we have illustrated the first principle, that worship to be acceptable must be distinctly and consciously upon the basis of sacrifice, and that sacrifice one which God Himself has appointed and therefore will approve.

Again, when we come to examine these sacrifices, we find them arranged in three classes: the Dedicatory, including the burnt offerings (ch. i.) and the meat offerings (ch. ii.); the Eucharistic, consisting of the peace-offerings (ch. iii.); and the Propitiatory, including the sin-offerings (ch. iv.) and the trespass offerings (ch. v, vi.), chapter vii. being occupied with sundry regulations applying to one or more of these orders of sacrifice. Take any one of these classes and see its fertility in homiletic material. The dedicatory, for instance, in which the whole sacrifice was consumed, no part of it being returned to the worshiper, illustrates, first of all, that full and unreserved surrender of Himself made by our Lord when he said, "Lo! I come; in the volume of the book it is written of Me," etc.; and then, secondarily, the full and final surrender of the redeemed soul laying itself upon the altar, "a

living sacrifice, holy, acceptable to God." The eucharistic, on the other hand, in which only that part which was prohibited as food was consumed on the altar, and the priest, after retaining a portion for himself, returned the greater part of the flesh to the offerer, that he and his household might eat it with rejoicing before the Lord—how beautifully is illustrated in this the relation of Christ, not only as the atonement for sin, but as the life and joy of the redeemed soul!

Notice still further, in reference to the third class, the propitiatory, that although the laws regulating it are subsequent in the order of enactment to those of the other two classes, yet in the order of actual observance it always had precedence.

The sin-offering always precedes the burnt-offering and all the rest. There must be propitiation, atonement, forgiveness, before even the whole burnt-offering of self-sacrifice and personal consecration can be accepted.

Passing to the second division, that of the priesthood (ch. viii.-x), what wealth of illustration there is of the great truth that the worship of the sinner must be through the mediation of a priest! Not only must he have the appointed sacrifice, but, unworthy and defiled, he must have one to represent him, to come before God in his stead, to offer for him the sacrifice for him, to sue for and receive and pronounce absolution. The anointing of the high priest (ch. viii.), the ministry of the high priest (ch. ix.), the sin of Nadab and Abihu (ch. x.), all throw wondrous light upon our relationship to Him who is the "Apostle and High Priest of our profession," the "one mediator between God and man—the man Christ Jesus."

The third division (ch. x.-xxii.) treats of the distinctions of clean and unclean, of ceremonial defilement, and cleansing. There is not one of its twelve chapters that is not rich in practical truths illustrative of the great principle that God is to be worshiped in the beauty of

holiness, and that he that would "come into the hill of the Lord or stand in His holy place" must have "clean hands and a pure heart." The law of the clean and the unclean in food (ch. xi.), of bodily pollution and ceremonial cleansing (ch. xii.-xv.), of blemishes in victims for sacrifice (ch. xvi., xvii.), of violations of the laws of social purity (ch. xviii.-xx.), and of the blameless life required of the priesthood (ch. xxi.-xxii.)—what are all these but object-lessons designed to impress the great truth that holiness becometh the house of the Lord, and that the only acceptable worship is that of the purified in heart?

In the third division, that of the religious festivals (ch. xxiii.-xxv.), three great principles emerge, each finding ample illustration for homiletic use: the employment of stated seasons of divine appointment for public worship, the social element in public worship, and the joyousness that should characterize the worship of forgiven and accepted worshipers who have been admitted to communion with their God. Each of the seven subdivisions, having reference respectively to the Sabbath, the Passover, the Feast of First Fruits, the Feast of Pentecost, the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles, might be profitably used as the basis of an exposition of one or more of the principles of acceptable worship.

The fifth section, that which treats of idolatry (ch. xxvi.), illustrates the great principle that worship, to be acceptable to God, must be exclusive. There must be no other God besides Him. He takes a place in no Pantheon; sits upon no divided throne; must be worshiped wholly and solely or not at all.

The last division (ch. xxvii.) covers the important and delicate question of the making and keeping of vows as a part of worship. A careful study of this chapter in relation to other parts of Scripture will throw much light on the occasions on which vows are to be made, and the spirit in which they are

to be made and performed. It may be made of inestimable service in impressing upon the people the necessity of

vowing and paying unto the Lord that which is vowed, since He "has no pleasure in fools."

THE SOCIAL PROBLEM.

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

Social Themes in the Pulpit.

WE do not intend to discuss the propriety of introducing them; they cannot be kept out. The preacher in touch with the age cannot escape them; he cannot proclaim the law or prophets, the gospels or epistles, without discussing these themes. Everywhere the Bible thrusts them on him, everywhere the Church needs them, everywhere the age demands them. The second commandment, pronounced by Christ equal to the first, involves many of the most essential elements of the social problem: "Thou shalt love thy neighbor as thyself."

Far more important is the question, How shall they be introduced? Many texts and subjects involve them, and they came in naturally as a part of the exposition or application. In such cases the preacher finds little difficulty; the plain teachings of Scripture and the laws of Christian ethics are his guide. He will find the Bible rich in thoughts bearing directly on many of the burning social questions of the day.

The difficulty is less with the Christian doctrines than with the social problem, and most preachers are perplexed as soon as they begin to expound it. Foreigners who come to our shores speak with astonishment of the general ignorance on the subject. The reason is that as a burning question it is comparatively new with us; while the older nations were agitated by it and everybody studied it, we boasted that America is the paradise of labor, that our resources are boundless, and that we have no social problem such as Europe

grappling with, and never shall have. Hence we treated it as foreign, did not study it, and were not prepared for it when at last it came as one of the dominant forces of our country and times.

Many pastors who have not been able to master the subject nevertheless recognize it as their duty to say something about its meaning and solution. They have not entered deeply enough into it to learn how exceedingly complicated it is, how very many of the most difficult departments of thought it involves, how contradictory the views of specialists are, how the same words are used in different senses, and how even statements apparently plain are misapprehended and increase the prevalent confusion. Not infrequently some thought that lies as the circumference is treated as if the center and heart, and problems which have thus far baffled the profoundest specialists are disposed of flippantly. This would be ridiculous if it were not so pitiable. Not only are sociological specialists offended, but also all who are earnestly seeking for light on these weighty themes. This trifling with the subject is especially calculated to repel laborers who are so deeply interested in all that pertains to social movements and transformations.

No one is fit to discuss these living themes unless he is in living touch with them. They must be studied long and thoroughly in order to fathom their depth and measure their breadth. Especial attention must be given to labor, to the condition of laborers, to the needed relief and the best means of

supplying it, to the character of wealth and the social responsibility of the rich, to the exclusiveness of a moneyed aristocracy and the turpitude of the degrading examples in circles from which the best influence is expected, the selfishness of scholarship and the ethical requirements made on the thinker and the student. Whatever is done to root out selfishness strikes at the root of our troubles. The literature on the social question is so extensive that the minister in search of light cannot long wander in the dark. This literature is valuable in proportion as it deals with causes, as it goes to the depths without being absorbed by the spectacular, the sensational, what is popular and striking because so superficial, and in proportion as it abandons dreams and novels and adheres strictly to reality. No man who has entered the awful realism of our day and has felt its demands will resort to some dogmatic solutions by mere theory or speculation, by poetic inspiration or intuition, but he will adhere to fact, will use reason to interpret the fact, and will base his deductions on a thorough mastery of the facts. On such a base his philosophy and theology, his reason and his faith, will find the surest ground for the best work.

Preachers realize that the fairness and thoroughness required in the discussion of social themes are so generally lacking because these themes are themselves so imperfectly understood. Those who make a kind of sport of such subjects, whose dilletantism is revealed by all their utterances, who are captivated by novelty rather than impelled by Christ's love for the suffering, prove themselves unfit for this department of work. Empty abstractions or mere generalities, platitudes and cant, a resort to luxuriant verbiage and captivating but insubstantial phraseology, are worse than worthless. The heart of the matter is needed, the substance; and where this is given in Christ's spirit the preacher will find some who understand him, and

he will be a most efficient worker in this sphere.

One more suggestion is needed. In an aristocratic temple, where a poor man would hardly feel at home even if he should for some reason enter it, I have heard the blessing of poverty to the poor proclaimed, while not a word was said about the duty of the rich to the poor. What is the use of preaching to the absent and ignoring those present? A sermon on the duty of laborers would likely be more helpful to a congregation of laborers than one on the vices of the rich. The latter might gain more applause, it might embitter the poor still more against the rich, but would it accomplish the personal aim of the Gospel? So a sermon on the fault of the poor for their poverty might delight a congregation of selfish and exclusive aristocrats, but would it be true to all the poor? Would it be the whole truth? Would it be the truth, so far as true, especially needed by those present? The temptation to present the material which is sure of the congregation's approval is very great, and on no other subject ought this temptation to be more rigorously resisted. Here the rule is imperative: The truth that is needed, whether it be welcome or unwelcome. No man without heroic elements can treat the social themes as they demand. He must expect opposition and persecution, and he must be prepared for sacrifices.

