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REVIEW SECTION.

I.—THE APOSTLE PAUL AS PREACHER.

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AMONG the preachers of the Christian past, later than Jesus, one figure stands out to the historical eye, salient, unique, incomparable. That figure is the apostle Paul. Concerning no other preacher of any age can it be said, as it can be said concerning him, not only that he left behind him an impression of himself and of his work deep enough and clear enough to make his preaching a subject of study perennially promising to be fruitful, but that he also drew after him a sequel of inexhaustible living influence on the world, such as, from the very first, destined him to become in effect a kind of contemporary to each succeeding generation of his fellow men to the end of time—a personal force continually born again with every age to an ever-new lease of life and power. The purpose of the present paper is to make a study, somewhat in the spirit of our own day, of this illustrious preacher of apostolic times.

In entering on this task, we are undoubtedly first struck, and most strongly struck, with the puissant and pungent personality of the man with whom we have to deal. If we recall Phillips Brooks's formula to express the value of the individual preacher, "Truth plus personality," we feel at once that in the case of Paul, however great might be the truth entrusted to the man to deliver, the man himself that delivered the truth would inevitably be a force, a moment, demanding to be taken very seriously into account. Beyond question, such a man as he was would have made himself profoundly felt, whatever might have been the cause that he espoused. Indeed Paul did make himself thus felt, first on one side, and then on the other, of the same cause. The demonstration therefore is perfect that his final enormous influence, both living and posthumous, is due to something besides the mere fact that he had the good fortune to choose the winning side in a

cause of supreme historic importance. If he had chosen in that cause the side which was destined eventually to lose, Paul would yet probably have lived in history, alongside of Julian the Apostate—full peer of that redoubtable opposer of Christianity, tho gifted with incalculably less outward advantage than the latter enjoyed for making his efforts in opposition effective.

The second thing to strike us, in our present study, is the absoluteness with which this great personality submitted itself, prostrated itself, only not annihilated itself, before the character, the will, the authority, of another. Paul at the feet of Jesus is certainly one of the most striking spectacles to be seen in history. Rightly regarded, it is argument to the degree of demonstration for the truth of supernatural Christianity. There is absolutely no way of accounting for the conversion of Saul the Pharisee into Paul the Christian apostle, no way of accounting for the continuous subsequent paradox of a man naturally so high and haughty in temper as was he, maintaining that historic attitude of Paul's, the attitude of adoration and of adoring obedience before Jesus—no way, but to suppose the New Testament story of Jesus' resurrection and ascension literally true. That supposition accounts for it completely; and, I repeat it, nothing else that man can imagine will. A lordly personality captive—captive to an unseen Lord; such is the aspect in which we are compelled to contemplate Paul, when we study him as preacher of the gospel of Jesus Christ.

For, in the preacher that Paul became, both these two contrasted, yet perfectly reconciled, characters, the native lordliness and the acquired lowliness, are conspicuously evident; as they were also both conspicuously influential in making him become such a preacher. But especially will the prolonged final attitude, on his part, of subjection to Jesus, of rapt and transcendent hero-worshipping devotion to the Ideal Man confessed by him the Son of God with power, be found an important element in the intellectual and spiritual phenomena presented to us in the preacher Paul. In speaking thus, I make indeed an extravagant understatement. That attitude of prostration before Jesus Christ is the one central controlling fact and force of the apostle Paul's evangelism. The conception exemplified in it of the normal relation in which Christ stands to all human souls as their rightful absolute Sovereign and Lord, gave to Paul the great master principle, the universal regulative law, of his preaching. This will duly appear in its proper place as we proceed with the analysis of our subject.

But we have not yet fully indicated the amazing nature of the spectacle exhibited to history in the apostle Paul's subject and obedient relation to Jesus Christ. Not only was this self-prostrating hero-worshiper himself, as we have seen, a man of supremely ascendant and dominating spirit—a man, in fact, such, in naturally self-asserting will, as to leave it little likely that he would be mastered by any one;

he was also full of the pride of conscious genius and conscious high attainment. That is the next thing to strike us in the character of Paul. He was a man of genius, of genius accomplished by sedulous self-culture; and he was haughtily conscious of himself as such. True it is, many among Paul's intellectual acquisitions were of a sort to seem to us Westerns and moderns of comparatively little value. True also, his exercised skill in dialectics was affected with what we may, without disrespect, call a rabbinical quality that makes both its processes and its subsidiary results often almost null to an intelligence cultivated under our own very different conditions. But these considerations, justly weighed, only make more remarkable the solid wisdom that displays itself throughout Paul's utterances, no matter what may be their obsolete forms of expression, as well as the consummate art with which, in his speech, reason wielded logical weapons now, among us at least, no longer in use. Besides the Hebraic culture of which Paul was a master unsurpassed, he had enjoyed, we have hints for believing, a discipline also in Greek literature and philosophy. At any rate, the impression is immediate and overwhelming, that we encounter in Paul a mind of the first order in original gift, and one adequately furnished and trained to do its work without waste of power and to the most fruitful effect.

Keeping in our thought these latter additional traits found in Paul, namely, his genius and his culture, with his pride in them both, let us call up again that paradox already spoken of in his character and career, the attitude which on a memorable occasion he suddenly assumed, and which afterward he steadily maintained, of absolute subjection, body, soul, and spirit, to the will of another. We have not yet felt the full proper effect of that paradox. It was only one outright express confession on Paul's part of the relation to Jesus in which he habitually, even if sometimes tacitly, stood before his hearers in preaching, when to the Roman Christians he introduced himself by letter in the words, "Paul, a bond-servant [slave] of Jesus Christ." Shall we imagine a parallel, to make a little more appreciable the full meaning of this? But it will not be easy to imagine a parallel even approximately adequate. It is somewhat as if, a few years ago, the apostle and high priest of culture and refinement in English letters had staggered his admirers and disciples by writing himself down before the world, "Matthew Arnold, slave of Joe Smith" [the founder of Mormonism]. Joe Smith is not more a scorning to the Brahman caste in contemporary culture, than was Jesus of Nazareth to Paul's fellow Pharisees in his time. But Matthew Arnold was neither in gifts nor in reputation a match for what Paul was in relation to his Jewish contemporaries. Imagine then this, as written, or dictated, by Goethe himself: "Goethe, slave of Joe Smith," and you have a suggestion of the paradox it was for Paul to announce himself a "slave of Jesus Christ." But a suggestion only; for in this second

proposed parallel, as also in the first, a very essential element of sufficiency is wanting. Paul was a born man of affairs, a born leader and lord of his fellows. If a modern Julius Cæsar, superadding to the culture and genius of Matthew Arnold or of Goethe the commanding and organizing force of the founder of the Roman Empire, at the crisis and culmination of his self-aggrandizing career, were to scandalize his followers by announcing himself some fine morning "a bond-servant of Joe Smith," that would come nearer providing us the parallel we seek.

I have insisted thus on this point for a reason which will presently appear. But first let us dispose of a question which will naturally have suggested itself. What basis have we, either in contemporary description or in authentic original remains from the preacher's own lips or his hand, on which to found an estimate, at the same time trustworthy and complete enough to be useful, of Paul's preaching, its character and style? Well, it must be confessed that data are not so abundant as were to be wished. But neither, on the other hand, are the data existing so scanty as might at first blush be supposed. True, there is not extant a single fully reported formal sermon of Paul's. But there are sketches and fragments of several, so given as to throw a light clear and full beyond what was naturally to have been looked for, on the probable habitual matter and manner of the preacher. Besides this, we have very clear and satisfactory indication, from a competent reporter, of the line of thought and treatment followed by Paul in discourse on a signal occasion. I refer to the address before Felix and Drusilla. In this case, the narrative describes additionally the effect produced on the chief hearer. Such also is the fact with reference to two other incidents of Paul's oratoric experience, his address on Mars Hill, in Athens, and his speech to the mob from the stairs at the Castle Antonia in Jerusalem—while here also we are supplied abstracts or sketches of what Paul said. If it be objected, "These are not instances of regular sermons from Paul;" that may be admitted; but one address at least was probably as formal and regular a sermon as it was Paul's usual practise to preach to miscellaneous audiences. Paul, like Jesus, took occasions as he found them, or as they were forced upon him, and preached accordingly; often doubtless with interruption—of question, of challenge, or of dissent—from his hearers. This would be in keeping with the well-known somewhat tumultuary temper and habit of Eastern public assemblies, even those of a comparatively ceremonious character; much more, of those casually, perhaps excitedly, brought together. Such public speaking as that, so called out, is of the most real and living kind in the world; and of all public speaking the kind most likely to furnish fruitful lessons in the art of eloquence. If now we add a reminder of that touching and beautiful address of Paul to the Ephesian elders, readers will see that we are by no means without the material for a fairly full and various examination and study of Paul's characteristics as preacher.

Beyond all this Paul's epistles are virtual sermons, and best to be understood as such. And then—what was perhaps least to have been expected, and what also perhaps is least likely to have been duly considered by the ordinary reader of the New Testament—those epistles contain not only hints, but explicit statements, of the highest value for our purpose in understanding aright and intimately the true matter, method, spirit, and aim of this greatest of merely human preachers.

Let us go at once to an inestimably valuable statement of the kind now indicated. Paul had one master thought and feeling—thought fused in feeling, let us call it—which was ascendant and dominant in his preaching, as it was also in his life. That thought and feeling, that passion of both mind and heart, nay, of conscience and of will no less—for the whole being of Paul was one flame herein—what else was it, what else could it be, but consuming zeal to have the lordship of Christ universally acknowledged by men? The apostle's own personal experience made it impossible that this should not be so. And the evidence of the fact that it was so he has waterlined ineffaceably into the tissue and fabric of his writing. But we are not left to such mere inference, however overwhelmingly strong. Paul has put it into express record and testimony. He says of himself as preacher, "We [I] preach . . . Christ Jesus as Lord."

One is not to read these words without attaching to them their own just and definite meaning. They mean precisely what they say. Paul in them was fixing, in permanent unchangeable phrase, a statement from which all generations following might know, first, what it was that he preached—it was Christ Jesus; and, second, how he preached Christ Jesus—it was as Lord. Not, observe, as Savior; not as Teacher; not as Example; much less, as Friend, as Brother. Paul preached Christ Jesus as Lord.

We have thus at once reached what is most central and most regulative in the principle and practise of Paul as preacher—the fact, the threefold fact, first, that he preached a person; second, that that person was Christ; and third, that the aspect or relation in which he preached Christ was the aspect or relation of lordship to men. But are we not staking too much upon a single text? Let us see. When at Philippi the frightened and penitent jailer cried out his question, "What must I do to be saved?" how did Paul reply? "Believe on the Lord Jesus." Consider what that reply imports. It requires faith. Yes. It requires faith in a person. Yes. That person is Jesus Christ. Yes. Faith in Jesus Christ as—what? Savior? No. The jailer's inquiry indeed was for the conditions of salvation. Yes, but the reply did not direct him, in terms, to a Savior. It directed him to a Lord. "Take Jesus Christ for your Lord, and you will be saved"—that is what in effect it said. Jesus Christ is a Savior to any man that takes him for Lord.

As thus to sinners repenting, so likewise to Christians, Paul

preached forever obedience to Christ. In showing this to be true, I may safely ignore the critical objections that have been raised against the authentic Pauline authorship of the epistle to the Colossians, and treat that epistle here as being, what I believe it indeed to be, the issue of the one mind and heart in all the tide of time that could have produced such writing, namely, the apostle Paul. Take this, then, as Paul's master-direction to Christians for the conduct of life: "Whatsoever ye do, do heartily as to the Lord; . . . for ye serve the Lord Christ." I do not forget that this particular instruction was directed especially to the slaves among the Colossian Christians. It was Paul's noble decree of emancipation for those unhappy bondmen. They were to escape servitude to their perhaps cruel masters, by feeling themselves bound in transcendent obligation to a quite different Lord, the same that he himself acknowledged when he wrote those words, or dictated them, "Paul, a slave of Jesus Christ." What exquisite adaptedness of teaching on Paul's part was thus exemplified! The apostle and they were fellow-slaves, bound alike to serve the Lord Christ!

Obedience to Christ as to a Lord having supreme right to command—that is the key-note to Paul's effort, whether for unbelievers or for believers, whether with tongue or with pen. Indeed he expressly describes his mission in the world as having that idea for its comprehensive end and aim. "We [I]," he says, in writing to the Roman Christians, "have received grace and apostleship for obedience to the faith among all nations." Even that "faith," of which Paul has so much to say, is conceived and presented by him as an act or a state of obedience to Christ. In the midst of a fervid discussion of the subject of righteousness by faith, Paul speaks of obeying the gospel as a thing in his mind equivalent to believing, nay, identical with that. Observe this Pauline consecution of thought: "Not all obeyed the gospel. For Esaias saith, Who hath believed our report?"

We have discovered the chief thing characteristic of Paul's preaching, when we have fully seen that the omnipresent object of it all was to get Christ obeyed. But we need to understand obedience to Christ in the profound, the all-inclusive sense in which Paul understood it. It was with Paul no mere outward conformity to specific moral, much less ceremonial, command. In Paul's view, there was nothing in all the being of the man that was not bound to the obedience of Christ. To that obedience was to be brought captive every thought. When a man has seized this idea, when he has then let this idea seize him and master him, that man has gone the farthest that any one step can carry a man toward becoming such a preacher as Paul was.

After the attitude on Paul's part already now ascertained, of absolute obedience to Christ, next to strike us is a trait in him of even greater importance to distinguish his individual quality among preachers, namely, his sense of peculiar, incommunicable relation to Christ

as recipient and trustee of immediate revelation from Him. This sense on his part is a note that keys all his communications, as preacher and teacher to his fellow men. It is impossible for the attentive student to ignore the characteristic in Paul that I thus point out. It is a trait different from mere ardor of conviction. It is a trait different from natural positiveness, self-assertion, spirit of domination. These latter traits also marked Paul as preacher and teacher. But over and above these, supporting these while qualifying them, was an authentic, unmistakable, sense on Paul's part of being recipient and trustee of special, supernatural revelation from Jesus Christ. This would be clear enough from the general tenor of Paul's utterance; but he has put the matter into express and emphatic statement—statement so express, so emphatic, as to warrant us in saying that language is not capable of asserting such a claim, if Paul has not asserted this claim for himself. To the Galatians he wrote: "The gospel which was preached by me is not according to man; for I also did not receive it from man, nor was I taught it, but I received it through revelation of Jesus Christ." There follows a solemn attestation, nay, an oath sworn by him to the truth of his words on this point: "Now as to the things which I write to you, behold, before God, I lie not." If Paul was a sane man, and also not a conscious perjured liar, he preached and taught under the influence of direct supernatural communication as to what he preached and taught, received immediately from Jesus Christ Himself. The watchword current now, "Back to Christ!" when it is used—as it is sometimes, perhaps most commonly used—for the comparative discrediting of Paul, as a source of Christian doctrine, has the effect, if not the purpose, of disloyalty both to Paul and to Christ. If Paul was a sane man, and if he told the truth, then there is no good sense in calling us back from him to the evangelists, for our information as to what Christ's gospel is. Paul is as good a reporter as is Matthew, for instance. If there is any discrimination between them to be made, Paul is even a better reporter than Matthew. He was a finer intelligence, and he was more thoroughly trained. He had as much sympathy with his Master. He reported apparently with less interval of time than did Matthew after the receiving of the thing to be reported. What point is there in favor of Matthew to place him superior to Paul as representative of Christ through tongue or pen? That is, always provided Paul was neither insane nor mendacious. "Back to Christ?" Yes, but to Christ as Paul represented Christ, not less than to Christ as Christ was represented by the evangelists. Unless Paul's prodigious and beneficent influence on history was exerted by a lunatic or a liar, we are shut up to admit, what stares us in the face from every page of Paul's writing, that he worked his work as one supernaturally communicated with from the risen and ascended Christ. This is a brand broad and deep on all we have from the brain of Paul.

Another characteristic in Paul as preacher is the tone of authority

with which he speaks. This tone of authority is no bold mere assumption on his part; and nowhere is it for a moment felt to be such. So far from being an assumption, an arrogation, prompted by pride or by consciousness of superiority or of worth, it is always the sign in him, the unmistakable sign, of a sense which he has—a sense which has him, say rather—of an investiture put upon him that he may in no wise rid himself of. He could not divest himself of it if he would. It is a trust received from God. He is helplessly the steward of it. But of course I do not mean that his stewardship is against his own will. His will joyfully consents, but his will consents humbly. He wonders and adores that he should have been thus chosen. He expressly recognizes that it is a “grace,” as well as an “apostleship,” that he has received. But he never lets his sense of the grace overcome his sense of the apostleship. He never for an instant doubts that he speaks as the oracle of God.

The extraordinary accent of authority coupled with humility, thus found in Paul, is vitally related to that in the man which was first to attract our attention in the present paper, namely, his attitude of absolute obedience to Christ. In truth, the exercise of authority on his part is less in spite of his humility than because of his humility. It is an essential part of obedience with him. He could not obey Christ without using authority; for he is bidden use it. Hence the high unparalleled example that Paul gives us of authority without wavering, but equally without assumption. It is really mere steadiness of obedience. There is no self-assertion in it, no egotism. In form, Paul does indeed now and again assert himself. But, in spirit, there is still no self-assertion; for it is Christ in him, or it is he in Christ, that speaks, and the speaking is for Christ and not for Paul. With perfect simplicity, in absolute sincerity, indignantly he asks in self-effacement, “Was Paul crucified for you?”

Of course the authority that Paul thus purely exerts relates itself not only to his spirit of obedience toward Christ, but also to the consciousness that he inalienably has of being in a peculiar relation to Christ as recipient and trustee of immediate revelation from him. This latter relation to Christ Paul claimed for himself with definition and with emphasis such, that if his claim of it had been false, the false claim itself would inevitably and justly have defeated his unexampled influence on the world. That his influence, unexampled in quality as in quantity, was not defeated, is, wisely considered, proof approaching the point of demonstration, that his claim of peculiar authority supernaturally bestowed was a true claim.

How does Paul begin his work? Like a master builder. He lays before himself one clear, distinct purpose which is to be accomplished. He takes for his text from his congregation and says: “Whom, therefore, ye ignorantly worship, him declare I unto you.” Jesus Christ always found His texts in the congregation.—*Joseph Parker.*

II.—HOMILETICS VIEWED AS RHETORIC.