A Layman's Inspiration.

During the winter of 1860-61 the writer spent the holidays in Edinburgh. Among the chief attractions of the city was Dr. Thomas Guthrie, regarded as the most eloquent preacher in Great Britain. Dr. Hanna, son-in-law and biographer of Chalmers, usually preached in the morning in Free St. John's Church and Dr. Guthrie in the afternoon. The admission to the latter service was by ticket, but the doors were thrown open to all who could find room so soon as the pew or ticket-

holders had entered. The first sermon of Dr. Guthrie was on the hardness of the heart respecting spiritual things, and was based on the words of Amos: "Shall horses run upon the rock? Will one plow there with oxen?" The sermon was instinct with life and abounded in the richest imagery. Before the next Sunday some six or eight inches of snow had fallen and the weather was very cold. His text for that Sunday showed how he used times and seasons to enhance the power of the pulpit. His text was, "He giveth snow like wool: he scattereth the hoarfrost like ashes," and his sermon was on winter. The most striking part was the peroration; all that preceded seemed but to prepare the way for an eloquent appeal in behalf of the poor at that inclement season. The audience was greatly agitated, and many burst into tears. His deep interest in the suffering classes and his special efforts in behalf of Ragged Schools made him familiar with the needs of the large number of the wretched families in the wynds and closes of that city.

We can here give only the first inspiration which led this truly great man to make the cause of the poor outcast children his own and to present their cause so eloquently to the hearts of others. The account is taken from his own words in his autobiography: "My first interest in the cause of Ragged Schools was awakened by a picture which I saw in Anstruther, on the shores of the Firth of Forth. It represented a cobbler's room. He was there himself, spectacles on nose, an old shoe between his knees, that massive forehead and firm mouth indicating great determination of character; and from beneath his bushy benevolence gleamed out on a group of poor children, some sitting, some standing, but all busy at their lessons around him. Interested by this scene, we turn from the picture to the inscription below; and with growing wonder read how this man, by name John Pounds, by trade a cobbler, in Portsmouth, had taken pity on

the ragged children, whom ministers and magistrates, ladies and gentlemen, were leaving to run wild and go to ruin on their streets; how, like a good shepherd, he had gone forth to gather in these outcasts; how he had trained them up in virtue and knowledge, and how, looking for no fame, no recompense from man, he, single-handed, while earning his daily bread by the sweat of his face, had, ere he died, rescued from ruin and saved to society no fewer than five hundred children.

"I confess that I felt humbled. I felt ashamed of myself. I well remember saying to my companion, in the enthusiasm of the moment, and in my calmer and cooler hours I have seen no reason for unsaying it, 'That man is an honor to humanity. He has deserved the tallest monument ever raised on British shores!' Nor was John Pounds only a benevolent man, he was a genius in his way—at any rate, he was ingenious; and, if he could not catch a poor boy in any other way, like Paul he would win him by guile. He was sometimes seen hunting a ragged urchin down on the quays of Portsmouth and compelling him to come to school, not by the power of a policeman, but a potato! He knew the love of an Irishman for a potato, and might be seen running alongside an unwilling boy with one held under his nose, with a temper as hot and a coat as ragged as his own."

Common Mistakes.

Only a few of the more prevalent ones can here be mentioned.

Sociology, socialism, and the social problem are constantly confounded, and are often treated as if almost or wholly synonymous. Especially do we find it common to regard socialism as the social problem. The greatness of the confusion becomes evident so soon as we consider that the social problem is a *problem*, while socialism is a proposed solution of the problem by means of some form of industrial collectivism.

How can any one who thinks at all find a problem with its solution?

Not less common are the mistakes respecting the nature of the social problem. It is not strange that labor is regarded as especially concerned with it, but to limit it to labor or to the laboring classes fails wholly to apprehend its depth and breadth. The problem is truly social, it pertains to the whole of society and all its interests, and laborers are the prime movers in the social agitations because they feel most keenly the evils of the existing social inequalities. We need but take Paul's view of society in order to learn that one member cannot suffer without affecting the whole body.

Usually the material condition of the laboring classes excites most sympathy, and not infrequently it is treated as the sole consideration in efforts at relief. Better food, warmer clothing, and more comfortable homes are undoubtedly the first need in many instances; but this is only the beginning. Great aspirations have been awakened in these classes; they want to rise into more favorable intellectual and social conditions; they ask to be treated as equals by their fellow men; they insist on the full privileges of citizens, and therefore resist all efforts at legal or economic enslavement; they seek culture, with its refinement and privileges; and instead of being mere recipients or paupers they are desirous of a part in what is regarded as giving to life significance and nobility—that is, they want to help in solving the great problems of humanity and in promoting the highest intellectual and moral aims of human existence. In some cases clearly, in some darkly and but semi-consciously, this higher purpose is the mightiest impulse in the social movements of the day. Especially has this purpose seized young men. Some of them are earnest students of solid literature and of scientific works, in order to rise into better condition themselves and to be a help unto others.

Temporary relief is apt to be taken as

a solution of the social problem. In financial crises the first requirement is the relief of actual suffering and the employment of the unemployed. So important and so absorbing are these that many persons regard attention to such things as the actual solution of the problem itself. This is a total misapprehension. That problem reaches much deeper. The question is how crises themselves can be prevented; how society can be so organized and the industries so arranged as to prevent poverty and to put a competence and culture within the reach of all who are industrious; and how a social system can be inaugurated which overthrows the present false distinctions in society, not by grading downward, but by so grading upward that those who are now at the bottom may rise higher. Temporary relief is most essential, but the ultimate aim is permanent cure.

It is difficult to conceive a more diabolical theory than that which holds that it is to the interest of labor itself for the profit of capital to be as large as possible, and that consequently labor must be as cheap as possible. This theory has been used in England and other countries to make the rich richer and to keep the wages of laborers down to the bare level of existence. It was said, "Increase of profits increases the future wages-fund and consequently the demand for laborers." Some things were wholly overlooked by the theory, namely, that all the profit of capital does not go to the wages-fund so as to pay future labor, but much of it is hoarded or wasted; that by robbing labor to increase capital the laborers lose their efficiency and the ability to purchase the produced articles, thus seriously affecting the market; and that the whole thing is outrageously unjust. Nothing is better established in our day than that the labor is the best and cheapest which receives the highest remuneration. Thus the cheapest labor of the world is that of England and the United States, and there it is best paid. It is

cheapest there because most productive.

So soon as we enter political economy we come upon the reign of errors. Fortunately, the old systems are rapidly being overthrown by the more recent economic developments. Whoever bases his theories on what is known as the orthodox school is sure to fall behind the age. We have already emerged from the old systems into a new world of economics. Rogers, in his "Six Centuries of Work and Wages," says: "The reproach of political economy is that it is a hard-and-dry system, which has no sympathies, and only proposes to suffering humanity a bundle of unwelcome truths which it affirms to be natural laws. In many cases these are neither truths nor laws, but paradoxes, which have not even the merit of experimental inductions, but at best are doubtful tendencies elevated to the rank of principles. I cannot take up any ordinary work on political economy without finding in every page a dogma which is controverted by facts, and with the great exception of Adam Smith, I know of no writer in England who has been at the pains to verify what he confidently affirms by the evidence of what has actually taken place."

In view of the one-sided emphasis so generally placed on the improvement of their external condition as the sole requirement for elevating the laborers, the following words, attributed to Cobden, are significant: "I wish to see the great mass of the working-classes of this country elevate themselves by increased temperance, frugality, and economy. I tell you, candidly, that no people were ever yet elevated except through their own advancing wealth, morality, and intelligence; and any one who tells the workingmen of this country that they may be raised in the social scale by any other process than that of reformation in themselves is interested either in flattering or deceiving them." Very good; but it is a partial truth. "Self-help is your only

hope!" the sailors shout to a man struggling with the waves, and passing on they leave him to his own efforts. What the poor fellow needs is the conditions which make self-help effective. The situation is such in many places that the laborers have no opportunity to help themselves. For this reason government and society are appealed to; they are not asked foolishly to do for the laboring classes what they can do only for themselves, but to throw to the man amid the waves a rope or to send him a boat in order that he may save himself. He simply asks that the place now occupied in society by Cain with his query, "Am I my brother's keeper?" be taken by Christ with His parable of the Good Samaritan.