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WHEN we consider the exceptionally favorable circumstances under which religious discourses are delivered, the results seem to come far short of reasonable expectation. In cities, towns, villages, and quiet rural shades, multitudes of the best people in every land assemble for purposes of religious worship and instruction. They have previously prepared for the occasion by setting their houses in order, and on this day all business is suspended. There is no fear in their minds that by absence from office or home their business or estate can suffer in any degree. Regarding all ordinary and secular affairs the day on which they appear in the house of God is a *dies non*—a day on which the wheels of business have stopped and the pulse, heated with the strife of existence, beats more slowly. Doubtless, numbers have come merely by force of habit and because they have done so often before. Many have come without asking themselves a reason—so many actions that men perform being purely mechanical. And many others have come for reasons which are perfectly understood and which are not religious. But with all these and many other deductions that might be made, it must surely be allowed that a great majority, and consequently a vast multitude, assemble every Sunday with a fair measure of desire to receive a religious benefit, and under conditions most favorable for its reception. The day may be calm and bright and the place may have many hallowed associations with both the living and the dead. In rural churches in many lands the eye of the worshiper may rest for a moment upon sculptured stones, that remind him of many whose dust is dead and whose spirits have entered the City of God. The forms of the departed rise up before him. The voice of the preacher has been heralded perhaps by sacred song, designed to call up emotion and bathe the soul in a sea of spiritual delight. When all is hushed and still, surely there is offered to the preacher a golden opportunity—not for display, nor for a declamatory outburst, nor for histrionic performances of which the world is too full—but for plain, earnest, simple, well-chosen words on the subject which of all others must continue to command attention—the subject of man's relation to God and a future life—the subject which no philosophical theories and no delirium of business or pleasure can drown in oblivion.

And yet every one knows that the outward efforts of the tens of thousands of religious discourses delivered each Lord's Day are so disappointing that the cry is heard from many quarters—*Cui bono?* People have begun to ask, If on any particular day this were all sus-

pended, would it make any difference to religion? Large numbers of religious people absent themselves from church, not because they have ceased to believe in the church, and far less in the Christian religion, but because they are not benefited by public ordinances. Religious discourse seem to have become the least influential of all discourse, and those who hear it make no pretense of concealing their indifference.

John Foster, in his well-known "Essay on the Application of the Term Romantic," classifies the extravagant estimate of means such as preaching among the things that are visionary, quixotic, or without foundation in reason. In so doing he draws a discouraging picture, in colors dark even for him, of the faint and feeble influence of pulpit instruction upon the character and conduct of the hearers. In other words, judging by experience, he thinks that preachers should not expect any effect at all commensurate with the solemnity of the themes discussed or the interests involved. Probably, this discrepancy between means and results is much greater in our time and might now be described in much darker colors. But the essayist in this case too much overlooks the fact that permanent effects are not and ought not to be looked for from preaching alone. The most powerful exhibition of revealed truth and the most earnest appeals to duty will be ineffectual without divine grace. It has been amply demonstrated that human depravity is able to resist all the assaults of human eloquence. This has been plaintively and profusely illustrated by Dr. Chalmers, the most eloquent and, for immediate effect, the most powerful preacher in modern times, in his discourse upon the text: "And, lo! Thou art unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument; for they hear thy words but they do them not." All this may be assumed and need not be dwelt upon. Conversion and holiness are God's own work, and essayists of any kind—moral, religious, or social—who do not give prominence to this in their lucubrations, overlook what Christians not only admit but proclaim on all occasions, as a fundamental truth.

What is necessary to be considered now is how far religious discourse may fail of its immediate effects from causes within human control and perfectly removable. Whatever may be the character of the hearer and whatever use he may make of what he hears, he has a right to expect such a discussion of any religious topic as is clear and intelligible. Putting aside the frivolous and indifferent who desire the service to terminate only that they may plunge into worldly conversation, there is always a number of thinking and sensible people who are willing to listen to a discourse on some part of religion. In our day these may occupy different degrees of attachment or relation to the Christian religion. But they all think that they have a right to hear it discussed in an intelligible way—much in the same style in which they might be asked during the week to consider any other

topic. Perhaps they have no thought of putting any of it in practise or allowing it to shape their conduct, but they expect the preacher to do his part and leave them to act for themselves. It seems reasonable to conclude that without something like this we have no right to expect the Spirit's work. All this being presupposed, can we find causes of inattention in the prevalent mode of presenting divine truth, and can we suggest any improvement in preaching in this respect?

The most commonly received view of homiletics is that it is a branch of rhetoric. If it be thus a species of rhetoric, then it ought to be treated as such. It is not distinct from rhetoric, but a part of it. As a matter of fact, however, the whole treatment is peculiar, and directions are given and rules are laid down in which the general laws of rhetoric while not repudiated are yet ignored.

Properly, no science or art can be differentiated by its applications. Whether rhetoric be applied to the teaching of Christian doctrine or morals, or law or philosophy or science, it is still rhetoric. There is not one rhetoric for law, another for philosophy, and another for politics. Altho each of these subjects has peculiarities, which must modify rhetorical rules and require adaptation, yet discourse upon each is still rhetorical discourse, and it has not been found necessary to establish such distinct arts as legal rhetoric, philosophical rhetoric, scientific rhetoric, or political rhetoric under names framed for the purpose of distinction.

Yet, if any one choose to consult the lists of works on the subjects of rhetoric and homiletics respectively, he will find quite as many on the latter subject as on the former. Indeed, the treatises on homiletics will be found to exceed in number those on rhetoric, pure and simple—owing to the extent of the Christian church and the long-established custom of preaching. It is not to be denied that, as in other subjects, so in that kind of discourse for which homiletics professes to find rules there are peculiarities. The only question is, Are these so marked as to justify a treatment of homiletics so distinct as is common, or are peculiarities in pulpit address so marked as to place preachers apart from other speakers? Broadus, in his excellent and useful work on "The Preparation and Delivery of Sermons," says:

"Homiletics may be called a branch of rhetoric or a kindred art. Those fundamental principles which have their basis in human nature, are of course the same in both cases, and, this being so, it seems clear that we must regard homiletics as rhetoric applied to this particular kind of speaking. Still, preaching is properly very different from secular discourse, as to the primary source of its materials, as to the directness and simplicity of style which become the preacher, and the unworldly motives by which he ought to be influenced."

In this passage the common view receives a complete but somewhat confused expression. When the writer calls homiletics a kindred art, he implies that rhetoric is one art and homiletics another—a statement which conflicts with the next sentence in which homiletics is de-

scribed as "rhetoric applied to this kind of speaking." Nor is it clear that materials, style, and unworldly motives are peculiarities sufficient to distinguish homiletics from rhetoric, or to exempt it from the rules that govern rhetoricians or all such writers and speakers as may address their fellow men upon topics other than religion.

As to the source from which the preacher derives what Broadus calls his "materials," that is, his arguments—employing the word, argument, not in its logical but rhetorical sense—there is no doubt that this constitutes the peculiarity which distinguishes the preacher from all other speakers or writers. Not only is he an ambassador to whom a message has been given—a message which he dare not change in any essential feature at the peril of his own salvation—but he is bound in his preaching to give prominence to this feature in his case. He must never present the message as if it were his own. He must speak as if he were but a voice, and were in no way responsible for saying what he has to say. Such was the attitude taken by prophets and apostles, and when he reiterates their sayings, he ought to give them forth as they gave them. He must insist that what he says is not the word of man, but the Word of God. As Luther said:

"We must make a great difference between God's Word and the word of man. A man's word is a little sound that flies into the air and soon vanishes; but the Word of God is greater than heaven and earth, yea, greater than death and hell, for it forms part of the power of God and endures everlastingly."

It is to be feared that one great cause of the inefficacy of preaching is that men speak and hear as if the message were merely human and the whole exercise merely common, but God will only bless His own Word and what is given and taken as His Word. The preacher will fail in his duty if he does not dwell upon this and make it the characteristic of his message. Hence arises the importance of the whole science of hermeneutics in all its branches.

But even in this respect homiletics stands partly upon common ground with rhetoric; for the preacher has to appeal to reason as well as to Scripture. The whole world of nature, as well as human nature, is open to him as well as to other teachers, and he will neglect Scripture precedents if he does not draw part of his arguments from these sources. Then in the treatment of even Scriptural authorities he ought to be guided by those rules that all speakers follow in appealing, as lawyers have to do, to statutes and precedents. For illustration we might appeal to the skilful manner in which Paul and the author of the Epistle to the Hebrews adduce and apply their Scripture quotations. Even in the Scriptures of the Old and New Testament the preacher will find examples of every kind of argument as classified by rhetoricians. The prophets and apostles draw upon all the resources of speech in their addresses. They were not rhetoricians in the ordinary sense, but there has been many an orator who has known nothing

of oratory as an art. So that even as to this grand distinction of homiletics—its material being supplied by Scripture—the distinction between rhetoric and homiletics is only partial and relative.

When, however, we come to consider not the matter, but the form, the distinction disappears altogether, and it is just in this respect that homiletics as an instruction has striven to enforce a special code of rules and impress its stamp upon all pulpit discourse. Here it has inflicted an injury upon preachers and preaching, partly closed the ears of the public to sermons, and alienated the minds of many from the pulpit as a factor in the formation of religious opinion.

With respect to form there is no reason why religious discourse should differ from other discourse, and why all the laws that pertain to rhetoric should not govern it in every degree. As a matter of fact, however, peculiar laws have been imposed upon sermons and sermon writers.

For example, it has been taught or implied that every sermon must have an introduction, as if a preacher might not, if he thought proper, simply announce, open up, and discuss his subject at once. The traditional maxim that there must be an introduction preliminary to the consideration of the subject, and one that must conform to certain well-known rules, has led to the composition of vast numbers of useless preambles and much waste of time and patience.

With respect to the body of the sermon, it has been assumed that there must be so many heads or chief parts, and that under each of these there must be so many subdivisions and possibly other subordinations, forming a tree; and men have been famous for their skill in this kind of architecture. Hence the emergence of that dreary and dry literature, called and appropriately entitled skeletons, intended for the benefit of preachers of indolent heads or habits who were supposed to exhibit such eyeless and fleshless frames, scantily covered with clothes and skin, to their much-bored and long-suffering congregations. Simeon's skeletons mounted up to about twenty huge volumes, which became the fruitful progenitors of a vast series of smaller collections.

Is it surprising that Christian congregations should become dead under such treatment and languish for want of food, and that the intellectual and spiritual life of ministers should suffer a deadly and deplorable stagnation? Happily that kind of literature has died out, and Christian churches have emerged safely from this valley of bones, very many and very dry. No one can question that there must be divisions, and that these should be carefully thought over and revised that the logic may be sound and the rhetorical order and matter of them most effective. That preacher or essayist will succeed best who has all this well considered and arranged before he begins actual execution. But his scheme of thought should be his own and not another's. It should come from his own mental laboratory. It should

be an order which he has himself found for the presentment of a message which he has felt and found for himself. In developing it the preacher is subject to no rules which are homiletical *per se*, but to such as are imposed by a strict logic and a judicious rhetoric.

It is hardly necessary to repel the common insinuation that rhetoric is artificial, insincere, and incompatible with evangelical simplicity. All that speak must be rhetoricians, and the only point at issue is whether they should be good or bad ones. Those that reason must also be logicians. John Foster, in his essay on "The Aversion of Men of Taste to Evangelical Religion," takes occasion to censure the use of obsolete and antiquated phraseology; of terms so familiar as to have lost meaning, like coins grown smooth by perpetual handling; of hackneyed Scripture phrases, forming a kind of uncouth mosaic; and of the practise of running out such analogies as salt, leaven, leprosy, old wine and old bottles, patched garments, tares, trees, and figs, to wearisome length and wasteful puerility. Such offenses against good taste are calculated to lower the function of preaching in the esteem of sensible people, and are violations of that part of rhetoric which deals with the form of discourse. Let it not be imagined that they offend the taste of the indifferent only. They do offend the minds of a large class who would listen, if they were properly addressed; but they offend much more genuine Christians who are earnestly grappling with the great problems of faith and life. The children of the family are made to feel that they came seeking for bread and that the preacher has given them a stone.

When it is claimed that homiletics should be taught much as rhetoric is taught for the guidance of all public teachers of religion, it need not be inferred that the office of the homiletical instructor is thereby abolished. On the contrary his functions are enlarged and exalted. As rhetoric classifies arguments as they may be employed for purposes of persuasion, an ample field of illustration of the use of such arguments may be found in Scripture alone. In the writings of preachers, especially since the Reformation, such a field is almost inexhaustible. There remains much to be taught with respect to the use of Scripture in which the teacher might approach very near to the exegete in his labors. Then there is the great subject of the form and arrangement of arguments. There remains to be considered a whole class of questions relating to the proper way of presenting the Gospel questions relating to human ability and the works of the Holy Spirit in conversion and holy living. To this may be added style and elocution.

The object aimed at should be that preaching may be such as to arrest the attention of those who are not prejudiced in its favor but who will listen if they are addressed in a style to which they have been accustomed on other occasions, free from conventionalities in the form and matter of discourse and divested of useless and repulsive

mannerisms; for there is good evidence that a large number of persons are thinking seriously upon religion, and, even under the guise of worldly fashion and assumed indifference, would be glad to listen to something worth hearing on the subject, if advanced by a man of some intelligence in a reasonable and unconventional way.

III.—PRESENT-DAY APOLOGETICS.*

By FRANK F. ELLINWOOD, D.D., OF NEW YORK CITY, SECRETARY
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PROFESSOR ORR, in his work entitled "The Christian Idea of God and the World," represents fairly the orthodox position of his church, and yet, as the title of the volume implies, he considers theology "not as something hedged about and dis severed from the living issues of the times, but as a divine cultus adapted to the actual world in which we live." He is ready to face all the questions of our nineteenth-century science, the teachings of Oriental religion and philosophy, or any of the mooted questions of agnostic speculation.

Considerable attention is given to what the Germans call the modern "world system," or the totality of all that history, tradition, science, and philosophy have taught us of the actual universe in which we live. He meets the question whether the Copernican astronomy, the ancient records of geology, the older dates of anthropology, the coincidences of biology, and the startling hypotheses of evolution have displaced or belittled the kingdom of Christ. Over against Kant's absolute totality or synthesis of phenomena, he places that view of the world which sets Christ at the center with radiations that cast a divine light upon all history, all science, all sociological questions, and which leads at last to the consummation of all things in redemption.

In the first lecture Professor Orr recognizes the greatness of his task. He says:

"To some the subject may seem unduly wide and vague. I can only reply that I have deliberately chosen it for this very reason, that it enables me to deal with Christianity in its entirety or as a system, instead of dealing with particular aspects or doctrines of it. No one, I think, whose eyes are open to the signs of the times, can fail to perceive that if Christianity is to be effectually defended from the attacks made upon it, it is the comprehensive method which is rapidly becoming the more urgent. The opposition which Christianity has to encounter is no longer confined to special doctrines or to points of supposed conflict with the natural sciences—for example, the relations of Genesis and geology—but extends to the whole manner of conceiving of the world and of man's place in it. . . . It is a singular circumstance, that with all the distaste of the age for metaphysics, the tendency to the formation of world systems, or generally to

* "The Christian Idea of God and the World" is the title of a published course of lectures delivered in Edinburgh in 1891 by Prof. James Orr, D.D., as the first lecture course on the foundation of the "Kerr Lectureship." They constitute one of the freshest and ablest apologetics of our time. They were published in this country by A. D. F. Randolph & Co., New York.

theories of the universe, was never more powerful than at the present day. . . . The naïve polytheism of pagan times, when every hill and fountain was supposed to have its special divinity, is no longer possible with modern notions of the coherence of the universe. Everywhere the minds of men are opening to the conception that whatever else the universe is, it is one. . . . The philosophy of Mr. Spencer is as truly an attempt at the unification of all knowledge as the philosophy of Hegel. The evolutionist is as confident of being able to embrace all that is, or ever has been, or will be, all existing phenomena of nature, history, or mind, in the range of a few ultimate formulas, as if he had already seen how the task was to be accomplished."

Notice in this connection that those who are loudest in their professed adherence to strictly scientific induction are often wildest in their gratuitous theories, and Professor Orr quotes Principal Fairbairn as saying "that science has become as speculative, as prolific of physico-metaphysical theories as the most bewitched metaphysician could desire."

Incidentally he calls attention to the fact that the antagonism between Christianity and the modern theories of the world is partly relieved by the uncompromising conflicts between the different opposing theories themselves:

"Deists, pantheists, agnostics, pessimists, atheists, positivists, and liberal theologians unceasingly refute each other; and were their respective systems put to the vote, out of a dozen systems, each would be found in a minority of one with the other eleven against it."

He quotes Dr. Dorner, who, after reviewing these systems, describes their conflict as a "screaming contradiction;" and Lichtenberger, who says, "that the atheistic systems of Germany have raised the standard, or rather the red rag, of radicalism and nihilism, and have professed that their one and only principle was the very absence of principles; the one only bond which unites them at bottom is the hatred of religion and Christianity."

To give examples on this point, Mr. Frederic Harrison ridicules Spencer's theories of the origin of religion as the "Ghost religion," and scoffs at his "absolute Unknowable" as an ever-present conundrum to be everlastingly given up. On the other hand, no less a man than Professor Huxley compares Harrison's challenge to the Christian world to accept his religion of humanity to a "certain loud-voiced corporal who, in command of two full privates, met with a regiment of the enemy in the dark and ordered it to surrender under pain of instant annihilation." Of the work of Mr. Samuel Laing, in which he asserts that the old creeds must be transformed or die, and meanwhile suggests a creed of his own, Mr. Huxley declares that if he must choose between the creed of Athanasius and this vapid thing which has so much to say about "polarity," he must vote for the Church Father; and he adds that he has become so disgusted with such pretentious but meaningless words, that now when he encounters "polarity" anywhere except in a discussion of physical science, he at

once shuts the book. And Mr. Newman, in speaking of the inconsistency of those agnostics who believe in Deity while rejecting a personal God, declares that he does not "know how to treat them with respect." Mr. John Fiske labors hard to be a modified theist, but an atheistic reviewer declares that Mr. Fiske "in his attempt to purify the common conceptions of God, has simply purified the Deity out of existence." Finally, Beyschlag, whose own orthodoxy would never endure martyrdom, has well said that "the task of defense may wait while deistic, pantheistic, and materialistic theories of the world have first to fight out their mortal conflict with each other."

In an estimate of the first lecture, which is devoted to the Christian view of the world in general, one notices as a characteristic, the fairness of the author, or his avoidance of one-sidedness in any particular direction. He would not favor the conservatism which excludes progress in theology, nor yield to the worse extreme of setting aside the consensus of the ages for the flippant innovations of ambitious individuals. He sees danger in the dogmatism of the doctrinaire, but also in the contention of those who claim that Christianity is "a life and not a creed" and are therefore indifferent to dogmatic affirmations. He raises a note of warning against those who delude themselves with what they conceive to be a more spiritual form of Christianity, but who make spirituality synonymous with vagueness and indefiniteness. He quotes Paul's admirable and balanced conception of the harmony of knowledge with feeling when he prays, on behalf of his brethren, that God would give them a spirit of wisdom and revelation in the knowledge of Him; having the eyes of their heart enlightened that they may all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ. All tendencies, whether of various types of pietism on the one hand, or of cold intellectual dialectics on the other, to divorce what God hath joined together in this unity of knowledge and feeling, are to be deplored. "A religion divested of earnest and lofty thought has always, down the whole history of the church, tended to become weak and unwholesome, while the intellect, deprived of its proper rights in religion, has sought its satisfaction in a godless rationalism."

If I understand Professor Orr aright, his position carried out logically would condemn the well-intended but mistaken spirit which virtually discredits the connections of Christian theology with philosophy. If the present tendency to maintain the separate drifts of religious and philosophic thought shall continue until an anti-Christian philosophy shall take possession of our university education, while theology shall confine itself wholly to dogma, the cause of truth as a whole must suffer.

The position of Professor Orr is virtually that which was maintained by the great leaders of religious thought in the early Christian

church, when the intellectual giants of Alexandria and Hippo and Milan mastered the Greek philosophy and prized it and used it. Augustine spoke of it as "spoils of the Egyptians" which he had brought "to adorn the true sanctuary of God," and Ambrose, in his midnight vigils of prayer and meditation, used only two books—the Bible and Plato. According to the late Professor Shedd, the Christian Fathers captured the strong intellectual framework and method of Plato and Aristotle, and conquered the enemy with their own weapons. The Roman Catholics in this country are awakening to the importance of this subject. Father Hewitt, at the head of the Paulist Fathers in New York, is said to have devoted the last thirty years to the study of philosophy in its relations to Christianity, and his argument for the Being of God which was read at the Chicago Parliament was one of the ablest papers there presented.

Professor Orr is very candid in his treatment of non-Christian religions, and he deprecates the idea that they are to be met with off-hand negations, or, worse still, with denunciation. He says:

"This would be to overlook the fact which can not be too carefully borne in mind, that no theory which has obtained wide currency and held powerful sway over the minds of men, is ever wholly false; on the contrary, it derives what strength it has from the truth which it embodies. . . . No duty is more imperative on the Christian teacher than that of showing that, instead of Christianity being simply one theory among the rest, it is really that higher truth which is the synthesis and completion of all the others; that view, in other words, which ejecting the error takes up the vitalizing elements in all other systems and religions, and unites them into a living organism with Christ as the Head. If apologetic is to be spoken of, this surely is the truest and best form of Christian apology."

He gives illustrations of the half-truths of false systems and the tributes which they render to our Christian theism. Thus Islam strongly supports our monotheistic conception of God. Hinduism and Parseeism both stand with us for the doctrine of a supernatural revelation as against all systems, ancient or modern, which assume that man by wisdom has found out God. The somber teachings of the Buddha take sides with us against the smooth optimism of the world of fashion and the light-hearted Hellenic culture so prevalent in our literature. Buddhism was partly right. It found the world full of disorder tho it gives no intelligible account of how it came about, and tho it exaggerates to a paralyzing extreme the wretchedness and misery for which it provides no salvation. Confucianism, with all its lamentable defects, teaches a wholesome lesson of reverence, and the haughty Parsee reads us a lecture on domestic purity to which even Christendom may well give heed.

But turning from all these scattered and fragmentary truths to the New Testament, we find them there combined, and raised to a higher power, united in a Divine symmetry and harmony, without exaggera-

tions or admixtures, and crowned by the persuasive and magnetic power of a divine personality.

Our author deals very fairly with the question of progress in theology. He says:

"It can not be that the other departments of knowledge unceasingly progress and theology alone stands still. Great changes have taken place in the shape which doctrines have assumed in the course of their development, . . . and these changes have been determined largely by the ruling ideas, the habits of thought, the states of knowledge, and culture of each particular time. The dogmatic molds which were found adequate to one age have often proved insufficient for the next, to which a larger horizon has been granted. . . . I recognize, therefore, to the full extent the need of growth and progress in theology. Bit by bit, as the ages go on, we see more clearly the essential lineaments of the truth as it is in Jesus. . . . But it does not by any means follow from this that everything in Christianity is fluent, that it has no fixed starting-points, no definite basal lines, no sure and moveless foundations."

This, he contends, would involve self-contradiction. There could be no progress since there would be no substantial reality to develop—no truths relating to God and divine things which could be ascertainable and capable of scientific treatment, and theology, therefore, would have nothing to work upon.

A clear presentation of the Christian view, according to Professor Orr, may be summarized as follows: The Christian view affirms the existence of a personal, ethical, self-revealing God, the creation of the world by His power, His immanent presence in it, His transcendence over it, and His holy and wise government of it for moral ends. It affirms the spiritual nature and dignity of man—his creation in the Divine image, and his destination to bear the likeness of God in a relation of sonship, beginning in this life and perfected beyond. It recognizes the fact of the sin and disorder of the world, not as something belonging to the divine ideal, and inhering in it by necessity, but as something which has entered it by the voluntary turning aside of man from the path of his normal development. The Christian view affirms the historical self-revelation of God to the patriarchs and His gracious purpose for the salvation of the world, in Jesus Christ, His Son. It looks upon Christ not as a mere man, but as the eternal Son of God—a truly Divine Person—who in time took upon Him our humanity, and who, having all the fulness of the Godhead, is to be honored and worshiped as God. It affirms the redemption of the world through a great atonement to be appropriated by faith, and the founding of the kingdom of God among men as the historical aim of the Redeemer's work. In the end the present order of things will be terminated by the appearance of the Son of Man for judgment, the resurrection of the dead, and the final separation of the righteous and the wicked.

These are the intrenchments of Christianity in the world, and there is not one of them that has not been assailed through all the

Christian centuries and by every species of attack. Each age has had need of its special apologetic. Origen and the Christian Fathers had theirs, and the Reformers theirs. The times of the English Deists, of the French Encyclopedists, and of the earlier German Rationalists, demanded each their special lines of defense. And now with the commingling of Eastern and Western philosophies with manifold science and a host of speculations which are not science, a new defense is called for, at the same time that we must man all the old entrenchments as well.

For the being of God our author would combine the ontological, the cosmological, the teleological, and the moral arguments, as having each a real value, while he regards a direct and preternatural revelation as the only source of a full and adequate knowledge of God—that revelation being given through inspired prophets and, above all, in the person of Jesus Christ.

It is specially necessary in our time clearly to discern the difference between our inability to comprehend the Infinite God, and God's power to disclose to men such measures of His attributes and character as are adapted to our finite capacities. Divine knowledge as revealed to man must of necessity be anthropomorphic. The fact that we find it in human molds or expressions is no proof that it has been built up from human imagination or experience. God must condescend to our capacity; even the Incarnation was a sublime anthropomorphism.

The point at which the most vigorous and persistent assailments have been made is the scriptural doctrine of the origin of religion. It suits the evolutionary theories of anthropology to devise one hypothesis or another to account for the beginnings of religious faith. A score of writers have tried their hand at it, but it so happens that the weight of opinion against any one of their theories, and all in turn, is strong and united. Of those who begin with fetishism as the dawn of faith, Principal Fairbairn declares that "they assume a theory of development which has not a single historical instance to sustain it." "Fetishism," says Max Müller, "is really the very last stage in the downward course of religion." "In presence of many facts," says Pfeleiderer, "the evolution theory which finds the beginnings of religion in fetishism and animism, appears to me to be as much wanting in evidence as it is psychologically impossible." And Herbert Spencer, in opposing Mr. Harrison on this theory, says, "An induction based on over a hundred examples warrants me in saying that there has never existed anywhere such a religion as that which Mr. Harrison ascribes to countless millions of men." Mr. Spencer's theory, that the earliest religion was the worship of the spirits of ancestors, fares no better. "I make no secret," says Max Müller, "that I consider Mr. Spencer's one-sided explanation of the origin of religion as worthy of the strongest condemnation which a love of truth can dictate." Pfeleiderer, in the third volume of his "Philosophy of Religion," ridicules Spencer's

theory, as also does Frederic Harrison. The assumption that totemism was the primeval faith, has even less support. It is emphatically condemned by Renouf, Müller, Pfeiderer, and Reville.

So far as the very ablest counter-theories are concerned, therefore, the way would seem to be clear for the scriptural doctrine that the worship of one God and the Creator of men was the primeval faith—very simple no doubt, but, so far as it went, a true monotheistic faith. Drs. Wilson, Nassau, and Good, missionaries in West Africa, have all assured us that, side by side with the lowest forms of fetishism, there still exists among all pagan tribes of Africa a belief in a Supreme Creator and upholder of all things.

Professor Orr, in maintaining the Christian view on this subject, has taken full account of the opposing theories above named and of the havoc which they have made of each other, and he stands firmly by the Mosaic account.

That burning question among philosophers of all lands and all ages, viz., What was the origin of the world and of man? has not failed to receive our author's full attention. Has there been a real creation of the world out of nothing? Or out of an eternally existing protoplasm has the world slowly fashioned itself? Has man sprung from some chemical germ which began to develop, as we are told, a hundred million years ago? And is it true that he has spent a million of years in perfecting his manhood since he first rose upright upon two legs? There are those who know about this matter, but, while admitting all that is valuable in evolution, Professor Orr does not.

That the doctrine of the incarnation is the central truth of Christianity, is made very clear. Our author insists that it shall not be idealized and obscured by any transcendental interpretations. Perhaps the most plausible and, therefore, the most dangerous theories are those which in some way construe the Incarnation as only a higher degree of that indwelling of God which is enjoyed by all holy men. In other words, Christ simply represented the highest "God-consciousness" that is possible to our humanity. The old medieval mysticism of Meister Eckhart gave unconsciously some encouragement to this idea, and there is a trace of it in Prof. Edward Caird's "Evolution of Religion." P. C. Mozoomdar, of the Indian Brahmo-Somaj, adopts the theory fully, and from this standpoint he has paid some of the most eloquent tributes to Christ as the God-Man, or God in humanity. Great effort has been put forth to show that a real divine incarnation is not essential to the most spiritual conceptions of Christianity, but our author quotes some of the ablest of German philosophers who declare that the doctrine of the Incarnation is the very pivot of Christianity and can not be explained away without destroying the whole fabric. He shows the inherent weakness of all half-way theories from Arianism down, in the fact that like intermediate species in evolution they have dropped out and perished. He concludes:

"The specious theories of Schleiermacher, Ritschl, Rothe, and Lipsius have all failed; the early Unitarianism of Priestley and Channing, with its modified divinity of Christ, has not endured the tests of time. There is no middle ground between the doctrine of very God and very man on the one hand and pure humanitarianism."

A similar treatment is given to the question of miracles. Compromise is ruled out. Professor Orr widens out the controversy to the larger question whether the supernatural is or is not to be considered at all in our study of religion. Instead of wasting time over objections to this or that specific miracle, he asks, "Is there a supernatural relation of God and man? Is there a supernatural revelation? Has that revelation culminated in a supernatural person, Jesus Christ? Is there a supernatural work of a Divine Spirit in the souls of men? If these queries may be answered in the affirmative, they carry with them the whole groundwork of miracles and vastly more besides. If the Incarnation was a real event and God has truly dwelt in our humanity, if the Resurrection is one of the best substantiated of all historic facts, if the ascension body of Christ is a reality, then the whole structure of Christianity remains unshaken, and the work of destructive criticism in chipping away small details, while it may deface, can never destroy."

The argument for immortality is well put from the philosophical as well as from the biblical standpoint. The unlettered savage has everywhere spelled it out from intuition, observation, and experience, and the loftiest aspirations of Plato have reached the same conclusion. The unsatisfied faculties and longings of men bespeak a grander sphere beyond the grave; the unfinished work of life requires it; the ideals which fancy creates in art, poetry, and fiction, often transcending earth's plain realities, betoken future glories which eye hath not seen nor ear heard, and which even these ideals can not reach. Kant regarded the doctrine of immortality as "the last end of nature as a teleological system;" Goethe felt that he might claim, almost as a rational right, an opportunity to continue beyond the grave the intellectual labors which had delighted him here, and for which he was ever better and better fitted; Browning thought that earth should be deemed only a "place of pupilage;" and J. Stuart Mill recognized the beneficial influence of a belief in immortality in imparting greater strength and solemnity to all highest human sentiments and in allaying the sense of that irony of nature which is so painfully felt when we see the sacrifices and exertions of life culminating in the formation of wise and noble minds only to disappear forever just when best endowed. Uhlhorn tells us that not until Christianity taught men to regard each individual existence as worth more than all that the present world can offer, did a true estimate of humanity arise and real charity begin.

The allegation often made that the Old Testament does not teach the immortality of the soul is met with vigor. A more accurate asser-

tion would be that the Old Testament does not emphasize the doctrine, and that for special reasons. To suppose that the Hebrews were ignorant of, or indifferent to, the belief in a hereafter would involve too much; it would make them the one exception among all nations, civilized or savage; it would compel us to explain how they could have learned everything else from the Egyptians, and yet have remained in ignorance of the most conspicuous of all the doctrines of the Egyptian faith; it would necessitate the preposterous conclusion that Moses, who was learned in all the wisdom at their command and a son-in-law of one of their most authoritative priests, must have purposely veiled the great truth that the God of Abraham was already the God of the living and not of the dead. Indeed Moses' own closing history as well as that of Enoch and Elijah implies immortality, and the hope of Job rests upon it. Of the many Old-Testament passages quoted in support of immortality, the last and most explicit is the statement in the Book of Daniel xii. 2, that "many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt."

I have not attempted to give even an outline of Professor Orr's comprehensive line of argument or to show the broad research which it indicates. I have only touched upon it here and there as a ricochet would skim the surface of the sea. He seems to me to have given us one of the best books of the time.

IV.—AN UNSCRIPTURAL EXPIATORY SACRIFICE.

By BERNHARD PICK, PH.D., D.D., ALBANY, N. Y.

EVERY reader of the Bible must admit that the sacrifices of the Old Testament are the most important and essential part of the ceremonial law. They are the main pillar of the Mosaic theology. Take away the sacrifices and how much of the law remains? What becomes of the tribe set apart to the priestly office with the high priest at its head, and his functions on the Day of Atonement? There were not wanting those who asserted that neither sacrifices nor a Levitical priesthood belong to the essence of the Old Testament, but that they were foreign elements imported into it, and tolerated by Moses. Such was the notion of Moses Maimonides, generally called the second Moses, and of Abarbanel.

But says such a liberal-minded writer as the late Jewish commentator, M. M. Kalisch: "Not even the most distinguished of the Jewish scholars and philosophers of the Middle Ages had the intellectual energy and penetration properly to estimate the value of sacrifices." And may this not account for their rejection of the Christian interpretation of Isaiah liii.? If the latter is not true, certainly that of the rabbis is less true. Saadiah Gaon applies the chapter to Jeremiah, Abarbanel to King Josiah, Kimchi refers it to the Captivity, Aben Ezra to the individual of Israel in the Captivity, and so *ad infinitum*. That the Christian interpretation was known, may be seen from Abarbanel's exposition: "The first question is to know of whom this prophecy is spoken; for, behold, the wise men of the Nazarenes have explained it of that man whom they hanged in Jerusalem toward the close of the second temple, who was, according to their opinion, the son of the blessed God, and became incarnate in the womb of the Virgin, as is

declared in their words. And truly Jonathan ben Uzziel has interpreted it of Messiah, who is to come. And this is also the opinion of the wise men of blessed memory in many of their expositions."

In the book of Zohar, the storehouse of cabalism, this chapter is referred to the Messiah. Of course we know that this work was composed in the thirteenth century, and that Moses de Leon and not Simon ben Jochai, as is generally held, is its author. But the theosophic speculations of the cabala are, at least, just as Jewish as the religious philosophical propositions of the medieval rabbis; we may go further and say that in the cabala the God of revelation and of the Scripture is more retained than in the Aristotelian speculations of the medieval rabbis, who may satisfy the mind but not the heart, and that they were not able to satisfy the cravings of the heart, we shall soon learn.

That the sacrifices as ordained by Moses had a purpose can not be doubted. That it was so understood we can learn from the old Jewish canon, "There is no atonement except by blood" (*Talmud Yoma*, fol. 5, col. 1), which is nothing else than what we read in *Leviticus xviii. 2*: "For it is the blood that maketh an atonement for the soul." As long as the temple stood, sacrifices were brought, and the high priest officiated. After the destruction certain prayers or good works were substituted for the sacrifices. But this was an unhappy substitution, especially as it fell on the Day of Atonement. And this was the cause for introducing a kind of sacrifice for the Day of Atonement, namely, the killing of a cock. This custom has no warrant in the Law of God, but is evidently a sort of imitation of that which was required; we may also remark that the very animal thus used is never alluded to in the Hebrew Scriptures. Accordingly Professor Dalman of Leipsic, one of the few Christian scholars at the present day who is an authority in rabbinic law, asserts that the origin of this cock-sacrifice must be sought at least in the eighth century, and since that time the rite of this sacrifice has become part and parcel of the Jewish prayer-books and of works on Jewish rites. The ceremony is as follows: On the eve of the Day of Atonement, the custom is to make atonements. A cock is taken for a man, and a hen for a woman; and for a pregnant woman a hen and also a cock, on account of the child. The father of the family first makes the atonement for himself, for the high priest first atoned for himself, then for his family, and afterward for all Israel. Having taken the cock in his hand, he says these words: "The children of men that sit in darkness and the shadow of death, being bound in affliction and iron; he brought them out of darkness and the shadow of death, and brake their bands in sunder. Fools, because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble; and He saveth them out of their distresses. He sendeth His Word, and healeth them, and delivereth them from their destructions. Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men! (*Ps. cvii.*) If there be for him an angel, an intercessor, one among a thousand to show unto man his uprightness, then he is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom" (*Job xxxiii. 23*).

Whilst moving the atonement round his head, etc.: "This is my substitute. This is my commutation. This cock goeth to death, but may I be gathered and enter into a long and happy life, and into peace." He then begins again at the words, "The children of men;" and so he does three times. Then follow the various alterations that are to be made when the atonement is made for a woman or another person, etc., and it is added: "As soon as one has performed the order of the atonement, he should lay his hands on it, as the hands used to be laid on the sacrifices, and immediately after give it to be slaughtered."

This custom, tho unscriptural and therefore superstitious, proves the deeply rooted conviction, that without shedding of blood there is no atonement.

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

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TORONTO, AUTHOR OF "HISTORY, PROPHECY, AND THE MONUMENTS."

OLD TESTAMENT EMPHASIS ON SECULAR HISTORY.

Now in the fourteenth year of King Hezekiah did Sennacherib, King of Assyria, come up against all the fortified cities of Judah and took them.—2 Kings xviii. 13.

WHY does the Old Testament, as contrasted with the New, concern itself with secular history and with the politics not only of the Hebrews, but even of Gentile nations? Why do the Benhadads, and Shalmaneser, and Sennacherib, and the Rabshakeh, find a place in the sacred records along with Moses and Samuel and David and Isaiah? The reason is mainly this, that the progress of the kingdom of God among men depended essentially upon the preservation of the people of God as a nation. During the period of the Old-Testament revelation Israel was working out in a practical and exemplary way, under its peculiar political and social system, the truth of God as it was being "spoken unto the fathers in the prophets by divers portions and in divers manners." The destruction or disintegration of the Jewish state would annul these outward conditions. At the coming of the Christ the Jewish Church had long been the depository, under the guardianship of powerful empires, of a revelation complete in itself. And when the new and fuller doctrine came to be given, the world had been providentially prepared for its wider propagation; the prophet was now replaced by the missionary. The true religion being no longer confined to the area of a single state, needed no longer a national arena, a definite social lodging-place, or continuous political protection.