Liebknrecht on the Social Democracy.

The February number of *The Forum* contains an interesting article on "The Program of German Socialism," by William Liebknrecht. Of the leaders of the Social Democracy he is the most scholarly, while Bebel is the more fiery and more popular speaker, and the millionaire Singer is the most able to help with his means the cause he advocates. The article presents the social democracy in its most favorable light; but its convincing power will be much greater with such as have never lived where the party flourished, and who know it only from such a partizan point of view as that given by Liebknrecht. The growth of this revolutionary party is truly marvelous. This is due to the industrial, the social, the political, and the religious condition of Germany, and also to the superior organization of the social democracy. There are real grievances, there is the most imperative demand for a change of conditions, and unless the privileged classes will seriously consider and perform their duties to laborers it is not apparent how the threatened revolution can be avoided. Liebknrecht is right when he claims that the movement includes the most intelligent laborers;

but there are also many whose intelligence has been less potent in making them social democrats than class prejudice, and the hope that somehow the revolution will better their condition. There is bigotry among them as well as in the other parties, and in none is there more absolute dogmatism. Not without ground is the charge often made that nowhere is party discipline and tyranny more severe than is the social democracy of Germany. It is a common saying among them that he who will not submit to the dictates of the party must leave its ranks. Liebknecht praises the liberty which is to reign in the socialistic state, but he fails to describe the absolutism which is to prevail in all industrial pursuits. With the state as the owner of all productive capital and as the employer of all laborers, the individual would be subject to the decision of the majority, and the tyranny of the masses may be the worst kind of tyranny. The Social Democrats persistently refuse to give details respecting that coming state, and for that reason the movement toward it is so largely a movement in the dark.

One of the most powerful factors in the tactics of the social democracy is the confident assertion that the inauguration of the socialist estate is inevitable. Karl Marx declared that all the historic tendencies of the present move toward that state with the force of a natural law. Even opposition will but prepare for its advent. Without adopting his materialism and atheism, we can admit that the trend is unmistakably toward a fixed goal; but we need not claim that this goal is an object of prevision and that it is necessarily the state of the social democracy. It is easy to see what a power such a conviction becomes when it takes possession of millions of laborers. The assurance that the future belongs to them will fetter them to the party. That the socialistic state must come is one of the most common assertions in the literature and the meetings of Social Democrats. Liebknecht treats the so-

cialistic movements as a kind of natural law rather than as a movement in which personalities are the chief movers. No doubt the coming state would soon come if all men could be persuaded that an inevitable fate is forcing humanity toward it. He says: "We should never have had any lasting success if the 'logic of facts' had been against us. Persons have nothing to do with it. Hero-worship is the pastime of political children. If we rob history of all its 'heroes,' we only clear it of so many myths. Before the sharp eye of critical science the heroes disappear, and we find that our civilization is the collective work of mankind—work done by myriads of generations—and that mankind would be just as far advanced as it is had all the great conquerors, kings, and other heroes of whom history tells us not lived at all." How does he know this? The statement is a good example of the reckless dogmatism so common among men who have ceased inquiry for the sake of absolute decrees and confident prophecies. Would the social democracy be where it is now if there had been no La Salle, Marx, Engels, Liebknecht, Bebel, and Singer? What a strange logic, which cannot let the heroes do their part while "myriads of generations" likewise do their work! But a little farther on he glorifies the discontented and makes them leaders or heroes. "The discontented were at all times the pioneers of progress." What sense is there in this if the "logic of facts" is the mover, and if "persons have nothing to do with it"? In his closing words Liebknecht declares the movement beyond the reach of rulers and again makes it a necessity. "Socialism is beyond their reach. Socialism is a necessity. And necessity knows no law." But one must be a socialist to admit this necessity, and perhaps the necessity is but a reflection of prejudice. Others see the need of social change, but they do not find the panacea for the existing ills in the establishment of the socialistic state.

Long residence in Berlin, in the midst of that socialistic movement which Liebknecht represents, has made the writer familiar with the views given in the article. Some of them he heard from Liebknecht himself and from other leaders. To one thoroughly acquainted with the movement from personal contact and special study, without being ensnared by the social democratic dreams and fallacies, such arguments as the article presents have little power. But they are valuable in that they may serve to open the eyes of some to the strength and determination of a confident revolutionary movement which has had a contagious influence in England and America as well as in Germany and other continental countries. The article is to be welcomed, if it leads to a more thorough study of the subject of which it treats, and to an exposure and rejection of its unwarranted dogmatism.

Strikes.

The value of strikes consists in their cure; the only possible cure is in their prevention; they can only be prevented by removing the occasions and causes which give birth to them. These occasions and causes are found in capitalists, in laborers, in the present industrial system, in the failure of the law to organize properly our industries and to determine the relation of the employer and the employed, and in the neglect of the authorities to execute rigorously the existing laws. Citizens become apathetic respecting the enactment of new laws so long as those made are ignored. Anarchy is the natural result.

As things are, strikes are inevitable. Many fail; if they succeed, months or years may be required before the increased wages make up to the laborers the loss sustained during their idleness. Capitalists and laborers are both sufferers, the losses frequently amounting to millions. The losses to the community and the state may be inestimable aside

from riots, the wanton destruction of property, and the expense to the community or state in quelling riots. Often lives are sacrificed, and generally social disintegration is promoted, class prejudice and passion are fostered, an impulse is given toward revolution, and the moral tone is lowered. These evils are patent, they are lamented; yet in our present situation, strikes, as intimidated, are inevitable. So long as the prevalent suspicion and antagonism prevail, so long as selfishness is the law of business, so long as might takes the place of equity, we must expect strikes, with their fearful devastations, to continue and to increase. The employer says, "My business is mine; I shall run it as I please. The aim of business is profit, and I make my profit as large as possible. I want labor and do not concern myself about the laborer. If he dies, I can get a dozen to take his place." Laborers learn the lesson thus taught and answer, "Our labor is our own. We insist on getting all we can for it; we combine to secure the highest price for the least work, and meet competition with competition, force with force, egotism with egotism." All reason and all history teach that when such enormous interests clash, the appeal to might is an appeal to arms and means destruction.

The man who claims that his business is absolutely his own sticks in the ruts of the Middle Ages or wallows in the mire of heathen antiquity. The claim is consistent with the most diabolical spirit and most infernal purpose, and often it is made with the basest motive. It is an old doctrine that a man is God's steward, that the Lord is the actual owner, and that what we hold is only a trust for which we are accountable to God. Thus all business is subject to ethical principles and divine law, and the claim that a man can do what he pleases with his business is rank atheism. But modern thought has gone a step farther: It emphasizes the social factor in private property and in business. Capital and labor both have a

social element and significance. Society makes a man's business possible; society holds a man's property for him; society makes capital productive; society transmits property to heirs, which the dead hand never can do. Hence society insists that property and business are a *social* trust, that the owner's responsibility to society shall be met, and that society shall receive its dues as imperatively as the individual gets his rights.

Capital and labor depend on each other; they are cooperative, not antagonistic. This is fundamental. The employer and the employed are partners. Their interests are mutual. This applies to all business, not merely to cooperative societies and profit-sharing. Only by recognizing this principle and by faithfully applying it can the right basis for industries be established and strikes avoided. Existing conditions make labor organizations necessary, but change the conditions so as to make right the rule instead of might, and it will be found that the union and cooperation of capitalists and laborers are the normal and only just and safe alliance.

This is in the distant future. Taking things as they are, we must deal with the inevitable strikes. They are not dealt with successfully now because the strike itself is considered superficially, while its causes are not weighed and removed. The present situation, the chronic war between capital and labor, the fear of laborers that the power of capitalism may increase and doom them to greater subjection and deprivation than in the past, all must be taken into account. The common difficulty respecting the boards of arbitration appointed by the state is that the members are not known to the parties involved in the strike, that their ability to arbitrate is questioned, and that fears are entertained respecting their impartiality. The most serious difficulty respecting arbitration itself is that it usually comes too late—when the

passions are excited, when prejudice is aroused, and when all the feelings and efforts are concentrated on the attainment of the purpose which caused the strike. Both parties stake their all on gaining the victory in the battle on which they have entered. Hence the cure of strikes is in their prevention.

The best methods of arbitration have for some time been in vogue in England. Mr. Mundella is the author of one, Judge Kettle the author of the other. Their principles are essentially the same, and here the elements common to both, or formed by a union of the advantages of the two systems, are given.

The board of arbitration consists of an equal number of men as representatives of the capitalist and of the laborers—say twelve in all, six appointed by each party for a year. They choose a presiding officer from their own number (the Mundella system), or they select an outsider for that place (the Kettle system), some man adapted to the place by his knowledge and impartiality, either with advisory power only, or else with the power of deciding the points at issue provided the parties themselves cannot come to an agreement.

This board meets at stated times to consider points of mutual interest to the capitalist and laborers. Between the stated meetings an executive committee, consisting of an equal number of the representatives of the capitalist and of the laborers, can hear all complaints and dispose of points in dispute, only such points coming before the board itself as they cannot settle.

The advantage of this board are apparent. It is a cooperative system, all interests being represented, both parties being equal. This mutual element has a valuable educational mission. All disputes are dealt with so soon as they arise by the executive committee or by stated or called meetings of the board itself. Thus, instead of waiting till a strike is proclaimed and passion is excited, the causes of strikes are

removed and the strikes are prevented. The parties are fully represented on the board by men of their own choice, in whom they have confidence and to whom they commit their interests. In case no agreement can be arrived at by the board and if the decision is not left to the impartial president, a new board of outsiders can be appointed, or the final appeal can be made to a state board of arbitration. Legal sanction can be given to the decision by the state. But since the parties are in honor bound by the court of their own choice, and since public sentiment favors the decision of the board, there is little danger of disregarding that decision. The system is admirable; it has worked splendidly in various districts of England, and can be adapted to the peculiar requirements of localities and circumstances.

For the Thinker and the Worker.

"I AM the friend of the unfriended poor."—*Shelley*.

"Do what one will, the important thing, after all, is the personality."—*Goethe*.

A German writer says: "Contemplate the world and you will behold an interesting comedy. Do you want a tragedy? Then feel with the world."

Long has the world groaned under the burden of overwork; now it is also beginning to feel the curse of those that underwork.

With respect to revolutionary socialism Cavour said: "There is but one way of checking socialism: the higher classes must devote themselves to the welfare of the lower, otherwise war will be inevitable."

"The social democracy must remain and even grow until the existing society is forced to undertake, all along the line, the social reform and to carry it through unconditionally, which has by no means been done yet."

The message of Emperor William I., in 1883: "Our imperial duties require

us to neglect no means within our power to improve the condition of the laborers and to promote the peace of the different classes, so long as God grants us the opportunity to act."

Social Democratic paper: "Sooner or later hunger, epidemics, or war must produce havoc throughout Europe. Then the cry of the poor, hitherto unheard, will be changed into an appeal for vengeance, which will cause the great and the mighty to turn pale. Then will strike the hour of judgment, the hour of redemption."

Surely there must be something radically wrong in a civilization in which criminals are better fed and clothed and more comfortably housed than many an honest laborer who is thrown out of employment through no fault of his own. Interpret it as you will, it is a premium on crime.

In reform and politics and industries woman is coming more and more to the front. Perhaps she is only regaining her former place. Ranke tells us, in his *History of the World*, that the first record of a sea voyage gives the credit for the enterprise to a woman, Makara, of Egypt.

If crises develop men to the utmost, then the time for greatness of soul to manifest itself has evidently come for such as discern the signs of the times. "In great trials a man generally tries to act as he ought, while in little affairs he shows himself as he really is."

The heart of Pestalozzi was deeply touched by the condition of the poor and the neglected, especially by that of the children who grew up in ignorance and were unfit to face the problems of life and the struggle for existence. His humanitarian efforts in behalf of the needy were laughed at, and he was regarded as a fool. There was a time when the poor were thought to deserve their poverty, and when the neglect with which they were treated was believed to be ordained of Providence. Pestalozzi, however said: "In the midst of the jeers of those who spurned

me, the mighty impulse of my heart never ceased to strive solely to attain its aim, namely, to destroy the causes of the misery in which I saw my people buried; and my strength grew, and my misfortunes constantly taught me new truth for the accomplishment of my purpose."

Wealth, privilege, and scholarship have for whole generations meant chiefly self-aggrandizement, pleasure, honor, and dominion. They were the sponge which absorbed knowledge and culture and beauty and power and enjoyment. Now the world is turning to the Christian conception that advantage and privilege have an ethical significance. The sponge is thought to be valuable not merely for what it absorbs, but likewise for what is pressed out of it.

Jesus Christ saw the grand possibility in the degraded actuality, the good in the evil, the saint in the sinner, the rich in the poor, the exalted in the lowly, the apostle in the fisherman and publican, the faithful confessor and heroic martyr in the denying Peter. What a lesson for our day! Schiller says: "Whoever has sense can develop a good product from what is good, but genius develops good out of evil." The imperfect block of rough marble which others reject is wrought by Michael Angelo into the grand statue of David.

Papers in Social Science and Comparative Religion.

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

VIII.—TAXATION, INTOLERANCE, AND EMIGRATION.

THERE are currents and undercurrents in the ocean. No one fully understands them; but all who are familiar with the sea know that they exist. And the upper and the undercurrents are not all moving in the same direction. Yonder iceberg is plowing its way through the Atlantic in direct opposition to wind and tide, because its base is in the grip of a mightier force

than that which is operating on the surface.

So there are currents and undercurrents in human society; and the revolutions of the world are generally wrought by forces that do not always appear on the surface.

It is to one of those mighty undercurrents that I wish to call attention in this paper, in connection with the three seemingly different classes of phenomena, *taxation, intolerance, and emigration.*

When men began to organize themselves into society, in other words, when they began to be civilized, some kind of tax began to be levied. It was a very simple one at first, each competent member of the body becoming responsible for certain service for the common good in return for like service rendered by others. Civilization has advanced along the line of this general principle, men recognizing and protecting each other's rights, and each assuming some share of necessary burdens where common benefits were to be enjoyed.

Against this current, however, we sometimes find the iceberg plowing its way in seeming defiance of natural law. We find not the lawless, but the law-loving refusing to be taxed, sometimes throwing life, liberty, everything into the conflict. The illustration most familiar to us, and a perfect embodiment of the thought, is furnished by the American colonists. They resisted the three-penny tax on tea, not because they were unwilling to help bear the burdens of government, but because a deeper sense of justice led them to throw off this particular yoke.

They grasped the great principle, which has ever since been a watchword of liberty, "*taxation without representation is unjust.*"

The principle, in its large meaning and wide application, declares that the tax payer should also be the assessor and the administrator of the taxes.

Whenever, in any land, taxes are levied not for the common good, but

for the benefit of the privileged few, whether they be hereditary aristocrats or whether their power has been gained under republican forms of government, there are the beginnings of revolution. It may take generations for the seed to take root and come to the harvest, but its growth is certain. The same principles are operative in any country when taxes are levied in ways and for ends which do not command the approval of the intelligent and conscientious taxpayers of the country.

One of the worst governed countries in the world is the Empire of Morocco. The taxes are farmed to the governors of the different provinces, who proceed to extort money from the people without any reference to the principle of justice. If the poor farmer or tradesman objects to such treatment, he is shot as a rebel against the Government, or sent off to prison on some trumped-up charge, and his property is confiscated.

Essentially the same system prevails in Turkey. The recent Armenian massacre brought to the public notice some phases of the tax system which is everywhere operative in the Turkish Empire. The unarmed, helpless Armenians had been plundered by Kurds who wore the Turkish uniform and carried Turkish arms. Then the equally conscienceless and merciless taxgatherer came for the lion's share of what was left.

No one is at all surprised that the Armenians felt like protesting. But it may not have been wise for them at that time to utter their protest to such a master. The sequel proved that it cost the blotting out of many villages and the sacrifice of thousands of lives.

The armed band of Turkish robbers and assassins was stronger than the defenseless Armenians who cried out against oppression. But the principles of justice which Turkey has outraged are mightier than all her armies. She has received at least a hint of this fact, and it is to be hoped that she will be speedily brought to realize it once for all.

Turkey and Morocco are not the only countries whose tax systems are grievous. Austria furnishes an example of a civilized country whose taxes are oppressive, far beyond the point justified by the legitimate needs of government. In Vienna, for example, the owner of a building is required to turn over to the city from 46 per cent. to 54 per cent. of the entire amount received for rent (according to the purpose for which the building is used). If he occupies the building himself, he must pay over a like per cent. of its rental value. Other taxes are likewise oppressive.

A similar condition of affairs prevails in Italy, where the rate is 50 per cent. on rural property, 30 per cent. on city property, 13.20 per cent. on incomes, (salaries, etc.), and the attempt is being made to raise it to 20 per cent. Practically everything is taxed. Every flask of oil, for example, is taxed 20 per cent. of its value when it is brought into the city. Every family is taxed according to income, profession, etc. A clergyman residing in one of the cities north of Rome told me that he pays a family tax of 30 francs. Directly and indirectly, taxes in Italy amount, approximately, to 70 per cent. of a man's entire income. This enormous burden is laid upon the producers of the country in order to keep up a great standing army, help support the Church, and maintain royalty, as well as provide for the legitimate expenses of government.