The contrast thus indicated is felt most acutely in the critical period in the history of the kingdom of Judah following that with which our last brief papers were concerned. The Northern Kingdom had fallen, never to be restored. The future of the kingdom of God was now committed to the smaller and weaker of the two kingdoms. The question of the survival of the religion of Jehovah was now felt by its faithful representatives to be narrowed down to a few simple conditions. Isaiah and Micah had watched with intensest interest the decline and fall of Samaria, and put on record, for their contemporaries and for all coming ages, the moral of that catastrophe. They knew that at best the struggle would be hard and long, and, but for the absolute promise of Jehovah himself, more than doubtful. And even if the saving remnant should abide in the faith, there rested ever upon them the one overshadowing dread, that Assyria might complete the obliteration of Israel by the ruin of Judah and Jerusalem, and thus make an end of the worship of Jehovah and of His earthly dwelling-place.

How did the chances stand for the survival of Judah and Jerusalem? Ahaz, King of Judah, had become a client of the great Tiglath-Pileser, and in virtue of his allegiance, as well as of his idolatrous predilections, had introduced into the very truth itself some of the more imposing and seductive features of Assyrian worship. He remained faithful to his liege lords to the end of his life. Almost coincidentally with the fall of Samaria occurred his death and the accession of young Hezekiah. As nearly everything of public consequence in an Oriental state has always mainly depended upon the character and impulses of the king, it was a matter of prime importance to the prophets to direct the policy of the new ruler. In religious matters this was not impossible, thanks to the tutelage of the watchful Isaiah. But in political affairs Hezekiah was, for at least half of his reign, under the predominant influence of a restless, intriguing war party in Jerusalem, whose chief ally was the ambitious but unreliable empire of the Nile.

Now, remembering what has been said of the relations of Assyria and her subject states, the reader will at once perceive the source and nature of the impending danger. During the former half of the reign of Hezekiah, the redoubtable Sargon, the founder of the last great dynasty of Assyrian kings, was the controller of the affairs of Western Asia. Shortly after his accession and again in 715 and 711 disturbances of a serious character occurred in the Palestinian régime, abetted by Egyptian intrigues. On the last-named occasion, Ashdod, a rebellious city, or rather district, on the Philistian coast-land, was besieged and taken by Sargon's *tartan*, or lieutenant-general. The Assyrian monarch, who has left an inscription devoted to this transaction alone, speaks of himself in another surviving document as the devastator of the land of Judah. The statement is made in a vague and general fashion, but it means something; and it is not too much to assume that Judah was sympathizing with the insurrection, and that a portion of its territory was occupied, at least for a short time, as a warning to Hezekiah. When light falls for us again from the disclosures of the monuments upon the obscure politics of Judah and its neighbors, we find Jerusalem itself threatened with destruction, because it was in direct rebellion as a member of a league of disaffected states.

Let us look at the situation more closely. There is no stage of Israel's history more satisfactorily illustrated by the cuneiform records than this most critical era. The annals of the Assyrian monarch himself are preserved in their completeness, as far as they relate to the affairs of Judah and the confederate insurgents. Take up some leading proper names that occur in the narratives of the books of Kings and of Isaiah: Jerusalem, Lachish; Hezekiah, Sennacherib, and even the remote and apparently unconcerned Merodach-baladan of Babylon—the parts played by all of these in the history of the time are set forth in the inscribed or sculptured memorials of Assyria. In particular a detailed account is given of the famous expedition of 701 B. C. against Hezekiah of Judah and the cities of the coast. It will not be in place here to examine minutely the Assyrian narrative. This has been done elsewhere. But it will be proper to our present object to point out the general course of events, and especially to show how the inscriptional account sets in its true light the important text at the head of the article.

Sennacherib came to the throne upon the death of his father, Sargon, by assassination in 705 B. C. Merodoch-baladan, the usurping king of Babylon, an adventurous and heroic Chaldean from the shoreland of the Persian Gulf, lost no time in seeking to advance his aims against the Assyrian oppressor of Babylonia. His career, of which his relations with Hezekiah form but one of the minor episodes, is given to us with comparative fulness in the inscriptions of Sargon and Sennacherib, and is one of the most interesting of all ancient biographies. He sent an embassy to the king of Judah with a letter and presents. The ostensible object was to congratulate Hezekiah upon his recovery from sickness. But the real purpose was to engage him in revolt against the common oppressor. Several states of the coast-land were already disaffected. In the Philistian cities Judah had been seeking influence since the days of Uzziah. Hezekiah now actively interferes among them to further the ends of the conspiracy. Supported on the other side by the sympathy, if not the active aid, of Egypt, he promotes a revolution in Ekron by seizing its kinglet, who was loyal to Sennacherib.

It will thus be seen that the policy of Judah under Hezekiah had brought the kingdom, and with it the religion of Jehovah, to the extremest point of peril. From its apparently enviable position as a protected state under Abaz, it had been brought, by a series of gradual stages, foreseen and dreaded by the prophets of Jehovah, to the desperate situation of a rebel state on its last probation. If Assyria should be victorious in the inevitable struggle—and Isaiah at best did not fail to estimate and proclaim aloud (ch. x.) the irresistible might of the Great King—the fate of Judah and Jerusalem must be exemplary and terrible.

It was not an isolated or a single instance of insurrection, but a revolt stirred up from the Nile to the Tigris; and in that disturbance Hezekiah was an arch-mover and Jerusalem a center. Add to this that the annexation of Judah and the occupation of Jerusalem by Assyrian troops were most desirable objects to the outraged sovereign, who would thus secure command of the road to Egypt.

Sennacherib now proceeds to take his revenge. In the spring of 701 he marches with a great army down the western coast-land. He first secures or regains the allegiance of the greater portion of southern Phenicia, Tyre alone apparently holding out against him. Then he proceeds southward. At a point perhaps nearly opposite Samaria he divides his forces into two parts. The one, moving due south, has to deal with the revolted Philistian cities along with those on the western slope of the territory of Judah. The other advances through the heart of Hezekiah's kingdom. We have no account of the exact route taken by this expedition. A detailed account would in any case be impossible, for after the Judaite territory was once entered the invading troops would seem to have divided into several columns of attack, taking one city after another by assault, devastating wherever they moved, and spreading terror and dismay all around them. One glimpse of their march appears to be given us by Isaiah as he describes in graphic and unusually excited language (ch. x. 28-32) the progress of the relentless enemy, as he comes through the pass of Michmash and encamps within the very environs of Jerusalem. Our text-passage is the only reference in the historical books to this awful campaign of carnage, desolation, and distress. The allusion is of such a general character that it has ordinarily been passed over with little notice. Now we may compare the Assyrian account given in the name of Sennacherib himself: "Hezekiah, the Judaite, who had not submitted to my yoke—forty-six of his fenced cities, and fortresses, and small towns in their vicinity without number, by breaking them down with battering-rams and the strokes of . . . the assaults of the breach-stormers and the strokes of axes and hatchets, I besieged and took, 200,150 persons, small and great, male and female, horses, mules, asses, camels, large cattle, small cattle, without number, and brought forth from the midst of them and allotted as spoil."

Much more do the monuments of Sennacherib record: The surrender by the overawed Hezekiah of the captive king of Ekron; the blockade of Jerusalem; the submission of Hezekiah; his payment of tribute; the course of the campaign among the Philistian cities; the inroad of the Egyptian army of relief; its crushing defeat; the capture of Ekron, Askalon, and Lachish—the last-named event being set forth in pictorial sculpture. To follow up these and other transactions, to trace out their connection with and proper relations to the biblical narrative and the allusions of prophecy—this is a task among the most interesting and instructive of all that are presented to students of the Old Testament. No less interesting and instructive are the significant omissions of the official Assyrian report: the failure to tell of the second investment of Jerusalem and its sudden termination, to tell of the plague-stroke in the marshes of Pelusium, and of the ignominious retreat from Palestine.

The purpose of the present article will have been subserved if it has brought home to the reader the importance, or rather the necessity, of studying Old-Testament history and prophecy in the light of the disclosures of the Assyrian monuments. We apprehend now, as never were apprehended in any intervening age, the chances of its destruction, from the terrible and apparently just resentment of the invincible king against an obstinate rebel, from the inexorable persistence of Assyrian justice, from the complete and absolute ruin and desolation of the territory of Judah, from the utter helplessness of the isolated capital, and of the impoverished and humiliated ruler who sat upon the tottering throne of David. Above and controlling all is revealed closer and stronger than ever before the arm of Jehovah stretched out to smite and to save.

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

THE URGENCY OF THE GOSPEL.*

By REV. JOHN WATSON, D.D. [PRESBYTERIAN], LIVERPOOL, ENG.
"IAN MACLAREN."

To-day, if ye will hear his voice, harden not your heart, as in the provocation.
—Psalm xcvi. 8.

No one surely can read the Bible without being impressed with its note of urgency. According to this Book, life is a very serious affair, and is freighted with great issues. Within our brief space here we make our choice, and eternity gives it effect. We lay the foundations of the building, a stone here and a stone there, and afterward the building is carried out to its highest wall and its furthest turret according to the same plan. The world-idea of life is that it is complete and full-rounded within our twenty or our seventy years. There is youth when we plan, and middle age when we strive, and old age when we possess. Afterward we die. Our biography may be written, and we—Nobody knows, and nobody need speculate. According to the Bible our life here is only a sowing—when a man goes down the field in March with the keen wind on his face throwing seed right and left. Then there comes the summer time, and elsewhere the glorious harvest time. The world-view makes a great deal of this life as it would seem, by making it all. The other view seems to minimize life by introducing other chapters. It qualifies this life with the great perspective of eternity. The Bible perpetually insists that man amid the things that are seen and temporal shall give due weight to the things that are unseen

and eternal, shall hear the voice of God. The great thing is not to care for the body beyond measure, but to care for the soul, nor to be too much engaged in getting hold of things that perish in the using, but in laying up treasures that moth doth not corrupt nor thieves steal. If any man has not cared for his soul he has not begun to live. If any man has made provision for the spiritual in him, and has satisfied it, he is then at leisure to attend to other things. The life wherein the spiritual has had its satisfaction is a successful life. The other life is desolate, misdirected, unfruitful. Therefore the great thing for you and me is to come to a decision regarding the soul, and the great way a man comes to that decision is to hear the voice that comes from the Unseen, from God Himself, from Him who says, "To-day if ye will hear me."

I have three remarks to make on this subject.

I. There are certain phases of mind when you and I are very susceptible to spiritual things. We are not always the same from day to day. We sometimes feel so full of energy that no one could prevent us from working. There are other days when we can not work. There are times when we think like lightning and reach far on into subjects as with a flash. Perhaps next day we can hardly communicate one with another. There are certain states of the soul when the spiritual world seems to be everywhere. There are other states when we are not sure that there is any spiritual world. In the one state we have an enormous advantage to be religious; in the other state we can only be religious at a great disadvantage. Sometimes we are so cold and so logical, when we can discuss whether there be a God. And if there be a God, whether

* Preached on Wednesday, July 22, at Leytonstone Presbyterian Church.

He is a person, or whether He may not be a diffused influence. There are times when we say, "I think I am really an agnostic." And our friend says, "I am very inclined to be a pantheist." There are other times when both my friend and I can say nothing but "Abba, my Father."

1. One of the best times for religion is when we are young. Ah me! one looks back from middle age with wistful eyes to the simple faith and beautiful emotions of childhood. We did not then ask who wrote the books of the Bible, and whether David wrote this psalm or that. The Bible had just one living voice—God speaking in the garden with His child. We were not then concerned about the Person of Christ and its mystery. Jesus was to us a living Friend who gathered the lambs in His bosom. When we grew older heaven seemed like a dream from far-past ages. In our childhood heaven bent over us, and the angels came and went, and we looked in through the gates into the city. Are there young people here? Seize your opportunities. You will never have a more tender heart, or be more susceptible to spiritual and heavenly things. How hard it is for you and me to learn a language for the first time when we have grown up. What a business for our stiff minds to master the little idioms, and how hard it is for our settled tongues to catch the accent. I doubt whether any grown-up person has ever really mastered a language thoroughly, so that he can play with it, and talk with his friend in a familiar way. Happy children who in their youth learn two languages; who from their first days speak either in French or English, hardly knowing when they have passed from a sentence of French to a sentence of English; and happy those who have learned not only the language of this world, the language of the things that are seen, but the language of the things that are unseen, from their youth. They will talk it as a natural tongue all their days without stammering,

without hesitation, and without trouble. Do not forget that the questions which do not trouble these fortunate people when they are young may trouble them when they are older. They will, however, settle them at a far greater advantage than if they had to settle them at the outset. It is one thing to discuss difficult problems in the school in a class-room with a teacher full of learning, and another thing to talk about these things round the fireside. Those that have been religious from their youth will have their difficulties, but they can say "Father." Through all their difficulties "Father" will come back to their tongue.

2. Another time when it is easy to be religious is when we have leisure. When you speak to a busy man about spiritual things he may not argue with you, he may hold everything you hold, but he has no time to think about it. His mind is not focussed upon the subject. He can not read the invitation of the Gospel clear, because the figures of his ledger come in between, and he reads the words of Jesus through a mist. I am not blaming him too much, for this is a terrible hurly-burly, and men have many worries. All I say is—it is very unfortunate. It would be a great mercy if he had a quiet time and for a moment were lifted out of this atmosphere of buying and selling. Well, trouble comes to the house, and then he can not read the columns of the ledger because of a tress of hair that falls across the figures. They are blotted out, and he is not interested in the rise and fall of markets. The man is reasoning to know where that child is, and whether he shall ever see it again. You can say anything to him then. He has no critical questions then. His heart is tender even. It is a flowing tide then right into the kingdom. If you take any iron ornament, and wish to change its shape, you will bruise your fingers and break the ornament. Thrust it into a fire, make it soft again, and you can make the ornament into a cross in a

few minutes. There is a searching, blessed, heavenly fire through which hearts have become as soft as wax under the touch of the Divine Spirit.

8. Another time is when there is what is called a revival. I do not know any better word, and I do not know many more beautiful words. What is a revival in religion? It is just what happened a month or two ago in nature. It is the sap stirring in the tree, rushing out fresh to the branches and twigs. It is the bud beginning to burst and open till the bare tree is covered with fresh and beautiful green. Have you ever had any experience of one of those wonderful waves of religious emotion which sometimes sweep over the country? There never was a time when a man could pray so well and believe with so little trouble, or draw so near to God. It works in this way: I am not sure about things. A man on the right hand says suddenly, "God be merciful to me a sinner!" My friend with whom I have discussed whether there was any resurrection, and agreed that the evidence was very doubtful—look at him! This is very remarkable. A man on the left of me says, "Lord, I believe; help Thou my unbelief." He used to have a merry jest, and many a pleasant hour have we spent together talking about this and that. A man behind me beats upon his breast, and the man before me is filled with remorse. I am surrounded by fire, shut in by the spiritual world. Before I went in search of it. The spiritual world has come from the east and west and north and south, and I am banked up. I am as black and dull as coal, but any coal would take fire in the midst of this red-hot excitement. So it has come to pass that I am carried in also by the man on the right and left and behind me. For we are gregarious animals, and we do not go alone, but by half-dozens, fifties, and hundreds into the kingdom of God.

II. The next remark is this: It is possible for any one of us, even while we are profoundly affected, to resist

Christ. There are various ways in which a person can do it.

1. I am convinced that there is not a better way than to speak disparagingly about religious excitement. I can not explain where the scorn and contempt comes in. But there is an extraordinary scorn in speaking of "religious excitement." There is no scorn in excitement. If you come to a man in the very thick of business who can not attend to you because he is issuing orders and the place is in a ferment, you do not sneer at him and say, "I am astonished at you." The sneer would fall to the ground, and he would say, "If you were in the market you would be excited too." If there is a great political meeting and the people stand up and cheer, do you say, "I am perfectly ashamed to see you"? There is no shame in excitement until you come to religion. Then a man can hardly bear it to be known that he is excited. He is willing to let it be known that he is excited about anything else, but not that he is excited about his soul. And yet, if a man ought to be excited about anything, surely it ought to be about the things that belong to the soul, and the horizon of the soul, and the future of the soul. Perhaps one of you will soon feel this tenderness of soul, this sudden attraction of the spiritual. I beseech you, care not who laughs at you. The greatest excitement in the world is that which moves the soul to faith in the kingdom of God.

2. Others when standing by the very gate are greatly distressed by intellectual difficulty. This is one of the haunting dangers of our day. Yes, a man says, it is magnificent—this Fatherhood of God, the leadership and salvation of Jesus Christ, the holiness of the Christian life and the life everlasting. It is magnificent, but in the mind of some it is a source of intellectual difficulty.

Our fathers' difficulty was election. When a person was greatly overcome by the invitation of the evangel and

was at the very point of entering into the kingdom, they used to discuss whether he were elected or not. By the time they had settled that, the kingdom seemed to have vanished away to the distance. The point is not whether God elects a man, but whether he elects God. Whether Christ chooses me or not, that He knows; let me with my heart and soul choose Christ. I shall discover afterward that His is the first choice.

That is not the difficulty to-day. One will say, "I have not a word to say against Christ—but what about the Gospels?" My good sir, would it not be better to settle the matter by first meeting with Christ? Some Christ there was, and He was before the Gospels, and the Gospels are the results of Christ. Approach the Gospels through Christ, if that be your difficulty. When you have made trial of Christ you will not find so many difficulties.

There are other people who say that the divine life has an infinite attraction, but when they think of all the trouble and misery they have had it blots the divine life out, and they can not believe. Let the world be as bad as it can, do not make it worse by refusing the kingdom of God. Surely in the midst of all this black darkness there is light in one place, and that is the cross of Christ. At least, God gave His Son, and His Son gave Himself. Let us make that a gateway into the kingdom. Let us make that a road to God. Then from the cross let us argue why one was born with disease and one without, why one has pain and one has not; let us settle these things from the standpoint of the cross.

3. There is another way in which you can resist the divine grace. Like the young ruler we say, "I should like to have eternal life, and am convinced that eternal life is through Christ—but the sacrifice!" You think of the amusement that is dear to you or the occupation. Very good. But I think it is better to think about what you are

going to get, than what you are going to give up. Our Lord who speaks to us does offer us crosses, but they are perfumed crosses. If He does ask us to give, He always replaces. If you go to your child's room and look round it one day, you will come to the conclusion that he is rather old now for such pictures as you see. They were excellent when he was six years old—pictures of *The Graphic* and *Illustrated News*. He has outgrown them. If you are a foolish person you will clear the whole wall, and when he comes home he will see it bare. They were poor pictures, but they were his and he liked to see them. He not only sees the pictures gone, but the places where they were. That is not the way to please your child. But if you come one morning before he is awake and take down the poor picture and put up a nice engraving, say of Milan cathedral or of a Venetian canal, then when the light comes in he sees a better picture than his old one. If you do this day by day till the old childish things are gone he does not complain—he has had the best of the bargain. So in the religious life. This and that worldly thing is taken down, but there is no bare place left. Taken down, did I say? Windows made—every window into the kingdom of God. Wherefore harden not your hearts, but prepare your hearts for what you are going to receive. To harden our hearts is an act of immense folly. Suppose you have one of those God-sent opportunities for deciding a great affair of soul. Suppose you resist it. You do not mean that you will not have the kingdom of God. You say, "Ten years hence, when this great stress of business is over, and my children are educated, I will pay attention to this thing." Are you sure that you will have the power to pay attention? But grant that you have lost ten years of the kingdom of God, ten years you might have saved, and gone in and out of the city as a citizen. But that is not all. During these ten years you

have forged a number of habits—certain ways of thinking that are not spiritual, certain customs which are not a help to the spiritual life. Do you think you will be able to throw them off in a day? What would Paul have given if he had never resisted Christ and never taken part in the martyrdom of Stephen! I suppose he would have given a good portion of his life to get rid of that sad reminiscence.

III. You are honorable men; you wish to do right. Here is what you are going to do. While your mind is active you are going to carry on business, take a share in public affairs, and live in society. You are going to leave the kingdom of God on one side. By and by there will come a time when you do not care to go to business, when your partners suggest that you had better retire; they don't find you much use to the firm. They don't ask you to go on platforms now—you repeat yourself. Society does not invite you out, you have a habit of going to sleep in the room. In fact, you are getting old and feeble. Neither your mind or body are what they once were. What are you going to do? You are going to take what remains of your mind and body and offer it to Christ. Is it honorable? Ought a man to be dishonorable in religion? I do not say that if a man repents at the last moment after eighty years the divine love and patience may not bid him welcome. But that is not the point. You have served a firm for all these years, and now the firm has dismissed you, and you go round to another firm and offer your services in order to get a pension! It is about the meanest thing a man can do, to live for himself until he gets a fright, and then to say, "By the way, there is an invitation I have got. I forgot to answer it—an invitation fifty years old, and covered with dust." Why do you answer it now? Because you can not do any better. Suppose you are not able to be what you meant to be, what then? Can you command faith and emotion? Think of a heart

insensible to love and hope and to the magnificence of the spiritual life! Possible? You see men every day whose pulse you could not make beat one beat faster. They are blind. They are atrophied. Their arm with which they should have taken the gate is paralyzed.

Once I was staying at the seaside, and one of life's joys in the evening was to see the fishing-boats come home. They used to wait outside till the tide rose high enough to enter the harbor. It was pleasant to see them come up in the setting sun, and the men go home to the cottages. One night a boat missed the entrance. They were careless, or they did not tack properly. The others were all inside. A feeling of pity for that boat came over me just as if it had been a living creature. I rose at night to look out of the window. There it was—it had missed the tide. Men and women, the greatest tide that runs is the tide that carries us into the kingdom of God. And the most splendid effort of wisdom within a man's power is to seize that tide when it is at its flow.

SINNERS ENTREATED TO HEAR GOD'S VOICE NOW.

I. Because of the shortness and uncertainty of life.

II. Because you can not properly, or even lawfully, promise to give what is not your own. To-morrow is not yours.

III. Because if you defer the commencement of a religious life, tho' but still to-morrow, you must harden your hearts against the voice of God.

IV. If you do not commence a religious life to-day, there is great reason to fear that you will never commence it.

V. Because, after a time, God ceases to strive with sinners and to afford them the assistance of His grace.

VI. Because you are, while you delay, constantly making work for repentance; you are doing what you mean to be sorry for; you are building up to-day what you mean to throw down to-morrow.

VII. Because it is the express command of God.—*Dr. Edward Payson*, on the same text.

THIS IS THAT; OR, OUR PRESENT EXPERIENCE AND THE PROMISE OF GOD.*

BY REV. F. B. MEYER, B.A. [INDEPENDENT], LONDON, ENGLAND, SUCCESSOR TO NEWMAN HALL.

This is that.—Acts ii. 16.

THERE are only three words in my text. The whole text reads: "This is that which was spoken by the prophet Joel." And my three words are, "This is that." Preachers are always anxious for divisions,—they must have their first, second, and third at least, and they will be wondering how I am going to divide this text. I think that anybody can see there are five divisions in it. First, What is this? Second, What is that? Third, How to make this that. Fourth, Why is not this that? And fifth, What would happen if this were that?

"This is that." By the grace of God let us consider how to say when we leave this place, "This shall be that."

1. What is "this"? It is the ordinary experience of Christian people; the ordinarily low life that a large majority of Christian people are living. A life which is characterized by three things, at least: by famine, by restlessness, and by failure.

By famine. Yonder is the city of Samaria, so stricken with famine that the mothers are talking of devouring their children to stay the cravings of hunger. And not far off are the tents of Syria, so filled with provisions as to take all fear of hunger away. Four lepers are creeping in and out among those tents, and they are taking enough for an abundant meal. If all the citizens of Samaria only knew what there is in that place, what a rush there would be. Is not that starved and

stricken Samaria a picture of your life? For many days you have not been fed upon angel's food. That is why you think of going to places of amusement to pass away the time; that is why you must read the trashy novel and indulge in frivolous talking, and go to the ball or the dance. You never yet saw a child which had been well fed taking up the piece of crust, the broken food, which beggars cast away. If only the children of God are fed at their Father's table they will realize the blessing and enjoy it. You are stricken with hunger, and that is why you left your towns and your cities, some of you at great cost, to come to Northfield; you are perishing with hunger—that is the life you have been leading many a day.

This ordinary life is also marked by restlessness. Sin is disease, it is the want of rest; it is like Israel wandering to and fro upon a desert sand—is not this analogous to the life that many Christians are leading? Take a shell which has been picked up at the seashore and place it to your ear, and you will hear it sighing, sighing for the waves that it will see never again. And many a heart to-day is like that shell, taken from the ocean of God's rest, sighing, sighing broken-heartedly for the rest which remains for the people of God. Deep in men's hearts, and deep down in women's lives there is the infinite unrest that cries to God for help.

There is famine in the Christian experience to-day, there is restlessness; there is also failure. Gibbon tells us of one of the Roman emperors who by some sudden freak of fortune was dragged from the shame of a prison cell to fill the chair of the empire, and he says that this man, owing to the urgency of the case, sat for some hours with his manacles and chains upon him transacting some important business. You may have been emancipated, but upon some of you rest the manacles and fetters of besetting sin. When you are at a religious gathering you are right enough, but at home and in

* The first of a series of addresses on "Spiritual Life," delivered at Mr. Moody's Summer Conference, Northfield, Mass., on Sunday morning, August 9, 1896. Others of this series, which is designed to lead Christians, step by step, appear in *The Northfield Echoes*.

ordinary everyday life and surroundings there are outbreaks of temper, passion, and impure desire; and every one of us, unless we have experienced the subduing power of the Holy Ghost, will be overcome by failure. Is this the case in your life?

2. What is "that"? We can not enter into particulars, but if by some mistake the second chapter of the Acts had been omitted, and the story of the apostles as you have it in the closing chapters of the Gospels had been immediately followed by the history of these same apostles as they stand transfigured with light in the third, fourth, and fifth chapters, then any intelligent man would have said, "I don't understand it, something must have happened. There must have been the loss of some leaf from the old manuscripts. Something must have happened to transform Simon, who trembled before the servant-girl, into the man who stood unmoved before the whole Sanhedrin; to induce John no longer to call for fire from heaven, but made him the tender, gentle, patient sufferer." Oh, what a wonderful story you have in those chapters! They had such love that they gave away their property to help the needy; such joy and such boldness that they feared not Nero himself. Such was the life with which the day of Pentecost closed.

But understand, friends, such a life may be yours. I have seen young girls come to meetings caring for fashion and dress and amusement, and I have seen the love of such things burned out of them, so that they have become pure, lovely, devoted Christians, with a new sweetness in their girlhood, a new tenderness in their woman's heart, a new purity in their soul. I have seen ministers come to conventions, men who were tied by formalities, afraid of their deacons and elders, afraid of the big man who has the family pew in the corner—all the time shackled by the fear of man—I have seen those men rise up and become apostles, moving a whole countryside. Only a few

months ago I was addressing a little company of ministers in Wales. I talked very simply, but I spoke, as I always do, with the hope that God by my words may raise up some John the Baptist from among my hearers, some man to help carry this truth around the world. In that little group there was one young man whom I did not specially notice, but who drank in every word which God gave me to say. He left the meeting—no one knew what had taken place,—but I was told a few months later that that meeting had entirely changed his life, and that he had become an apostle of that part of the principality of Wales. I have seen men and women come to a convention cast down with doubt, no longer able to look up into God's face, and almost bereft of faith in Christianity. I have seen them go away with a new vision of the things unseen and eternal—that is what you may have. That is what God is ready to give you, a light which shall burn into eternity. If you are experiencing anything less than that you are not receiving what God intends you to have. The Christian is the only man who can not live beyond his income. But the mistake is, that very few Christians are living up to it. Is the life you are leading the life which God meant you to live?

3. How can we make "this" "that"? The only way to make your present experience that which God has promised is by recognizing and receiving the Holy Spirit as a distinct gift over and above regeneration. Recognizing as I do that every movement of the soul toward God is the result of the work of the Holy Spirit, that He is the agent in our regeneration, that He reveals the crucified Savior, that He inspires faith and the remission of sin, there is nevertheless something further. Perhaps you have never yet received the Holy Spirit as the distinct gift of the risen Christ. You may know the Spirit in you, while you do not know the Spirit on you. You are living chronologically upon this side of Pentecost, while

experimentally you are living as if Pentecost had never come. You need to know, and I pray God that you may know, the possibility of every soul having a personal experience of Pentecost. Notice this chapter: Peter said, "Repent and be baptized . . . for the remission of sin, and ye shall receive the gift of the Holy Ghost." Again in the eighth chapter we read that Samaria received the Word of God; the people were baptized; the apostles came down and prayed, and laid their hands on them in sympathy, and they received the gift of the Holy Ghost. In the nineteenth chapter it is recorded also that Paul came to Ephesus and found about twelve men, and the first thing he said to them was, "There is enough power in you twelve men to bring to naught Diana of the Ephesians; but on one condition that you have received the Holy Ghost. Did you receive the Holy Ghost when you believed? No? Then we must put that right at the very start. It is of no use for me to teach you further until you are filled up." What would Paul say to us? Would he not say at once, "Do not have any more teaching, but let every one of us wait expectantly with an appropriating faith until each one has been anointed with the Spirit; then all other characteristics of the Christian life will come"?

When a man is truly anointed with the Holy Ghost he does not think about the Holy Ghost, but about Christ. I first learned this on the hills of Keswick when I was off by myself. I was walking up and down before God saying, "My God, if there is a man in Keswick that wants this filling with thy Holy Spirit, it is I." We were having big meetings in the tent, but I went out alone and opened my whole heart to receive what God had promised, and I reckoned that I did receive.

4. Why is not "this" "that"? I have only time to say on this point that your life might at this moment become that which God has promised it may be, if you would at this minute receive

the Holy Spirit. But mark this: most of you can not receive the Holy Ghost because you have not let God do His preparatory work. No one need live another hour without the baptism of Pentecost; but God is a God of method and He has certain preparatory steps which must be taken before you can receive the Holy Ghost. Those steps may be taken right away, but if they have not been taken you can not receive, and therefore your life can not be altered. You want to receive the power of the Holy Spirit right away, but you can not hurry God. You may have to be kept waiting until God has made you ready as He did the apostles.

I have a valuable watch, but I take good care not to give it to my little grandchild. You understand that? It wouldn't take me long to give it, but I am not going to part with that watch until that child understands the value of it, and knows how to take care of it. God is bending over you waiting to breathe His Spirit into you, but you must first be able to receive. God longs to give you His best gift, but He withholds it until you have fulfilled the conditions. Fulfil those conditions to-day, and you shall receive the gift of the Holy Ghost.

5. What would happen if "this" should become "that"? In the New York depot of the American Tract Society, I am told that there are two objects of especial interest: one is a little wooden framework which can be carried under the arm and which can be erected into a pulpit. From that little pulpit Whitefield preached through England, preached through Boston, and through large districts of this country. If ever a man experienced what I am talking about, Whitefield did. Side by side with that old pulpit stands a straight-back chair. And in that straight-back chair the Dairyman's Daughter coughed month after month in consumption until she was carried to her bed and died. Her story, as told by Leigh Richmond, has preached to as many thousands of people as ever Whitefield did from that

pulpit, I should think. When a man or woman experiences the power of the gift of the Holy Ghost, whether they have to go home and cough their life away in consumption or can stand in the pulpit and speak to thousands—in either case rivers of living water will flow out from their lives. Do you not want “this” to be “that”? What would happen? Why, there would not be one of your churches that would not be set on fire. By the grace of God shall it be so? Do you mean it? It may cost you something. I know it will. You will be fully repaid. May God help you to make up your mind that you will never leave the throne of grace unless you have this grace of God in your heart. Make up your minds never to rest, my brethren, until your miserable, contemptible, God-dishonoring life has become a life of the past, and you taste the life of the Holy Ghost.

AUTUMNAL CHARACTERISTICS.

By THOMAS PARRY, D.D. [PRESBYTERIAN], WILKINSBURG, PA.

We all do fade as a leaf.—Isaiah lxiv. 6.

AUTUMN is both sad and gay. It blends in one sportive youth and pensive old age. Each day has its panorama of glorious pictures in endless variety, yet its face is fixed winterward. In the sky are interludes of silvery sunshine, yet the background is somber with gray, dull clouds. In the glen, forest, and meadow are myriads of bright lines, yet this wondrous diversity shows but the colors of decay before they “drop into the rotten mouth of death.”

Some minds gather gloom as they note the faded leaves “rustling by the walk and shivering in the bitter blast.” In them they see pathetic types of their own declining powers. By dire induction they get to themselves the black and the tragical. Pensive and sad, they exclaim with Coleridge, “How strange and awful the gusty winds and whirling leaves of the autumnal day!”

It should be joy-producing. These leaves have worked out their designs, fulfilled their purpose. In doing their duty they have answered an infinite principle; they ministered for use and ornament. Their colors, forms, and geometrical structures have delighted the eye, charmed the sense of the beautiful, and refined the spirit of every rational creature in the eternal march toward perfection. They see not, yet they are beautiful to the eye; they hear not, yet delight the ear; they speak not, yet they are a vehicle of thought; they understand not, yet they are each a page of the wisdom of God.

The leafy organs have nourished and ripened the golden grain, hung glowing clusters of mellow fruit on the outspreading branches of the orchard. They gathered the thunder and rain, constructed the willow in the meadow, the fields for the harvests, created mighty forests, and sweetened the winds as they flew through their emerald bowers. They have their history, their way of life, and unsolved mysteries. Now their life's toil is over. They have no agony at death's moment, but like gentle souls on airy wings they fly to their rest. They drop by the millions as if plucked by some invisible fairy fingers.

To a man who has completed the design of his living, it has been joy to live and will be gain to die. Death is a node or joint from which our branches will spread to receive more of sunshine. We die the better when we live our best. At death the good man stands as Christ did on the threshold of glory. “I have finished the work which thou gavest me to do, now glorify me, awake me in thy likeness.”

I. In the mute organs of the faded leaves is a tender warning.

God turns every hillside and meadow into an allegory. The tiny little monarch grappled with life, captured the forces of nature, and vigorously ministered all summer. But feebleness is creeping over it, it grows weary, its luster is fading, nerves waxing weak.

The north wind breathes, the frosty chills come, and, delicately, fading begins. Vitality is less positive, energy fails its grip. It rustles, it trembles in the gentle zephyr and then falls. "As the flowers of the field, so man flourisheth."

"Like leaves on trees the race of life is found,
Now green in youth, now withered on the ground."

This old truth has a voice in the deep waters, in the high air, in the woods, in the pasture, and in the bowels of the earth. It is sung by the migrating birds and the moaning winds; its pathos is secreted in the heart of every flower and in the gray brow of the autumnal cloud which carries in its bosom the muffled thunder and the smothered flashes of summer days.

Infancy opens its eyes like a budding rose, the bloom of youth is full of quaint emotions, and the fair lines are drawn with skill in the face. The pencil of the invisible is daintily at work, its magic touch puts firmness in the mouth, tenderness in the cheek, and the stamp of wisdom on the brow. The meridian of life is attained. Then the delicate chisel begins to carve the brow. The wreaths of prudence, sagacity, and temperate judgment are hung on the temples. But soon the watchman in the tower bends over and descries the slope on the other side of the hill. The disintegrating forces are gaining on the vitalizing. Nature is not so propitious. Her winds, her heats, her colds, and her damps are loosening the living cords. The frame totters. The fire dies out of the eyes, the color fades from the cheeks. Life unclasps its grip, steals out of the nerves and veins, lingers about the heart unwilling to bid farewell to that faithful organ. It has throbbed so long! But the soul steps on the threshold, shuts the senses, flits away, and the cold earth-clods of the grave fall like lead upon the withered leaf. The frost of December has conquered.

How tenderly God begins to warn us of the coming king of terror. The disguises of autumn insinuate themselves in the full vigor of summer. The temperature falls and the delicate icy thread-crystals creep over the calm waters with no disturbance or shock. Each leaf carries its own secrets, giving no premonition which shall first fade. So tender is God's mighty providence! No harsh voice calls out, "Set thine house in order, for thou shalt die and not live." The messenger comes in a little rheum, a periodic pain, a little exhaustion of breath, fainting moments, the love of ease, the failing of memory, and little changes in the disposition. God hides the grim visage of fatality under shadows. But the angel of death is absolutely there. He never turns aside, never stops by the way, never hesitates. He is coming in all the disguises in which nature can paint him. Therefore, O man, think soberly, act discreetly, and redeem the time!

II. On the leaf two forces are ever at work: the vitalizing or organizing, and the dissolving or decaying. The coal-beds of the earth tell the story of the battles of these powers contending for the supremacy. There are the generations of the faded and fallen, metamorphosed, petrified, stratified.

How still and silent! We turn the pages of history and thousands of nations are in gloomy chaos at our feet. Here also is metamorphism. The teeming millions, where are they? Some were blasted by the frost of spring before their tender buds could unfold. And those that survived to pout at the lips, to look love in their mother's eye, clasped in fond arms or spread through the house balmy innocence, even they are buried. They are as angels damaged in the journey of life. All nature's clumsy hands disfigure them, and the parasites of the heart soon bring spots upon the living green of youth. How the greed of lucre and the lust of the flesh have trampled upon the image of God!