Is it any wonder that the necks of rational beings chafe under such a yoke? Civilization has no place for the bomb-thrower. But his savage outburst is not called forth by wrongs altogether imaginary. His passion is often just; but like all crime against the commonwealth and sin against God, it is passion wrongly expressed.

That passion, violently and concertedly expressed, produced the French Revolution. That same passion, rightly expressed, gave us, in agitation and Parliamentary acts, the sublime spec-

tacle of the emancipation of all the slaves in the British dominion. That passion has been at the foundation of every reform in legislation, every advance in civilization. It is as deep and sacred and enduring as the sense of right in a human soul. The type of civilization which systematically violates it is preparing for its own destruction by either peaceful or violent means.

The work of all true reformers, the office of all true governors and legislators, is to seek, by all wise and suitable means, to relieve the pressure of unjust burdens, and secure to the members of society a fair opportunity to exercise, in legitimate ways, the powers with which they are endowed.

The secular and the religious life, although seemingly engaged with different objects of thought and moving toward different ends, have a common undercurrent—the *sense of right*.

It cannot be questioned that man has a religious nature, at least in the sense of possessing natural aptitude for religious thought and feeling. This may express itself in polytheism, pantheism, theism, or atheism. In its last analysis, each of these phenomena bears a like testimony, namely, that man's mind can contemplate that which is invisible and spiritual.

The possession of this faculty is the unmistakable assurance to man from the Author of his being that he has the right to exercise it, at least within certain limits.

It may be affirmed without any fear of contradiction from civilized minds that in matters both secular and religious man should regulate his conduct with due regard to the equally sacred rights of others.

In matters pertaining to government this means, among other things, that every man should bear his just proportion of those responsibilities (such as taxes, protection against a common foe, etc.) which are necessary for the general weal. Whoever evades this responsibility is robbing his neighbor.

Whoever is overtaxed or wrongly taxed, in any of these directions, is being robbed. But because every man should be taxed, for example, to help maintain the police force of the commonwealth, does it follow that, having a religious nature, he should also be taxed to help maintain religious worship? To answer in the affirmative would be to indorse the sophistry of bigots and persecutors. Of course, if this were true, it would logically follow that violation of police regulation and resistance of ecclesiastical dogma would alike be criminal and punishable. It was this philosophy which kindled the fires of the Inquisition.

The vital difference between the false and the true application of the general law in matters pertaining to religion is not difficult to distinguish. Man as a member of society pays a tax in recognition, first, of the benefits which society confers upon him; and, secondly, in recognition of the rights of others, who, equally with himself, are entitled to protection in the legitimate pursuit of happiness. But to tax the citizen for the maintenance of religious worship is practically to deny him religious liberty. No Protestant can worship God as a Romanist. If he seems to do so, even under compulsion, he is committing sacrilege. And when he is compelled by the state to pay a tax for the support of Romish institutions, injustice and violence is offered not only to his purse, but also to his conscience. Neither can any consistent papist worship God as a Protestant. No more can an atheist, a pantheist, or a spiritualist worship God as either a Protestant or a Roman Catholic. The *sine qua non* of regulating the exercise of the religious faculties with due regard to the equally sacred rights of others is that all men shall be equally free to worship God, or to refrain from worshipping Him, according to the dictates of their own conscience.

It is not difficult to recognize the enormity of the offense in violating any just principle when we ourselves are

not too intimately associated with the offenders. In most Mohammedan countries the practical penalty for apostatizing from Islam is death. We look upon this with righteous indignation and horror. But it has not been long since death was the penalty for apostasy in Roman Catholic countries, and the blood of the Covenanters bears a like testimony against Protestant Episcopacy in Great Britain.

To come a little nearer our own times, the maintenance of a State Church by almost every country of Europe is a remnant of the same violence against religious liberty. And to come still nearer home, the appropriation in this country of millions of State money, most of which was contributed by Protestants, for the maintenance of Roman Catholic institutions is another example of precisely the same kind of injustice.

Man's deepest sense of right is outraged when he is directly or indirectly hindered in the legitimate exercise of the powers with which he is endowed. In such injustice, whether in the realm of purely secular or of religious matters is to be found the seeds of revolution. The fearful outburst of passion which swept over France during the Revolution was directed not only against an iniquitous State Government, but also against the Church which had compelled the people, against their will, to wear its yoke.

No form of religion, from the very nature of things, is adapted to man's need and progress which does not depend solely for support upon appeal to man's highest intelligence and his most refined spiritual sense. This is the same law in the religious life which declares in secular matters that *all true government must rest upon the consent of the governed.*

In emigration we have another phenomenon whose deepest undercurrent is that which we have been studying in seemingly very different realms. Why do men emigrate? Unquestionably, because they hope to improve their con-

dition. But this emphasizes the fact that they are not satisfied with their present condition.

Sometimes, as in the case of gypsies, nomad tribes, and adventurers, men seem to move about merely from a restless spirit. But why is a man ever restless? Is it not because he is dissatisfied with his environment?

Man's principal environment is man, and his most important relationships are to the people about him. When those relationships are pleasant, it is very hard for him to break away from them. When they are disagreeable, he naturally desires to escape from them. When they become galling and unbearable, one of several things happens: his spirit is crushed, or he turns like a tiger at bay, or he emigrates. The Pilgrim Fathers led the way; and millions, from like motive, have followed them hither from different countries of the old world.

Who wonders that the man who is compelled to surrender 60 per cent. or 70 per cent. of his entire income, largely for the support of institutions which do not benefit him, turns to some other land where the conditions of life are less oppressive? Who wonders that men and women who find themselves hopeless serfs in countries where most of the land is held by a feudal aristocracy also seek a country where they can have a chance? Is it any occasion for surprise that the Jews prefer America to Russia?

Emigration illustrates the working of a law; it does not of itself establish the equilibrium of society. Men may emigrate from countries; but neither the oppressor nor the oppressed can escape from principles, for they are divine. "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?"

I wonder if it has occurred to all of the friends who come to us that the principle of justice is equally sacred and inviolable the world over and in every department of life? It sometimes happens that those who have suffered

the wrongs of religious persecution become persecutors when one of their own number turns from the faith of his fathers to "worship God according to the dictates of his own conscience."

It sometimes happens that those who have escaped from under oppressive burdens in the Old World seek to bind upon our necks, generally under the guise of "personal liberty," burdens more intolerable. It also happens that those who claim to be Americans among the Americans, while stoutly defending the principle of regulating human conduct with just regard for the welfare and happiness of others, are sometimes found clamoring for its violation when personal interests are involved, or when the main question is hidden under a superficial surface.

All this simply shows that, while the sense of justice is native to the human soul, the evolution of society has not yet reached that point where just principles uniformly prevail. But those principles are moving like a mighty undercurrent in human affairs, and it would be as easy for despots and bigots to dam up the ocean current as to prevent their flow. Their source is in the Invisible and the Eternal. They have swept away empires and changed the course of every civilization. Those principles were never more strongly felt among the peoples of the earth than now. Who dares prophesy the changes

which they will work in the constitution of affairs during even the next twenty-five years? May the revolutions be bloodless!

Those principles of justice demand for the people the sovereign throne of every empire and nation.

Those principles of justice demand for the people of every empire and every republic the right to enjoy the fruit of their own labor without being compelled to surrender any portion of it to *privileged classes* in society. When these principles triumph, protective tariffs, dramshops, and all other institutions which tax the whole country to help support the few who wish to engage in this or that industry must inevitably disappear from the earth.

Those principles of justice demand that neither any religious nor any anti-religious hierarchy shall receive one penny of the State's money, or, as a hierarchy, lay its hand in any way upon the helm of the ship of state.

Those principles of justice demand that both the prosperous and the oppressed of every land shall be free to emigrate to any other land, provided they are able and willing to submit themselves to the same civil conditions which govern the people of the country to which they go, for "THE EARTH IS THE LORD'S, AND THE FULLNESS THEREOF; AND ALL MEN ARE BRETHREN."

MISCELLANEOUS SECTION.

Ezekiel Gilman Robinson: The Man, the Preacher, the Teacher.

BY WILLIAM CLEAVER WILKINSON,
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DR. ROBINSON was in every respect—physically, mentally, morally—a striking personality. One comes to associate so inseparably the physical aspect and impression of a man with that man's peculiar type of mental and moral character, that it is perhaps not

often safe, in any given case, to say that there was from the beginning an inherent, an inevitable, "preestablished harmony" between the one and the other. But certainly if to say so be, in any case whatsoever, safe, then it would seem to be safe in the case of Dr. Robinson.