There are some leaves whose very

luxury causes them to decay. This is one of the mysteries of life among men. The brilliant geniuses endowed with courage to inspire, intelligence to enlighten, and sensibility to refine, being first misunderstood and then misrepresented, contradicted, or embittered by neglect, their very richness of soul and fatness of mind cause them to sicken under the pale hand of languor. Why was the love of Strauss rejected by Sophia until too late? Why was he left alone to fill the world with plaintive notes? Why was the pure and innocent Mozart cast among the greedy and the jealous to be robbed of his fame and to die in poverty? Why was the mighty and pleasing intellect of Swift embittered and then turned to diabolical hatred against mankind? Why was Burns, the generous, the brave, with his deep affections, allowed to vanish in the zenith of his power after producing but half of his strength? Did not the narrow world poison the life of Byron? Did not headstrong pride shoot its deadly arrows into the life of Shelley? Did not bigotry and party spirit cloud the sky of Milton? Is not the trail of the serpent over all the works of Lessing? And why? Because he was left to starve in his social and intellectual cravings and imprisoned in an unhealthy swamp. How many, like the unfortunate poet Chatterton, have been sorely tried by the scorn of the unworthy? When he was in his grave a cry was heard: "Where were ye, O ye friends to genius, when, stung with disappointment, distressed for food and raiment, with every frightful form of human misery painted on his fine imagination, poor Chatterton sunk in despair? Alas! ye knew him not then, and now it is too late, . . . for now he is dead!" How often is the bravest forced to cry out as did Handel in Ireland, "Strengthen me, Almighty One, for I have become weary! My fatherland, blest Germany, scorns and rejects me. The number of mine enemies grows gigantic, and I am despondent and pros-

trated. My contending arm at last has become exhausted. Fight for me, O my God!"

There are some gorgeous leaves which carry in themselves the beauty of the blossom and leaf together. They die early. They are odd plants and mysterious. There is also the young scholar, gorgeous in intellect, prematurely ripening. His fair soul is the odd one and is mysteriously rich—a tender plant which does not blossom and bear fruit in the light of severe experience. Beauty of flower and richness of fruit come in the young leaf. His youth is adorned with loveliness. Of the wealth of his graces we have but the prophecy in the bud. He has a face like a cherub, and God sends his angel to pluck it while it is unsullied by the scorching sun or the chills of autumn.

At the other extreme is gorgeous old age. Some leaves develop slowly. They grow without gaudiness, with little seeming vigor or wealth of summer hue, yet they are hardy to the core. But when autumn comes they array themselves with exquisite gorgeousness.

Human life has often budded with but little hope, not overcharged with balmy scent and dewy freshness. The partakers of such life are not sanguine of success, taste but little of the sweetness of hope. As they grow into maturity and fatherhood their intense thoughtfulness takes away the transparency of summer. But when maturity comes! The designs that were held back by serious thoughtfulness of years in old age break forth into massive luxuriousness of character. A gorgeous October has often come out of a very modest June. Youth may have rugged health without display. True worth of character is not showy. But by daily growth in the sunlight, qualities of worth appear clustering in the autumn, and so rich is that life that the greatness of every to-day is buried under the grander deeds of to-morrow.

In the evening the heaven of such a

one is beautiful beyond description. A halo of serene goodness veils every feature. The soul shines through the life like sunbeams through the jewels of a crown. When the angel comes to shroud him in his wings he will find him in the act of distilling sweetness into society.

III. "We all do fade as a leaf." There is a process of injecting color into the fibers of plants to make them bright or somber as one may wish. Thus affected, the leaves fade differently.

There is also a method of inoculating the life of man. To the character can be given the bright tints of pleasure as of those who delight in goodness. When the heart is inoculated with the graces of Christ the perspective of the character is determined, the somber shades of despondency are transfigured. The interior life in its depths and richness is aglow with the luminous forces which light the heavens.

Some leaves are flabby and develop a gloomy morbid color. They wither and decay as unsightly things. Except for the grace of God, men born in a murky moral atmosphere gather cloudiness and opacity as they grow older and perish in gloom. Sometimes people expect peculiar demonstrations on the death-bed of noted sinners. "There is nothing in it." Men die as they live. The leaf that is always somber in color can not put rainbow hues into its blackened and dull fading. A man who has had no God in his heart until his dying hour can not be transfixed with the qualities of a life of virtue. Some leaves are beautiful from first to last. Like Samuel, they are dedicated from birth to a whole life in the ministry of goodness. I have a memory of a basswood which grew on the brink of a river on the verge of a forest. In the spring it put forth velvety green leaves, then came its pinnacles of light-yellow flowers, and as it entered summer its large cordate leaves became covered with a delicate nectar. Its crown was musical with the hum of

bees making merry while gathering the honey. But in the autumn it spread a small sunset of gorgeous colors on the forest as a background.

Such is many a Christian life. The innocence of youth is beautified by a gracious spirit. Middle life comes on in the strength of a righteous character. Bossuet came forth in sweet eloquence in youth, and in old age had transfused the Bible into life. Such men were Michael Angelo and Reynolds in art; such men were Spurgeon, Wesley, Calvin, Whitefield, and Robert Hall in the Gospel; such men were Beethoven and Mendelssohn as composers; such men were Dante and Milton as poets; such men were Roger Williams and Henry Vane in the cause of liberty. We find Job glorious in life and doubly glorious in old age. We find Joseph and Daniel like lemon-trees, buds, blossoms, swelling of fruit, and ripening all at once; and all through life to the brink of the grave they are young in old age.

IV. Leaves in fading develop specific characteristics.

The forest in June is one mass of living green, but in October the view is beautiful in the wealth of sharply contrasted colors. Each species has its peculiar tints. This represents the racial types of men in the development of their spiritual or mental traits. The youth of all races are about alike, a mass of freshness not yet analyzed. But in their growth, the specific type of culture of each race becomes ever more distinct. When they come to fade and to die the individual trends of character come forth in colors widely differing. The fatalism of the Chinaman is joyless and fearless, a dogged indifference. The pantheism of the Brahman brings its devotee to sink into a gradual sleep, a dull withering. The Mohammedan, whose heaven is sensual, has spasms of fearful passion. The Catholic, who has been taught that ceremonies save him, in dying eagerly longs for a priest, a cross, or extreme unction. The agnostic comes to his

end glowing in the white heat of apprehension. What is his fate? The true Christian has the face of one going home. In June it was all one mass of humanity. In October the specific racial thoughts had carved each the lineaments of its distinctive type. The fading of men disclose the culture.

Again, family groups have their differentiation. On a given tree, all the leaves are fashioned after a common type in color, form, and texture. But as they grow they acquire individual oddities. Autumn will show on the same tree one leaf of cold dulness and another of warm and bright colors. Even so, one family of people, nurtured by the sap of a common civilization, develop the most striking idiosyncrasies. In old age each one shows its unit of special gifts. On the spectrum of fading life their features, arts, thoughts, and philosophies mask their infinitely contrasted colors. The two babes are comparatively similar in gifts; the same two in old age reveal great diversity. The young copy the same models or pattern, excellent or otherwise. They have but little originality. But as they grow the model becomes insufficient. The innate genius of the man selects its own path. When old age comes that originality is stamped on his whole life. One is indolent, lacks energy, and moves in a groove; the other breaks out like a rocket. His flow cuts a new channel, his propensity flies at a tangent. He does not mechanically copy, but has brought the outside model as a seed to be within, living and growing ideas, until finally he stands out as a clear individual, distinct in originality. The lives of such are preserved, pressed as distinct leaves in history and literature.

V. There is no disgrace in fading. Gray hairs are a crown of glory when they are anointed with goodness. If we have made good use of the sunshine, if the fruit of our labor hangs in clusters on the vine, if in God's vineyard we have faithfully ministered, then the fading tints are our laurels.

The fading shows two powers. The spirit that animates the form is preparing the old trunk for dissolution. Yet while it unties the twisted cords of earthly life it lifts up the affections, dislodging the corruptible from the incorruptible, the mortal from the immortal, and spiritualizes the mind. In one case the man goes on walking with God until the fire of the flesh dies out and the spirit is left aglowing. In the other passions may burn the soul into a cinder.

Richness in fading leaves is not an accident. It depends on sunshine, atmosphere, and soil. The beauty of old age is the fruit of right character. It is the result of effort. Did the true beauty of man depend on being clothed in gorgeous apparel, or fed on luxuries, on being placed in high civic offices, or on illustrious titles, or jeweled crowns, a streak of fortune might gain all. Patronage has often conferred the peerage upon mental and moral dwarfs. Sovereigns of states have not always been kings in virtue. Many a Herod dies eaten of worms. But when a man is endowed with a sublime inward energy to think without prejudice, to love without lust, to purpose without selfishness in motive, and to walk in duty with a courageous heart, then he comes to the holy hill of true personal greatness, and his old age is a diadem in the hand of his God.

In our youth spite, envy, peevishness, and all such ugly qualities must be uprooted. It is not enough that they be subdued by the art of catching admiration. The graces of the mind alone will endure, their charms will expand as personal beauty withers and decays. Good humor will supply the place of faded complexion; good sense will be more effective to win than dimpled cheeks; and fulness of wisdom will give more pleasure than a full rounded figure. If the heart is nurtured by the fruit of virtue, religion, and understanding, old age brings with it dignity, authority, and that sweetness which is more precious than the sweet-

ness of sixteen. Old age brings a relish for the pleasures of devotion and gives the best opportunities to advance the purposes of benevolence. In old age we may get that beauty which passeth not away and that youth which is immortal.

VI. The leaf fades, falls, and becomes buried.

But in the core of the ripe leaf while pulsating in the sunlight, a joyous yet mysterious something passes through the stem to the twig upon the sturdy bough. It leaves there a scar, the sign of the leaf's immortality, a nucleus of the new life to bud in the resurrection of the spring. When the sun unlocks the graves of nature and rolls away the icy rocks of winter, from that scar will come forth a tender shoot. Even for the leaf it is not all of life to live nor all of death to die. As said Carlyle, "The withered leaf is not dead and lost. There are forces in it and around it, the working in inverse order."

Among leaves are four degrees of future life. The first but lightly marks the place of its departure, a mere trace as of a tear on a cheek not washed. Inward life swells the branch and its memory is blotted out. The second class leaves a scar which is not effaced, but no active life will come out of its grave. The third will raise a little knoll and stamp its epitaph indelibly as by a signet. No luxury of growth or biting frost can remove it. These little monuments are the geometric scales on the bark of the palm and the fern. The fourth class not only scar the tree but leave behind the conditions of a new germ which will bud and become a new branch.

Here is a perfect emblem of four classes of men. The first is the selfish class who live only to themselves. They give no service of love, do no deeds of kindness, and leave nothing to refresh the memory after they are gone. The grave swallows up their history. The second class are generous, liberal-hearted, and full of noble deeds. They have a memory in their

own times, but die with those who had personal knowledge of them. The third class send down their roots into the soil of future generations. They inweb their deeds in the fiber of history. They build institutions of charity, deed to posterity resources which will develop a better manhood. They are a sort of lepidodendron leaves. Their scale-marks are fixed. The fourth class inspire new buds. They are the great thinkers. Out of them come new branches of civilization. Electrified creative germs pass from their minds to live and change the whole trend of human movements. By a throbbing of mind and soul they plant germinal conceptions in the hereafter. In the words of Daniel Webster:

"If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow men, we engrave on those tablets something which will brighten to all eternity."

But some leaves have a small eternity. Thousands of years ago they built great forests and bogs. They faded and fell. Earthquake catastrophes buried them, and their graves are the coal-beds. To-day they have a resurrection. The sun-power caught by the leaves millions of years ago, to-day warms our homes, lights our streets, and creates thousands of industries for the elevation of man.

Here is an image of our immortality. Shall the little fern leaf leave its imprint on trunk and rock, and the image and superscription of God die with its last breath? Shall the grain of corn die and live again, and will this microcosm of God perish forever? Is man a mere glow-worm to twinkle upon his own path, shining merely by the phosphorescence of the external world? Leaves he no scar on the tree of the spirit that will bud in the quickening spring? Shall we who have traveled with the astronomer far away to the mysteries of the nebulae where the

light of suns fade before our vision, we who have gone with the geologist to sketch the progress of the universe from its origin, we who have followed philosophy to the hidden regions of thought and the first principles of things—shall we conserve nothing that time can not efface?

“We all do fade as a leaf”—yes, all! As it was at your wedding, flowers, tears, and hopes mingled together, so it will be at your funeral, flowers, tears and hopes. But these hopes are the buds of the resurrection. They lift the murky gloom from the shroud. They give buoyancy to our mind and turn our gaze heavenward.

“O Father, grant thy love divine
To make these mystic temples thine,
When wasting age and weary strife
Have sapped the leaning walls of life,
When darkness gathers over all
And the last tottering pillars fall,
Take the poor dust thy mercy warms
And mold it into heavenly forms.”

A REVIVAL CAMPAIGN: A PREPARATORY SERMON.

By W. C. WEBB, D.D. [METHODIST EPISCOPAL], PHILADELPHIA, PA.

And I gathered them together to the river that runneth to Ahava; and there abode we in the tents three days: and I viewed the priests and people, and found there none of the sons of Levi.—Ezra viii. 15.

THIS passage occurs in connection with a memorable period in Jewish history, namely, the return from the Babylonish captivity. This return had two stages. It commenced with Zerubabel in the first year of Cyrus and was continued under Ezra in the seventh year of Artaxerxes Longimanus. On the latter occasion Ezra obtained permission to reinforce the colony in Judea by a fresh body of emigrants, and at the same time to convey to Jerusalem a sum of money which the Babylonish Jews had subscribed toward the temple service. The text indicates the initial steps which Ezra took to carry out his project, and in them we have an intima-

tion as to the plans to be pursued in undertaking any work for God.

First, then, the text speaks of a muster of forces. The first step which Ezra took was to summon all the Jews who were sojourning near Babylon to meet him at a place called Ahava, a spot about eight days' journey from the metropolis *en route* to Jerusalem. In planning for a revival we must first of all muster our forces. A revival muster is necessary to devise any means. Every true revival implies the use of certain agencies. A revival, indeed, is the result of the wise use of appropriate instrumentalities. In saying this we in no wise disparage the work of God.

As Henry Ward Beecher says: “There are a great many things you can do with men when they are under the influence of those magnetic spiritual states which are generated by a common tide of feeling, which at some other time it is difficult to do, and which at still other times can not be done at all. We need then to muster our forces—we shall require pastors, preachers, evangelists, officials, and private members.

Yet, again, a revival muster is needed to secure the presence of the Holy Spirit. All difficulties vanish before the baptism of the Holy Ghost.

Following the muster there came the inspection of the troops: “And I viewed the priests and the people and found there were none of the sons of Levi.” Those who should have been in the van were conspicuous by their absence. The muster of forces for revival purposes usually discloses the same sad condition of things. In every church there is an inert mass that nothing seems capable of stirring up to Christian work. I am sorry to add that this very often consists of those to whom, by reason of leisure, culture, and social position, the largest opportunities of doing good have been given.

Why is this? Why were these Levites missing? Was it through love of ease? Was it through undue anxiety for worldly possessions? Was the ab-

sence of the Levites due to jealousy and heart-burnings? Is history to repeat itself? We are about to enter upon a united evangelistic campaign. Will the sons of Levi be absent? Shall we stand aloof because we fear our church or party will not gain the largest number of accessions, or because we ourselves have not been assigned the prominence that we would have desired? Shall we not rather sink all differences, and, shoulder to shoulder, heart to heart, push the battle to the gate?

As the result of Ezra's tarrying at Ahava, reinforcements came. How did Ezra gain them? He sent out messengers who appealed to them on behalf of God's cause. The Church of Christ needs all its members for the coming campaign. For once let the unconverted of Philadelphia behold a united church earnestly working for their conversion. We follow Ezra's example and appeal to every Christian in the City of Brotherly Love to come and help us. If in the past you have been an idler in the vineyard, consider how unjustifiable is your position. Your inactivity excites suspicion as to the genuineness of your conversion, frustrates one important design of your conversion, and imperils immortal souls.

Two lessons from this olden chronicle. The church does not need a revival—beginning with a great many eminent people. From the days of the Apostles the most important religious movements have been inaugurated among the rank and file. Witness the Reformation in Scotland and the revival under Whitefield and the Wesleys. The church does need a few earnest seekers after God's presence. On Monday afternoon, October 5, the first muster will be held. How many will be present? Will the sons of Levi be absent?

WHILE love of the world and fear of the cross induce most men to neglect the salvation of the Gospel, they who obey the gracious call stand recorded in the Book of Life, and will be honored by God Himself.—
Thomas Scott.

THE FIRST APOSTASY.

BY B. M. PALMER, D.D., LL.D.
[SOUTHERN PRESBYTERIAN], NEW
ORLEANS, LA.

And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord, etc.—Genesis iv. 3-17.

THE first apostasy found its origin in Cain. Before God came Cain with an eucharistic offering, in accordance with Cain's idea of what was the proper sacrifice to make to Jehovah, in that recognizing God as the Lord of Providence but not of grace. The sacrifice was not accepted, while that of his brother Abel found favor in the eyes of God, and thus the first apostasy found its rise in the irreligion of Cain. He refused to recognize himself a sinner and sought to make offering in accordance with his own dictates. After Cain became a fratricide and was banished, he fled, taking his wife with him, to the land of Nod.

1. The first fact is evidenced that there was not a solitary indication of homage paid to God by Cain. The offering he made was not intended to be acceptable for his sins. In the whole line of descent of this man there is not found the history of any religion at all, and this descent passed through six generations.

The first recognition of God's demands for the salvation of mankind and the acknowledgment of religion came through Seth. He was the third born of the first woman, and she, the first sinner, ever mindful of the promise made by Jehovah in the garden, that a son should be born to woman who would crush the serpent's head, called him Seth, which means "appointed," "placed." She expected a deliverance according to the promise. And Seth, grown to man's estate and wifed, named his first-born Enos, symbolic of sin, signifying by that that he was sinful, as well as that born of him. Following that it has been established

that men began to call upon God, and then the first intimation is given of the worship of God. In the line of Cain there is not the first intimation that there was any inclination to bestow worship upon the Creator.

As against the irreligion of the Cain line there has been set up the religion of the Seth line, the same as the church line is set up against the world line, the one offering redemption and the other damnation.

2. Cain, going apart from his parents, sets up a town, meaning to hoid his posterity together, and live a nomadic existence. And thus it has been shown for six generations that his descent, instead of spreading out, held together and aided and abetted one another in the sin of holding aloof from God.

Out of this evil had come, and here it has been established that polygamy had its source. Lamech assumed the responsibility of two wives, and herein this community disregarded the injunction put upon man and woman and annulled the sacrament of marriage. And not only that, but it made the woman an object of carnal desire. One of these wives was called Ada, meaning an ornament. The second wife, was called Zillah, implying a shadow, suggesting that her place was only secondary, and following after the first wife, a shadow.