His tall form, not always erect, but always capable of erecting itself, and upon fit oratoric occasion frequently doing so with commanding effect; his

habitual carriage, naturally dignified and gentleman-like, but of a character betokening it that of a person who scorned to be finical, and who might surprise you with a sudden manly breach of the conventional; his gait, the stalwart stride of a man intent on getting forward, while in will, as in locomotive equipment, amply able to get forward, and that with speed, too, such as would put you upon your mettle to keep up with him; his voice, a mint of the clearest-cut, freshest-stamped utterance, given forth in tones keen, incisive, insistent, penetrative, tones fond of the high key natural to a mind consciously pressing to a point perfectly well perceived ahead, but ready at times to bottom out into a solid, hearty, rich, vibrant, pectoral quality — all these outward traits in Dr. Robinson you felt to be but the reflex of the manner of man that he inwardly and essentially was.

Have I seemed to describe a man in whom the challenging, the aggressive, the belligerent, spirit predominated? Well, complaisance was undoubtedly *not* the chief note of Dr. Robinson's character. Still, there was fineness in him, as well as strength. His heart was tender and true when you got to it, although he was indeed far from wearing it on his sleeve. And running all through his intellectual constitution was a vein of the genuinely imaginative and poetical. I can testify to the fact that when, in his fresh manly prime, he first came from pastorship in Cincinnati to Rochester as teacher of theology, and there immediately began to make himself felt as a preacher of extraordinary power and brilliancy, one of the traits in him that gained him the adhesion and admiration of the most cultivated and the choicest among the students, both of the seminary and of the college, was the openness, the hospitality, that he displayed to the influence of the poets, and the occasional gleam, as of original poetry, that lighted up his eloquence.

It seems to me now, as I recall the

cycle of discourses which he delivered on the then current phases of religious skepticism, during the autumn and winter of the first year of his memorable work in Rochester, that he never afterward surpassed the triumphs of that period of his pulpit achievement. I know of a circle of young men—friends they were in perpetual council as to things of the spirit—among the Rochester students, who used as often as possible to meet after each one of the evening discourses now alluded to, and discuss it in a prolonged symposium of mutually exciting and excited admiration and delight. The writer of the present contribution, then a college freshman, but admitted by special privilege to quasi-equal fraternal relationship of intellect with certain choice spirits of the theologues, was one of this, alas! now long since unsoldered roundtable. He taught a district school fifteen miles away from the city, during a part of the time covered by the delivery of those memorable discourses. This prevented his hearing the whole series.

There was one signal occasion, however, which he, though so far away, felt that he could not miss. After preaching himself twice that Sunday sermons prepared under pressure of a sudden call, in the midst of a week filled to the brim with six days' teaching (six hours each day), he walked those fifteen miles to Rochester, that he might hear Dr. Robinson on Theodore Parker. (This lover of pulpit eloquence had in addition previously walked two miles out and two miles back between house and church to do his own preaching.) I mention this incident to illustrate the enthusiasm aroused by Dr. Robinson's pulpit eloquence of that time. The particular demonstration described was no doubt a specimen of individual youthful extravagance; but it was such extravagance as was little likely to have occurred without a surrounding atmosphere of contagious enthusiasm to support it.

The discourses thus recalled were, like Dr. Robinson's discourses in general, from the beginning to the end of his conspicuous career, delivered *ex tempore*. And now I must say something which, save to the most thoughtful, will seem like derogation from the praise that I bestow; to some it will seem, on the contrary, enhancement, rather than diminution, of eulogy. Brilliant, then, as those discourses were, and powerful, they yet fell something short of that decisively triumphant effect in oratory of which the speaker seemed all the time tantalizingly capable. This was, I think, the case with Dr. Robinson's public discourse generally. There was a certain lack of *abandon*, a certain self-checking refusal on the part of the preacher to trust himself wholly to the sweep of the inspiration that was perpetually swelling within him almost, but not *quite*, to the volume and the head that would burst every barrier and pour forth eloquence in an irresistible torrent, in an overwhelming flood.

I account for this just missing, on Dr. Robinson's part, of the supreme achievement in oratory, chiefly by two considerations: one pertaining to the personal constitution of the man, and the other incidental to the occupation of his life. Dr. Robinson was primarily a teacher, and but secondarily a preacher. His habit in utterance was formed and was controlled by the practise of the classroom rather than by the practise of the pulpit. He thought in brief, rapid "swallow-flights" of the mind, rather than in long, continuous, sustained voyages to a goal far-off, but clearly perceived and definitely aimed at.

He seemed to challenge and invite interpellation from his hearers. This he often secured in the classroom; and then it was that he appeared in the full glory and power of his extemporary eloquence. He perhaps needed such perfectly sensible and unmistakable reaction on the part of his audience, to bring him out in the plenitude of his

incredibly swift and ready play of intellect and of imagination.

"To that, three things may be replied," was almost a formula with him, when a student would state an objection to some point made by the teacher. "In the first place," and Dr. Robinson would launch himself full speed at once in reply, with lightning-like celerity and infallible precision of aim. The effect was incalculably enhanced by an unsurpassed, unsurpassable, clearness, accuracy, emphasis, momentum, of articulation and utterance, sufficient in themselves to have produced a complete illusion of the intellectual quality corresponding, even had that quality been, as it was not, wanting. The chances were even that the second and third of the "three things" would not be reached. To me, as pupil, it was often in some respectful doubt whether the "three things" were as clearly present to my teacher's mind at the moment of his venturing to assert their existence, as in his own confident conviction they were at least potentially available, and safe, at need, to be depended upon for yielding themselves up to the quest of that imperious and importunate intellect of his. In truth, and though it be a thing paradoxical to say, Dr. Robinson's habitual manner of challenge and self-confidence appeared to me the unconscious self-rallying expedient of a nature sincerely modest, even timid, much more than that outward expression of a brusque, domineering, overbearing, brow-beating spirit in the man, which by the casual observer it might easily be mistaken to be.

This leads naturally to the stating of the second one of the two considerations which to me chiefly account for Dr. Robinson's not being in fact quite the supremely triumphant orator that he seemed in almost all respects so capable of being. Notwithstanding his high, half-haughty, half-scornful outward air of audacious self-assertion, Dr. Robinson was at bottom too modestly doubtful of himself, or, if you

please, he had too much wise disdain of pretending to be, where he knew he was not, altogether sure of his ground; in a word, he was too much a thinker, pure and simple, with the thinker's circumspect speculation and misgiving, to be the bold mere *voice* that the popular orator has need to be.

It is hardly a third consideration, though it admits of being named as such, the fact that Dr. Robinson's equipment was too predominantly of the intellect, rather than of the heart, to constitute him the ideal orator. "Rather than of the heart," I say. But it is of what I may call public, not private, heart that I speak. Toward his friends, and especially toward his kindred, the people of his home, Dr. Robinson, I should do him wrong not also to say, had a capacity of the most exquisite, the most costly, affection. Yet it remains true that, although for personal friendship and for the intimacies of the hearth, thus choicely and richly endowed, he was comparatively wanting in that broad, that genial, that common, quality of temperament which seems often to inscribe the elect popular favorite's heart *Pro bono publico*, and offer it freely for daws to peck at. But this very characteristic in Dr. Robinson helped make him, helped keep him, the teacher, in his kind not easily equaled among his coevals, that he was universally acknowledged to be.

Apart from the orator and the educator that he was, Dr. Robinson was potentially a literary man of a very high order. I have just now been re-reading the inaugural address delivered by him on the occasion of his being inducted into his office as professor of theology at Rochester in 1853. Dr. Maginnis, a clear and venerable name in Baptist educational history, had, not long before, died while occupying the place in which Dr. Robinson now stood as his successor. Here are the sentences with which the inaugural address begins. I invite any qualified critic of literature to name a single point

at which, for brevity, simplicity, sincerity, measure, fitness—and I might almost add, as to turn of expression, felicity and grace—these sentences are wanting. The buried Wordsworthian quotation and allusion in them takes on a value not less really poetical, and distinctly *more* substantial, than that belonging to the lines of the original:

"The service that has brought us here this evening cannot but turn the first thoughts of most of us to one who a twelvemonth ago was in life and among us, but who to-night sleeps with the dead. And, surely, it is fitting, that in passing to the evening's reflections, we take his resting-place in our way. The thoughts that are to engage us will take a sober coloring from eyes that have but glanced at the tomb, especially the tomb that conceals from us so much of intellect and piety. It might be profitable even to linger here in our meditations; it would strengthen our courage to look steadily at the example of one, who, while compelled, his life long, to defend himself against the attacks of disease with the one hand, could yet with the other accomplish so much for the Master.

"But he needs no memorial at our hands; and, least of all, in this place, where genius and sanctified friendship have already presented one inimitable in its beauty and eloquence. [The allusion is, I believe, to a discourse pronounced by Dr. William R. Williams, but modestly withheld by him from print.] Indeed, he had engraved a memorial for himself on the spirits of his pupils. He had erected to himself a monument in every mind that had felt the power of his influence. The monuments of his worth and witnesses of his toils are here, and are scattered throughout our land. His works will be still praising him.

"But to stand in his vacant place, and take up his work where he left it, is certainly no idle undertaking. You know how sad and solemn is the task laid on him who is made to lift, with untried hand, the staff that dropped

from the hand of such experience. Your sympathies and prayers, I am confident, may be relied on for the future; for the present, your kindly attention is bespoken, while a delineation is attempted of the need and the advantages, in our day, of what, for the want of a better phraseology, may be denominated Experimental Theology."

Something like the same awe, as in the presence of the noble dead, that inspired the foregoing exordium, usurps now the present writer's mind in concluding this very inadequate tribute to the memory of Dr. Robinson. If former students of his suffer themselves ever to recall that the teacher whom they so much admire sometimes indulged, to a degree beyond what was wisest and best, in a certain disdain as toward fellows of his, perhaps less gifted, or even less elevated in character, than he was himself, then those

students will be irresistibly reminded likewise that as toward ONE personage at least, that lofty, that imperial spirit always uncovered himself with a reverence and an awe that was as unreserved and as absolute as it was unquestionably sincere. There is no image of my revered teacher in theology dearer to memory with me, none spiritually more helpful, than the image of that noble head, silver in advance of its time, declined in reverence before the invisible Christ, while the repressed, manly voice vibrated out its rich, sweet tones in prayer, amid the gathering glooms of the twilight-tide, at the close of the daily two-hour session of the classes, in the little upper room where we met in the seminary at Rochester.

Whatever else fail from my mind of the memory of Dr. Robinson, let that august, that pathetic, image of him, adoring, abide!

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

The Division of Public Funds on Sectarian Lines.

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TECTION OF AMERICAN INSTITUTIONS.

THE appropriation of funds raised by taxation for the support of sectarian institutions and for the propagation of sectarian instruction is evil, and only evil, and constitutes essential union of Church and State.

The unholy alliance between Church and State has been the principal disturber of the peace of nations. Any courtship or wedded relation has eventually proved the curse of both. Whenever the Christian Church has sought the favor of rulers or governments, it has become a subject and not a sovereign. Whenever rulers or governments have sought the favor of the Church,

they have become the abject slaves of ecclesiasticism—the worst bondage ever known to man.

The theory of our Government is that the Church and State shall coexist in mutual peace and respective separation, the State caring for the secular interests and the Church attending to the moral and spiritual interests of the people, and each paying its own bills.

Sectarian appropriations constitute one of the chief and most prolific sources of political corruption.

Sectarian legislation crowds out the consideration of questions and principles which embody the rights and privileges of all the people by injecting politico-ecclesiastical controversies which have never in human history helped civil government, but which have always blocked the way of civil and religious liberty and obstructed the path of human progress.

Sectarian legislation makes cowards of lawmakers, chills the tender buds of promise struggling to come forth in incipient statesmen, and too often wrecks what has been conceded as an achieved reputation for statesmanship.

Sectarian legislation degrades and prostitutes the ministers and the organized forces of religion by using them to cajole or coerce the favor of government or its officers, and thus emasculates the legitimate strength of the divine oracles with which they are entrusted.

This sectarian subsidy system drags our charitable institutions into politics. Men and women, otherwise respectable, are found among the active and persistent lobbyists in Washington and at the State Legislatures and before municipal authorities earnestly pleading and sometimes violently threatening to secure sectarian appropriations.

This system of State aid to private sectarian charities dries up the sources of private benevolence. Almost without exception sectarian institutions systematically receiving public aid continue with regularity, year after year, to receive less from private benevolence, and in some cases this benevolence has ceased altogether.

A sectarian and private institution that receives no State aid is under no restraint and is more highly valued by its supporters, managers, and beneficiaries, for subsidy can never be a substitute for personal self-sacrifice.

Notwithstanding this, within the past fifty years certain classes of citizens have sought and obtained grants of public money for private and sectarian charitable institutions. These grants have been made by municipalities, legislatures, and by Congress.

The demands upon the public treasury for these institutions have been increasingly large. They have been followed by a widespread agitation and demand for the division of the common-school fund with parochial and other sectarian schools.

It was to arrest this growing evil tendency, to awaken the spirit of our

forefathers, and to reestablish practically the neutrality of the Government in dealing with religious questions; it was to preserve intact the common-school fund, to secure more explicit constitutional provisions against sectarian grants in order that religious issues might be taken permanently out of politics; it was for these ends that The National League for the Protection of American Institutions was formed. It has pursued these objects with frankness, consistency, and impartiality. It has allied itself with no political party, and, although it has resisted assaults which have been made upon the principles of justice and equity which it proclaims, it has attacked no denomination or Church.

When the National League was organized, in 1889, the great bodies of religious people represented by the Methodists, Episcopalians, Congregationalists, Presbyterians, Lutherans, Mennonites, Friends, Roman Catholics, and others were receiving yearly from the United States Government large sums of money for sectarian work among the Indians. In many States and municipalities grants of large sums of money were yearly made to private charitable institutions. The evils resulting from such grants were manifold, and were widely felt. During the past five years a right public sentiment has been formed on this important matter. The principles involved have become a living issue with the public, and they demand a settlement. They have been the theme of thousands of sermons, addresses, discussions, newspaper and magazine articles, many of which have entered into permanent literature. The tone of discussion which has resulted shows that there is a gradual approach to public agreement as to the harmfulness of the practice of appropriating public money to sectarian institutions, or indeed to private institutions of any kind. There is a growing conviction of the necessity of prohibiting such grants by constitutional enactment.

After five years of educational and aggressive work on the matter of sectarian appropriations by the national Government for Indian education, the National League has secured the indorsement of its proposed form of sixteenth amendment to the United States Constitution by the highest representative bodies of the Protestant Episcopal, Methodist Episcopal, Methodist Episcopal South, Baptist, Presbyterian, United Presbyterian, and Congregational Churches. It has secured the withdrawal from consent to receive appropriations by Congress for sectarian Indian education of the Protestant Episcopal, Presbyterian, Methodist Episcopal, Congregational, and Unitarian Churches and the orthodox Friends.

In July, 1894, in the United States Senate the following significant action was secured, in the form of an amendment to the Indian Appropriation Bill:

"Provided, that the Secretary of the Interior is hereby directed to inquire into and investigate the propriety of discontinuing contract schools, and whether, in his judgment, the same can be done without detriment to the education of the Indian children; and that he submit to Congress at the next session the result of such investigation, including an estimate of the additional cost, if any, of substituting Government schools for contract schools, together with such recommendations as he may deem proper."

In response to the foregoing action, the Secretary of the Interior, in his recent annual report, makes the following recommendations:

"The contract schools are now the subject of general discussion. I agree fully with those who oppose the use of public money for the support of sectarian schools. But this question should be considered practically. The schools have grown up. Money has been invested in their construction at a time when they were recognized as wise instrumentalities for the accomplishment of good. I do not think it proper to allow the intense feeling of opposition to sectarian education which is showing itself all over the land to induce the department to disregard existing

things. We need the schools now, or else we need a large appropriation to build schools to take their place.

"It would scarcely be just to abolish them entirely—to abandon instantly a policy so long recognized. My own suggestion is that they should be decreased at the rate of not less than 20 per cent. a year. Thus, in a few years more, they would cease to exist, and during this time the bureau would gradually be prepared to do without them, while they might gather strength to continue without Government aid. This is the policy which is now controlling the department, and unless it is changed by legislation it will be continued. The decrease in the appropriation for the present fiscal year is 20 per cent."

Twenty-five States now contain Constitutional prohibitions against a division of the common-school fund, and most of them against sectarian appropriations; seventeen of these States have either adopted or reaffirmed such amendments to their organic law since the movement for an amendment to the United States Constitution was initiated.

In the State of New York, after a spirited campaign, a great and decisive victory has been won. The amendments recently adopted by the Constitutional Convention, and ratified by the people at the polls on November 6, must be considered a very substantial and gratifying advance. These amendments contain:

1. A Constitutional recognition of the American principle of the separation of the functions of Church and State.

2. This principle is applied without qualification to the free public-school system by the adoption of sweeping provisions which will thoroughly protect the common-school fund from division.