You will note that all names given to the children were significant, so that when the sons of Lamech were named the occupations they followed were exemplified.

3. Out of this generation there grew inventions, abundance, and power, and then came what is considered civilization, the civilization that thought of the body and neglected the soul.

There never was a godless civilization that was not plunged into chaos, ruin, and desolation. As the iron Roman race gave law to all mankind, to the human race, so did Rome fall in her ascendancy in the flood of corruption encouraged by the rise. Wherever men rise in civilization they create new

wants and beget sensualities, unless there is infused into that civilization the true religion.

By reason of the crime committed by Lamech, and the power given by that sin, the community fell to rapine and to other crimes, and out of it had to come the end, the end that came with the flood.

THE CHURCH SICKLE.

BY REV. H. R. MURPHY [FREE BAPTIST], LINCOLN, NEBB.

Put ye in the sickle.—Joel iii. 13.

THE self-binder is the sickle of to-day. In order to be efficient and reliable it must be—

I. Made of good material :

1. Tempered steel. So Christians often purified and made strong by fire.
2. Seasoned wood. So church members made durable by experience.

II. Well balanced. Some machines are too heavy in front and gall the horses' necks; others are too light and "fly up" whenever a rough place is encountered. Some church-members are despondent, others spasmodic.

III. Free from side draft. The machine must thrust its sickle out into the field and yet not be drawn toward it. The Church is in the world but must not be occupied by it.

IV. Readily adjusted to gather down grain, short grain, or heavy grain. A church should be able to reach and save all classes. Where the Spirit is there is liberty.

V. Well oiled. A dry machine grinds, squeaks, pounds, and runs hard. The Holy Spirit will take all grumbling, whining, and quarreling out of churches and individuals and make the work easy and joyous.

THE PRODIGAL'S RETURN.

BY REV. G. F. LOVE, NEW BRUNSWICK, N. J.

And when he came to himself, etc.—Luke xv. 17-24.

1. The Prodigal's review.
2. The Prodigal's regret.
3. The Prodigal's resolve.
4. The Prodigal's return.
5. The Prodigal's reception.
6. The Prodigal's restoration.

THANKSGIVING SERMONS AND THEMES.

CHRISTIANITY AND THE WORKINGMAN.

FROM A SERMON BY REV. DAVID J. BURRELL, D.D. (REFORMED), NEW YORK CITY.

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.—Exodus xx. 2.

VIRGIL sung "Arms and the man." In our time Carlyle says it is "Tools and the man." Our great problems are not of the battle-field but of the centers of industry.

When Christ came He found three classes: (1) Patricians, who lived in luxurious ease; only 2,000 knights and senators in Rome. (2) Slaves, 60,000,000 in the empire, with no rights or comforts. (3) Plebeians, despising work as fit only for slaves, 320,000 of them receiving public coin rations, with 385,000 seats in the circus; their homes meaner than any modern tenement-houses. There was no thrifty middle class.

To these classes came the Carpenter of Nazareth. What did He accomplish?

I. He has leveled up the race. Others have tried to level down aristocracy, wealth, nobility, culture. The Gospel says, Up with the people. One is as good as another because there is one God and Father of all. God is no respecter of persons. More and more man is coming to be recognized as a child of God.

II. He has dignified labor. Plato, Cicero, and Lycurgus counted common labor a disgrace. Better than a halo was Christ's square carpenter's cap. His disciples were men of braincraft or handicraft. The first Christians were working people. "If any will not work," they said, "neither let him eat." Luther, Zwingli, Wolsey, Bunyan, Carey, Jeremy Taylor, Livingstone were of the working class.

III. He has bettered the material condition of the working classes. As to wages He said, "The laborer is worthy of his hire." In Rome and Egypt the laborers had no real wages. In the thirteenth century a carpenter earned but threepence per day. But in Christian lands the right of the toiler has at length been vindicated.

IV. He has made it possible for the lower classes to rise. The shoemaker need not "stick to his last." Brahm fixed classes. Christ puts a golden ladder before the feet of every ambitious man.

No other has done such things. The anarchist of the Reign of Terror has left the French peasant in his wooden sabots.

The rights of the toilers are safe in the hands of the Nazarene Carpenter.

A GREAT PSALM OF THANKSGIVING.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.—Psalm cvii. 8, 15, 21, 31.

This text is the refrain, four times repeated, as giving the dominant tone running through all the psalm. By four divisions it cuts the psalm into five parts:

1. God brought His people out of Egypt, through the desert, to a home in Canaan.
2. God brings His afflicted people into peace.
3. God pardons sin and saves men from its sorrows.
4. God watches over those far out at sea, hears their cry, and brings them safe to their haven.
5. God restores fertility to an impoverished land, delivers the poor from oppression, and vindicates righteousness.

THE UNALLOYED BLESSING.

*The blessing of the Lord, it maketh rich,
and he addeth no sorrow with it.—*
Psalm x. 22.

1. RICHES bring happiness according as they are justly acquired.

2. Riches bring happiness when not valued more than friends, home, culture, and character.

3. God's providence and precept teach us to care for heavenly riches.

4. God's promise is of the higher and eternal riches; of temporal blessings only as subordinate to them.

5. Real national blessing is not in material wealth, unless this is with the higher and finer treasures.

THANKSGIVING SUGGESTIONS FROM THE PRESS.

A FESTIVAL FIXED IN THE HEART OF THE PEOPLE.—However the custom originated, and whoever its fathers, Dutch, English, or New Englanders, Thanksgiving Day has "come to stay." The almanacs, stationers' calendars, and diaries put the last Thursday of November in red-letter, as a holiday, and President and governors conform to the popular enactment, and issue their proclamations as matter of course. . . . Even as a popular observance Thanksgiving Day is more than a holiday. In a singular manner, by its adoption in the Southern States, it has become a memorial of a reunited country, after fierce dissension; and of strong antagonisms mollified and disappearing. Moreover, however, the popular observance of the festival makes it a holiday, the theory of its appointment makes it a holyday, inviting men to a common service of worship and praise to the Father of all flesh and of all spirits, in whom all creatures live and move and have their being. It is a better confession of the nation's faith than a constitutional amendment which should "put God into the Constitution;" because in some such frenzy as history shows nations may suffer, another

amendment might "put God out of the Constitution." Established custom is stronger than written statutes, and assemblies may legislate what an individual executive officer would hesitate long to do. The religious sentiment of unreligious men is still strong enough to repudiate an irreligious act by representative men, in any land in which the True Light shineth.—*The Churchman.*

IT MEANS CHARITY.—One of the obvious but too often forgotten demands of the Thanksgiving Day is active charity. It should be welcomed by everybody as an occasion to help some one not so well conditioned as one's self. This is Christianity in action. Its field may be the next house, the next street, wherever men and women suffer. There is at this time in this city an unusual call for the offices of sweet charity. The close of the day should find the resources of our organized benevolent associations very materially increased. The act of worship will be incomplete unless one's loaf is shared and another's burden lightened. These are the plain and simple maxims, the religion of the Thanksgiving season. They who do not keep them will miss the true meaning of the day.—*Philadelphia Public Ledger.*

PREEMINENTLY A HOME-DAY.—Thanksgiving Day is preeminently the home-day for our people. Every good and prosperous commonwealth must be built up on good homes.

In no other country are families so apt to become scattered as in America; and yet the deep, sweet, and sacred sentiments of the home are not necessarily lost. This day, so dear to memory and to the old and ever-enduring affections that bind families into one, brings into fresh power those subtle forces that have so much to do to hold us all, parents and children, brothers and sisters, to the best traditions, and the noblest ideals, and the

most inspiring hopes that have come to be regarded as our common possession. The day itself must be added to the other persuasive reasons for universal thankfulness.—*Advance.*

IT INCLUDES SPIRITUAL NEEDS AND THEIR SUPPLY.—In teaching the supernatural providence of God in temporal affairs, our Thanksgiving Day also teaches His supernatural provision for the spiritual and eternal well-being of the race. And recognition of these higher ends of Divine Providence logically involves all the doctrines of supernatural religion. If God can come into the realm of nature as a supernatural force to bestow or withhold temporal blessings for the spiritual good of men, He can, for the same purpose, reveal Himself in His Word and in His Son; can incarnate Himself and take His place among men as their Redeemer and Savior; can shed forth His Spirit for the regeneration of men and work any and all miracles necessary to authenticate His religion.

Because our Thanksgiving Day means so much that is vital to our faith, we ought to foster and perpetuate it, and always be found in its public services.—*Western Christian Advocate.*

TEXTS SUGGESTING PUBLIC NATIONAL THANKSGIVING.

Exodus xxiii. 16.—“Thou shalt keep the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labors out of the field.”

This was the third of three great annual festivals fixed by law; the passover, the first-fruits, and the ingathering.

Psalm xxxv. 18.—“I will give thanks in the great congregation; I will praise thee among much people.”

Psalm lxxix. 13.—“We thy people give thee thanks forever.”

Psalm xxxiii. 12.—“Blessed is the nation whose God is the Lord.”

The National Festival Enriched by the Presence and Blessing of Christ.

Isaiah xii. 3.—“With joy shall ye draw water out of the wells of salvation.” Compare John vii. 37: “In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto me and drink.”

One Thanksgiving Granted Us in Fulfilment of God's Promise.

Isaiah li. 3.—“The Lord shall comfort Zion: he will comfort her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody.”

Texts Suggesting Thanksgiving for Temporal Blessings.

Psalms lxviii. 19.—“Blessed be the Lord, who daily loadeth us with benefits.”

2 Chron. xx. 30.—“So the realm of Jehoshaphat was quiet; for his God gave him rest round about.”

True intelligence will see that the source of public peace is the care of God.

Deut. xxxiii. 23.—“Full with the blessing of the Lord.”

Texts Suggesting Grateful Appreciation of Different Aspects of God's Character.

God's Holiness. Psalm xxx. 4, and xvii. 12.—“Give thanks at the remembrance of his holiness.”

God's Goodness and Mercy. Psalm cvi. 1.—“Give thanks unto the Lord, for he is good; for his mercy endureth forever.”

God's Overruling Providence. Deut. xxiii. 5.—“The Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee.”

God's Transcendent Character. Neh. ix. 5.—"Blessed be thy glorious name, which is exalted above all blessing and praise."

Thanksgiving for Christian Friendship.

Philippians i. 3, 4, 5.—"I thank my God upon every remembrance of you, always in every prayer of mine for you all, making request with joy, for your fellowship in the Gospel from the first day until now."

Compare 1 Cor. i. 4; 1 Thess. ii. 13; 2 Thess. i. 3; 2 Tim. i. 3, 5; and Philem. iv.

Texts Suggesting the Right Sort of Thanksgiving.

With the Spirit of Song. Psalm xcvi. 2.—"Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms."

With Charity. Psalm xli. 1.—"Blessed is he that considereth the poor."

Rising Superior to Our Troubles. Psalm cxix. 62.—"At midnight will I rise to give thanks unto thee." Compare the mingled thanksgiving and weeping in Ezra iii. 11-13.

Not in a Self-Righteous Spirit. Luke xviii. 11.—"Lord, I thank thee that I am not as other men, . . . or even as this publican."

HINTS AT THE MEANING OF TEXTS.

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

HINTS FOR CHILDREN'S SERMONS.

An Invitation from Jesus.

Come unto me.—Matt. xi. 28.

You know who uttered these words. Remember that He first came to those whom He now invites to Him. Now think of four simple words: Who? Why? How? When? And you will see the way by which I wish to lead you to Jesus.

I. Who?—Tell me the next word that Jesus uttered. "All." Yes; your parents, teachers, brothers, sisters, companions, and you are all invited to come. You ought to come, you may come, and I hope you will come.

II. Why?—To receive His favor, to enjoy His presence, to obtain His love, to be made happy, to become like Him, and to live forever.

III. How?—Confessing your faults, mistakes, and sins; believing that He loved you, and gave Himself for you; knowing that He lives in heaven to save you; and offering Him the devotion of your hearts.

IV. When?—"Behold, now is the accepted time." "They that seek me early shall find me."

You will remember what He said to His disciples: "Suffer little children to come unto me!"

"Just as I am, Thy love, I own
Has broken every barrier down;
Now to be Thine, yea, Thine alone
O Lamb of God, I come."

LUX BENIGNA.*

Temptation and How to Resist.

The fire shall itself prove each man's work, of what sort it is.—1 Cor. iii. 13.

OBJECTS: A piece of asbestos paper, and a piece of common paper of the same color. I have here two pieces of paper. One of them burns as I touch a match to it, the other does not and will not; throw it in the stove, and it will not. Why? It is made of different material; it is different within. It is made of a sort of rock. The fire serves to show the different materials of the two pieces. This will illustrate our theme: "Temptation and How to Resist."

I. Temptation serves to show what is in us, as the fire does with the paper. It is not the temptation, but what is within us, that decides whether we fall, or not. Whether a boy yields, when asked to swear, lie, steal, listen to a bad story, depends on the material in his heart.

II. What material makes us proof? Christ in the heart. Be then as the three Hebrew boys in the furnace. "No temptation overtakes you but such as common."

III. Time to make sure is not when temptation comes, but before, as when the paper was made determined whether it would burn or not. Take Christ now to make sure not to yield when temptation comes.

D. Uros.*

HINTS FOR COMMUNION SERMONS.

Purity and Growth.

Blessed are the pure in heart, for they shall see God.—Matt. v. 8.

But grow in grace, and in the knowledge of our Lord Jesus Christ.—2 Peter iii. 18.

1st. Purity is moral subtraction, growth is moral addition.

Sin is a foreign element, implanted in our moral nature by Satan. It should not be held in check, but completely destroyed. We do not simply check disease in the body, but cast it out.

2d. Purity cleanses, growth enlarges, the affections.

One changes the quality, the other the quantity, of our love. Purity in the heart is like medicine in the body, it expels disease. Growth in the affections is like nutritious food to the body, it builds up and strengthens.

3d. Purity is received by faith only, growth comes by faith and works.

Purity is a divine act, in which at the last moment the soul is passive.

In growth the soul acts in conjunction with God's Spirit and word.

Purity is instantaneous, growth is gradual.

4th. Purity is a finished work, and absolutely complete growth is never finished in this life.

Purity is necessary to fit us for heaven, but we may go to heaven without growth.

Purity is therefore more important than growth.

Growth before purity is very limited.

Let us seek and obtain purity of heart first, and then "grow in grace."

ICH DIEN.*

The Disciple's Privilege.

Now there was lying on Jesus' bosom one of his disciples whom Jesus loved.—John xiii. 23.

The scene. The twelve. The inner circle of three. The privileged one.

That was the attitude of the beloved disciple?

1. Intimacy.—A blessed privilege freely offered to us all.

2. Dependence.—But here the very foundation of strength.

3. Assurance.—The correlate of dependence. Trusting Him for comfort, guidance, help in our plans, desires, sorrows, fears.

4. Safety.—Blessed certainty. The Shepherd careth for the sheep.

Our attitude may be that of the "beloved disciple."

FREDERICK.*

HINTS FOR FUNERAL SERMONS.

The Leaf Fadeth.

We all do fade as a leaf.—Isaiah lxiv. 6.

I. The Brevity of Life.—Spring, summer, and autumn only. The Scriptures compare human life to sleep, the eagle, the wind, a shadow, smoke, vapor, and a tale told.

II. The Uncertainty of Life.—The leaf may fall from the tree at any moment. "We know not what a day nor an hour may bring forth." Life is the most uncertain thing in life.

III. The Certainty of Decay.—The leaf is sure to fall. "Dust thou art, and unto dust shalt thou return."—See Eccles. xii.

IV. Dissolution.—"I must put off this tabernacle." "We know that if the earthly house of this tabernacle were dissolved," etc.

V. Resurrection.—Spring follows winter. Death is the crown of life.

"Were death denied, poor man would live in vain;
Were death denied, to live would not be life;
Were death denied, e'en fools would wish to die,
Death wounds to cure; we fall, we rise, we reign."

What, then, is the life we should live in face of the future?

LUX BENIGNA.*

God's Providence.

And we know that all things work together for good to them that love God, to them who are called according to his purpose.—Romans viii. 28.

Providence a happy knowledge. We know, and feel secure.

Fate or skepticism is gloomy, reckless, and cold.

Providence of three kinds: (1) General, over all the universe collectively. (2) Special, over men, as distinct from other creatures. (3) Particular, over certain men who are in Christ.

The text refers only to the third kind, to the elect faithful.

I. What are the "all things"? Life and death, trials, etc.

II. How do "all things" work? Together, not away.

III. For what do they work together? For good, not worldly ease. For a righteousness approved of God, for a glorious reward.

IV. For whom is this good? For the God-loving and the God-called.

How blessed thus to live and to die!

EARL.*

HINTS FOR REVIVAL SERMONS.

No Escape for the Neglector.

How shall we escape if we neglect so great salvation.—Hebrews ii. 3.

PAUL had only one text, "Christ," and one theme, "salvation." Salvation is a deliverance. Foundering ship, passengers saved. House on fire, inmates rescued. Condemned criminal pardoned.

What is it to neglect? Do nothing. Not necessary to be a blasphemer, drunkard, backslider, etc.

1. Can not escape by flight. Adam hid himself. Jonah fled to Tarshish. Ps. cxxxix. 7-12.

2. Can not escape by fraud. May deceive others and self, but not God. Ps. xlv. 21. Dan. ii. 20-22.

3. Can not escape by resistance. Can not resist lightning, tide, tornado. Can you escape death? Can you escape Judgment? ICH DIEN.*

Life's Fare.

So he paid the fare thereof.—Jonah i. 3.

Tell story and conditions. A type of life. Men get "passes" of railroads—all must pay the fare who go through life.

Bible tells us there are two ways. You must pay the fare in either case.

I. Broad way to destruction: Fare?

1. Loss of Conscience.—Conscience is our thermometer. Sin sears it if we lose it.

2. Loss of Character.—Character is built up by thoughts, words, deeds, little by little.

3. Loss of Divine Image.—We are made in image of God. Sin blurs that and leaves us marked as was Cain.

4. Loss of Soul.—No escape. "The wages of sin is death."

II. Narrow way to life: Fare? Yes, we must pay the fare, and that is—give ourselves. The results are:

1. Noble Character.—God's building.

2. Uplifting Influence.—People respect.

3. Satisfaction.—Duty done; clear conscience.

4. Gain Heaven.—Sure.

Two ways are before you; which one will you take? SHETLAIN.*

HINTS FOR MISCELLANEOUS SERMONS.

The Eternal Fitness of Sufferings in Redemption.

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.—Heb. ii. 10.