3. Sectarian and private charitable institutions which receive public money are subjected to a State Board possessing absolute powers, limited only by legislative action.

4. The State Legislature is not required but permitted, under restrictions, to make appropriations to these sectarian and private charities; but such appropriations, if made, must be, not by special legislation, but by the enactment of general laws.

Patriotic sentiment to the front is concededly the great fact in our present national experience. It manifests itself in the resuscitation of old and in the birth of new patriotic organizations; in the legislative action of the highest representative bodies of the great religious denominations; in the numerous appeals to Congress and to State legislatures for Constitutional changes; in the action taken by the Constitutional conventions of nearly a score of States during the past two decades; in the extension of patriotic instruction in the public schools, and in raising the national flag over the school buildings; in the indignant protest against the hoisting of any foreign flag on public buildings; in the changed tone of treatment of patriotic movements by many influential newspapers; in the surprising results of elections in many sections of the country; in the exceedingly circumspet and almost obsequious behavior of office-seekers, and in the frequently compromising attitude, but sometimes indiscreetly violent temper, of the foes of our cherished American institutions.

The fatal weakness, too often, of patriotic movements heretofore has been that they have been simply spasmodic, and they have sometimes degenerated into sectarian religious controversy, which can never issue in permanent benefit.

Weaknesses and blunders we believe will disappear and be eliminated, and aggressive conservatism will come to the front and insist upon surrounding our honored American institutions in all the States and in the nation with constitutional safeguards.

The National League for the Protection of American Institutions, by pursuing judicious, rational, and yet aggressive methods, has endeavored to deserve the confidence and respect of all classes of citizens. It has been undeterred by misrepresentation or abuse. Its managers realize that the only way to secure the elimination of religious issues from politics is to effect, as soon

as possible, the entire stoppage of grants of public money to any sectarian or private corporation. In securing that end, the managers expect to be strongly opposed by all who heretofore have profited, politically or otherwise, by such appropriations.

The only sure and just way to remove offense is to remove the occasion of offense by the use of public money exclusively for those public purposes for which it was collected from the people.

All that heretofore has been done is largely preparatory and preliminary for the chief struggle yet to come, in adding to the Constitution of the United States the following proposed sixteenth amendment:

"Neither Congress nor any State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use the property or credit of the United States or of any State, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any Church, religious denomination, or religious society, or any institution, society, or undertaking, which is wholly, or in part, under sectarian or ecclesiastical control."

The adoption of this amendment, we believe, will secure the following results, for which all patriotic citizens are desirous:

1. Preserve the integrity of the funds and the fair and impartial character of the American free public-school system.
2. Eliminate religious controversy from political questions and issues.
3. Secure and perpetuate essential separation of Church and State.
4. Destroy the intimidating power of ecclesiasticism over both citizens and lawmakers.

WHOEVER seeks the crowd, craving popularity for propping repute, forfeits his claim to reverence, and expires in the incense he inhales.—*Alcott*,

SERMONIC CRITICISM.

A READER OF THE HOMILETIC REVIEW sends us the following :

"Is the following synopsis in accord with the purport of the parable of the merchantman seeking goodly pearls, found in Matt. xiii. 45, 46?

"I. All men are seeking treasure.

"II. Christ is a treasure whose value is above all earthly riches.

"III. We should search for this pearl in Scripture until we comprehend its superlative excellence.

"IV. We must be willing to part with everything incompatible with its acquisition.

"V. Our whole joy and felicity should center in Christ.

"Recently I heard an evangelist dispose of the parable in the following manner :

"I. Man is the pearl.

"II. Christ is the merchantman.

"III. Christ gave all to purchase the pearl."

While we think there can be no question that the evangelist referred to has missed the point of the Saviour's parable, we also think the synopsis given by the inquirer deficient in several particulars. First of all, it is lacking in unity. The various divisions are too independent of each other.

They are like separate links of different chains. In the next place, there is a lack of continuity in the thoughts. They are fragmentary, wanting not only in unity, but also in consecutiveness. Again, the synopsis or analysis is lacking in the characteristic of progressiveness. Each preceding thought should bear within it the germ of that which succeeds. A sermon should be a growth. The closing truths presented in it ought to be the supreme truths, bearing the relation to what goes before of the fruit to the vine, that has developed from a seed. The second and the fifth divisions in the analysis are too closely affiliated for such a separation as the writer has compelled them to know, while the third contains the erroneous suggestion that what is really the inspiration of the "search" is rather a consequence of it. There is here a manifest confusion of ideas. Might not the essential thought of the parable be better presented by some such analysis as this :

I. The soul's craving and quest for good.

II. The supreme good—the knowledge of God in Jesus Christ.

III. The sacrifice demanded for the acquisition of this supreme good—"We have forsaken all."

EDITORIAL NOTES.

Sunday Opening of the Saloon.

At the present writing there are before the Senate and Assembly of the State of New York seven bills, differing from one another in minor particulars, but all of them favoring the opening of the saloon on Sunday. When it is remembered that these bodies are overwhelmingly Republican and that this party claims for itself the title of the temperance party, the fact stated has something alarming about it. The indications are that pledges must have been given previous to the last

election by those who conducted the campaign, or by those who sought office, that in the event of success every effort would be made to secure that which has been the demand of liquor-dealers for some time past, the abrogation of the present Sunday laws bearing upon this business, or such a change in them that the sale of liquor shall be legalized during certain hours on the first day of the week. The Mayor of New York City has already declared his sympathy with such measures, and in his position has the support of some who profess to have the interests of

that city at heart, among them some, though few, of the clergy. The great body of Christian people throughout the State are protesting against the passage of these bills, which are rightly regarded by them as most iniquitous—iniquitous not only because they tend to the subversion of an institution which cannot be too strictly maintained and guarded, as representing the largest interests, physical, intellectual, moral, and spiritual, but also because the business for which such concessions are sought represents the worst enemy of all these interests. The claim has been made by the Mayor referred to that the present Sunday laws bearing upon the sale of liquor are responsible for more crime than anything else, and therefore ought to be repealed. The claim is untrue in fact, since it has been the experience wherever there has been the enforcement of these laws that drunkenness and crime have decreased. It is unsound in its reasoning; for, if the violation of a law is a reason for that law's repeal, then all law ought to be blotted out of our statute-books, and every man be permitted to do that which is right in his own eyes. This would indeed abolish crime, but somewhat at the cost of morality. The Church and the State are alike interested in standing firmly for an inviolate Sunday and against a traffic that is iniquitous throughout. The question now before the community seems to be just this: Shall we have the Sabbath, or shall we have the Saloon? One or the other must go. Which shall it be? A united Christian Church might settle the question forever. It has the power, if it only had the inclination, to do so.

Plain Preaching.

Nor, as sometimes understood, saying disagreeable things, or covert personalities, but preaching the plain duties for the "plain people," whom Lincoln loved and whose love he won. "Did you have a good service?" the writer asked of a young girl just re-

turning from church. She was a servant in a family of moderate means, and had been to hear a minister not highly rated as a pulpit orator. "Oh, yes, sir," she replied, "he preached on *patience*." Simple words, but the tone told a story of a heart's need supplied. Was not that worth more to her than the most eloquent exposition, the most difficult topic, in the Athanasian creed.

There is danger that the accomplished preacher may forget that most of his hearers do not know very well even the things that are commonplaces to him. Simple urgency of simple duties that can be practised at the forge and behind the counter, at the washtub and in the nursery, on Monday may be more to many of his hearers than any eloquence—may, rather, be the truest eloquence, bringing the divine spirit and precepts of the Gospel down within their reach, where they can touch them in every-day life.

Dealing with Doubters.

MODERN biography records no sadder story than that of the famous, or notorious, Charles Bradlaugh, the account of whose life has lately been given to the public by his sister, Mrs. Bonner. If her statement is reliable, the great infidel was in his early life seemingly an earnest Christian worker; but having been assailed by doubts, he consulted with his pastor in the hope of having them resolved. Instead of receiving from him the sympathy and help which he craved, he was publicly proclaimed an atheist, dismissed from the Sunday school in which he had been a teacher, and, through the influence of his clergyman, banished from his home. The very natural result was that he was driven from his position as an inquirer into that of open and avowed antagonism to Christianity. The story emphasizes the need of the possession of that spirit that led our Saviour to His wise treatment of the doubting Thomas, the spirit that is at one and the same time one of love and of a sound mind. Recourse to harsh measures is rarely justifiable, on any consideration, in dealing with those who are weak in the faith.