THE Hebrews regarded the cross as a shame and disgrace, but Paul would banish that from their minds and ours by declaring the Eternal Fitness of Sufferings in Redemption as seen:

I. In their Becomingness to the God of—

1. Creation. "For whom," etc.
2. Love. "Length, breadth," etc.
3. Wisdom. "Unsearchable." Plan unshaken.
4. Justice. The law satisfied.
5. Mercy. Christ's sufferings voluntary.

6. Grace. Allowing its exercise.

II. In Perfecting the Savior by—

1. Incarnation. God-Man.
2. Perfect Obedience.
3. Innocent and Vicarious Death.
4. Descent into Hell.

III. In Bringing Many Sons to Glory by—

1. Delivering them through the Conquering Hero from Satan, sin, death, and hell.

2. Drawing them to Himself by love as manifested in the sufferings of Christ.

3. Taking them triumphantly to glory as a place and state of being.

1st. The Captain's army will triumph.

2d. Have you enlisted?

3d. Are you valiant?

MUSICUS.*

"The Father Himself Seeketh."

Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father, . . . but the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father also [himself] seeketh such who worship him.—John iv. 21-23.

The variation above from both the old and the Revised Version will be observed. It is literally correct, and it is essential to the evident intent of the speaker. Correct: for τοιούτους τοὺς προσκυνούντας αὐτόν can bear no other sense. It is not, as in the versions, "such to worship him," but *such the-worshipping him* = such *who* worship him. The point, therefore, is not as given in our versions, that the Father seeks to have a certain sort of worshipers; but simply that the Father Himself goes to seek the true worshipers wherever they may be; as opposed to the notion that they must go to seek Him at Jerusalem or at this or that mountain or shrine. It is, so to speak, a mutual appointment of meeting. Whenever and wherever we truly worship, He engages to be there in a special sense as seeking to meet us. Divine condescension! Worshiping spiritually, not locally; truthfully, not formally.

"Where'er we seek Him He is found,
And every place is hallowed ground,"

because the Father Himself is seeking us; and, "Wherever two or three are gathered together in my name, there am I in the midst of them."

REVISER.*

THE heart must be made a temple to God, wherein sacrifices do ascend; but that they may be accepted, it must be purged of idols, nothing left in any corner, tho never so secret, to stir the jealousy of our God, who sees through all.—*Leighton.*

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. The Living Christ as an Attractive Power on the Earth. "And I, if I be lifted up, will draw all men unto me."—John xii. 32. By President Francis L. Patton, D.D., LL.D., Princeton, N. J.
2. A Risen Christ. "Come see where the Lord lay."—Matt. xxviii. 6. By Richard Harcourt, D.D., Philadelphia, Pa.
3. Through Service to Honor. "If any man serve me, let him follow me, and where I am there shall also my servant be: if any man serve me, him will my Father honor."—John xii. 26. By Rev. James Hoaney, Shamokin, Pa.
4. The Immorality of Repudiation—An Outlook. "Thou shalt not have in thine house divers measures, a great and a small; but a perfect and just measure shalt thou have. For all that do such things are an abomination unto the Lord thy God."—Deut. xxv. 14. "Thy estimation shall be fifty shekels of silver, after the shekel in the sanctuary."—Lev. xxvii. 3. By N. D. Hillis, D.D., Chicago, Ill.
5. The Minimum of Spiritual Capital with the Maximum of Results. "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants," etc.—Luke xix. 12-36. By E. P. Goodwin, D.D., Chicago, Ill.
6. Conquering Self for Christ. "Bringing into captivity every thought to the obedience of Christ."—2 Cor. x. 5. By Rev. William P. Merrill, Chicago, Ill.
7. Christ's Sympathy Personal. "I am the good shepherd, and know my sheep, and am known of mine."—John x. 14. By George B. Egbert, D.D., St. Paul, Minn.
8. The Christ Environment. "They took knowledge of them that they had been with Jesus."—Acts iv. 13. By Rev. Kerr Boyce Tupper, D.D., Philadelphia, Pa.
9. The Immateriality and Immortality of the Soul. "Our Savior Jesus Christ, Who hath abolished death and hath brought life and immortality to light through the gospel."—2 Tim. i. 10. By Jacob Todd, D.D., Philadelphia, Pa.
10. Christian Duty in Politics: Jereboam the Type of the Political Trickster. "Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold the gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan."—1 Kings xii. 28, 29. By S. Giffard Nelson, D.D., Brooklyn, N. Y.
11. The Safeguards of Young Men. "Is the young man, Absalom, safe?"—2 Sam. xxiii. 29. By Rev. John F. Carson, Brooklyn, N. Y.
12. The Turkish Question. "And the sixth angel poured out his vial upon the great river Euphrates: and the water thereof was dried up, that the way of the kings of the East might be prepared."—Rev. xvi. 12. By Rev. A. A. Cameron, Brooklyn, N. Y.

Themes for Pulpit Treatment.

1. The Passion of Sin. ("I hearkened and heard, but they spake not aright: no man repented of his wickedness, saying, What have I done? Every one turned to his course, as the horse rusheth into the battle."—Jer. viii. 6.)
2. The Cloud-Covered God. ("Thou hast covered thyself with a cloud, that our prayer should not pass through."—Lam. iii. 44.)
3. The Responsibility of Commonplace Men. ("Then he which had received the one talent," etc.—Matt. xxv. 24-30.)
4. Fixedness of Character in the World to Come. ("He that is unjust let him be unjust still."—Rev. xxii. 11.)
5. Success and Failure. ("I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong."—Eccles. ix. 11. "So the last shall be first and the first shall be last; for many are called, but few chosen."—Matt. xx. 16.)
6. God's Judgment of Us and Our Own. ("If our heart condemn us, God is greater than our heart, and knoweth all things."—1 John iii. 20.)
7. The Slow but Sure Working of the Christian Spirit. ("The words that I speak unto you, they are spirit and they are life."—John vi. 63.)
8. The Husbanding and Use of Money. ("Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law."—Rom. xiii. 8.)
9. The Prospects of Christianity. ("When the Son of Man cometh shall he find faith on the earth?"—Luke xviii. 8.)
10. Grounds of Hopefulness. ("And Moses said unto the people, Fear ye not, stand still and see the salvation of the Lord."—Ex. xiv. 13.)
11. The Christian Theory of Suffering. ("For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—Rom. viii. 22, 23.)
12. Youth and Religion. ("Remember now thy Creator in the days of thy youth."—Eccles. xii. 1.)
13. The Evidential Value of Goodness. ("For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."—1 Peter ii. 15.)
14. Mercenary Religion. ("And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrowed the tables of the money-changers, and said unto them, It that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."—Matt. xxi. 13, 14.)
15. Difficulties of Faith and Their Solution. ("Lord, I believe: help thou mine unbelief."—Mark ix. 24.)

ILLUSTRATION SECTION.

LIGHT ON SCRIPTURAL TRUTHS
FROM RECENT SCIENCE AND
HISTORY.

BY REV. GEORGE V. REICHEL, A.M.,
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AN EXAMPLE OF INDUSTRY.—How often have we quoted the "busy little bee" as one of the best instances of real industry known to us. It is indeed a question, whether he is not altogether entitled to the distinction of being the best producing worker in the world, especially if the following calculations are reliable, and we are convinced that they are. Says a writer in the *Revue des Sciences Naturelles*:

"When the weather is fine, a worker can visit forty to eighty flowers in six to ten trips and gather a grain of nectar. If it visits two to four hundred flowers, it will gather five grains. Under favorable circumstances, it will take a fortnight to obtain fifteen grains. It would, therefore, take several years to manufacture a pound of honey, which will fill about three thousand cells.

"A hive contains from twenty thousand to fifty thousand bees, half of which prepare the honey, the other half attending to the wants of the hive and the family. On a fine day, sixteen or twenty thousand will, in six to ten trips, be able to explore from three hundred thousand to one million flowers, say several hundred thousand plants. If the locality is favorable for the preparation of honey, the plants—which furnish the nectar—flourishing near the hive, about two pounds of honey will be produced in a day."

"AND HE AROSE, AND DID EAT AND DRINK, AND WENT IN THE STRENGTH OF THAT MEAT FORTY DAYS AND FORTY NIGHTS."—1 Kings xix. 8.—*The Scientific American* gives us the description of a certain nut grown in Africa, called the kola, which strongly reminds one of the above wonderful Scriptural incident. It informs us that the United States State Department has sent out a request to our consuls in Africa for definite information in regard to this kola nut, which, by its remarkable

action upon the muscular system, is said to enable the natives to perform astonishing feats of strength and endurance. By it, the African may carry long distances burdens of great weight, altho constantly exposed to the tropical heat and the privations of the arid tracks of African wastes. We are assured that a negro may carry a bag of coffee a distance of twelve or fifteen miles by chewing a single kola nut before he starts out, the bag weighing no less than one hundred and seventy-six pounds! Our consul, Robert P. Porley, at Sierra Leone, gives us the first reliable information regarding this all-important matter. He gives full direction how to grow and prepare the nut. He affirms that the natives eat the kola instead of all ordinary food, when upon a journey, finding it also helpful in inducing sleep. A single nut chewed morning and evening is declared to be highly beneficial to the entire system.

AN UNANSWERABLE ARGUMENT FOR THE HARMONY OF NATURE AND THE BIBLE.—In his inaugural address as "Perkins Professor of Natural Science in Connection with Revelation and Christian Apologetics," in the Presbyterian Theological Seminary at Columbia, S. C., Dr. Samuel S. Laws happily said:

"If nature and the Bible are from the same author, they must not only be in harmony but coincident to the extent that they cover the same ground. If one of these volumes is more extended than the other in its disclosures, then we reasonably expect that to the extent that they move along the same paths or deal with the same features of their author's character and doings, their teachings would be the same. Hence we find in fact, that nature teaches the same truths as to the efficiency of power, controlling intelligence, tempering justice, goodness and truthfulness of God, its Author, as does the Bible. In the natural order, this harmony of sameness, or coincidence, is in no manner disturbed by the transcendent, supernatural disclosure of the Gospel. The individual

voice may coincide with the grand organ in the utterance of certain notes, but fails of touching the full depth and height of its transcendent scales. The notes sounded in common are the same notes, and the transcendent notes agree or harmonize with them. The harmony is properly within and between that and what lies without and invests the identity."

"NOT SLOTHFUL IN BUSINESS."—Romans xii. 11.—This is well emphasized by an incident recently related in the columns of a well-known religious publication. One of the speakers in a recent convention in Dublin, said:

"Some years ago, a new clock was made to be placed in the Temple Hall. When finished, the clock-maker was desired to wait upon the Benchers of the Temple, who

would think of a suitable motto to put under the clock. He applied several times, but without getting the desired information, as they had not determined on the inscription. Continuing to importune them, he at last came when the old Benchers were met in the Hall, and had just sat down to dinner. The workman again requested to be informed of the motto. One of the Benchers, who thought the application ill-timed, and who was fonder of eating and drinking than of inventing mottoes, testily replied, 'Go about your business!' The mechanic, taking this for an answer to the question, went home and inserted at the bottom of the clock, 'Go about your business!' and placed it in the Temple Hall, to the great surprise of the Benchers, who, considering the circumstances, argued that accident had produced a better motto than they could think of, and ever since the Temple clock has continued to remind the lawyer and the public to go about their business."

HELPS AND HINTS, TEXTUAL AND TOPICAL.

By ARTHUR T. PIERSON, D. D.

The Ideal Farewell Salutation.

"Finally, brethren, farewell! Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."—2 Corinthians xiii. 11.

Paul is here closing his second letter to his beloved saints at Corinth. These are not merely farewell salutations, carelessly pronounced, and with the usual formality and vacancy of meaning. No words commonly mean so little as the customary salutations with which we greet or dismiss our friends and guests. They are stereotyped by usage and often spoken without thought or meaning. But these words are carefully chosen. The spirit of man may be heedless, but the Spirit of God never is. And if these words are examined carefully they will be found not only to convey deep spiritual meaning but to sum up, as in a few concluding maxims, the whole substance of the two epistles which they conclude. They are not easily translatable by English phrases, without some circumlocution, but taken

together they are singularly comprehensive. The first sets before us the highest aim, nothing less than perfection. The second suggests the highest privilege, to be filled and sanctified by the Holy Spirit's presence and power; for the peculiar verb used is the exact counterpart of the noun Paraclete and might be rendered, Be paracleted—or occupied with the Paraclete. The third enjoins unity and unanimity among all true believers, and the last seems to look beyond this circle of the brotherhood to the maintenance of peaceful relations with all men. Then follows an assurance that to such sort of believers there will be a special revelation of the presence of the God of love and peace.

It would be hard to find even in this blessed Word a few maxims more fitting for a farewell message.

Be Perfect. Paul has used this term in two conspicuous senses in these epistles. In the first (chap. ii.) in the sense of those who are matured in spiritual knowledge; and in the second (chap. vii. 1) in the sense of matured

spiritual character. The closing maxim includes both. We are to set before us nothing short of perfected knowledge of God and perfected holiness.

The aim of a child of God should never be set low. We are to be content with nothing short of perfection. No attainment is to satisfy while anything is left to attain. The Greeks wisely put midway in their race-course a pillar marked *σπειδε!* make haste, lest any runner getting ahead might relax effort and so fail to win the race. Paul sets us the example—"forgetting what is behind and reaching forth and pressing forward to what is before"—that is the habitual attitude of the disciple.

Hope is always looking ahead—memory always looking behind. Those who look back invariably go back; and those who look ahead as surely go ahead. Spinoza says there is no obstacle to progress so formidable as self-conceit and the laziness which self-conceit begets. Hope cries "Higher!" and leads us on—perpetually on. It is the echo of the soul, and, like any echo, answers you, only with a more and more refined and ethereal response, each reverberation being more unearthly than the previous one. A holy discontent is one of the highest secrets of perpetual progress.

Christ said, "Foxes have holes and birds of the air have nests, but the Son of Man hath not where to lay his head." Perhaps you think the fox and bird are better off than man because satisfied with so little. But no, it is so much the worse for the fox that he is satisfied with a hole and the bird with a nest. Man shows his diviner origin and destiny in this, that tho he begins with a hole in the ground or a resting-place in the branches, he grows to be so much nobler than bird or beast that a hole in the ground is not good enough for a cellar for the house he builds, or the branches graceful enough for the arches of his sanctuary. The nightingale sings in a cage only when its eyes are out, and man's eyes of aspira-

tion must be put out before he will sing in a condition of slavery.

Thorwaldsen wept when he had completed his greatest statue, for he said that for once he had reached his own ideal and henceforth would accomplish nothing. Whenever any disciple gets where he is contented, progress stops.

Caution in Criticism.

Mr. Wilson, in his late work published in England, impresses caution as to the modern methods of "criticism," in these vigorous words:

"According to the sentences quoted, the evangelists may make mistakes in dates, in the interpretation of parables; the Gospels may be composed of successive layers of unauthenticated oral tradition; Genesis may be full of myths; Deuteronomy may be a postdated concoction got up for a purpose; Abraham, Isaac, and Jacob may be no longer historical persons, but 'eponymous heroes;' the Prophets may be emptied of all predictive element; and the Messianic Psalms may be emptied of Christ; and Ruth, Esther, and Daniel may 'have only a very slender historical basis'; . . . and yet the real Word of God remains unaffected by all such results, and its certainty is quite unimpaired. But the skeptic comes along, and he says, 'What mockery! Your Book is wrong in its chronology, wrong in its history, wrong in its sequence, wrong in its earlier moralities, and it can not be right in its religion. It is not a reliable guide in facts, neither can it be a trustworthy guide in doctrines. In all points where we can definitely test it, it breaks down; why should we depend on it when it treats of matters beyond the reach of mortal ken? It tells us of earthly things, and it tells us wrong. How shall we believe it when it speaks of heavenly things?' If this is the best case we can put before the great jury of humanity, the average man of the world, naturally an unbelieving animal, will, we fear, side with the skeptic, and I for one can not blame him if he does."

No Chance to Brag in Heaven.

"Mr. Moody, speaking of salvation by grace, has said: 'It is well that a man can't save himself; for if a man could only work his own way into heaven, you never would hear the last of it. Why, down here in this world, if a man happens to get a little ahead of his fellows, and scrapes a few thou-

sand dollars together, you'll hear him bragging about his being a self-made man, and telling how he began as a poor boy and worked his way up in the world. I've heard so much of this sort of thing that I'm sick and tired of the whole business; and I'm glad we shan't have men bragging through all eternity how they worked their way into heaven."

Inspiration Illustrated.

On one occasion the late Rev. Dr. A. J. Gordon, of Boston, asked Rabinowitz, the converted Hebrew:

"What is your view of inspiration?" "My view is," he replied, as he held up his Hebrew Bible, "that this is the Word of God; the Spirit of God dwells in it; when I read it I know that God is speaking to me; and when I preach it, I say to the people: 'Be silent and hear what Jehovah will say to you.' As for comparing the inspiration of Scripture with that of Homer or Shakespeare, it is not a question of degree, but of kind. Electricity will pass through an iron bar, but it will not go through a rod of glass, however beautiful and transparent, because it has no affinity for it. So the Spirit of God dwells in the Word of God, the Holy Scriptures, because these are His proper medium, but not in Homer or Shakespeare, because he has no affinity with these writings."

The "Young Man" Who "Followed."

This strange and obscure episode has given rise to various and diverse interpretations. Calvin thought the story was introduced to illustrate the riotous and lawless nature of the scene, in the rough seizure of an innocent young bystander who had been roused from his bed by the tumult; another old writer, as exhibiting the utter desertion of our Lord,—“for this young man would rather escape in a state of nudity than be apprehended as one of the followers of Christ.” Jeremy Taylor, notwithstanding the statement (in ver. 50) that all the Apostles had left the ground, held to the old tradition that it was John. Ellicott argues ingeniously and at length that it was Lazarus, who lived in the vicinity and was watching and following his Lord; also, that he was seized because recognized as one

for whose arrest and death orders had gone forth (John xii. 10), on account of which it was impolitic to reveal his name sooner than the later date of John's Gospel. Ellicott also identifies Lazarus with the Young Ruler. Others think that he was the owner of the garden; that he was James, our Lord's brother; or that he was merely a member of the family where Jesus had eaten the Passover. But the burden of conjecture seems to be now, that it was Mark himself.—*Christian Intelligencer.*

The mountain is a royal object. It presents a throne of eternal rock, wears an imperial robe of fleecy snow and cloud, and a diadem of sunlight.

My grace is sufficient for thee.—2 Cor. xii. 9. "Yes, Lord, I should think so! As well the mouse in the granaries of Egypt think of exhausting the supply of corn, or the fish in the sea, the water of the ocean, as for me to exhaust Thine all-sufficient grace."—*C. H. Spurgeon.*

"Let the children of Zion be joyful in their king."—Psalm cxlix. 2.

"At one time of leisure and rest I sought by reading many of Spurgeon's sermons to find the secret of his power; and I came to the conclusion that it lay more than anything else in his personal joy in Christ as his Savior."—*Andrew Murray.*

"A peculiar people zealous of good works."—Titus ii. 14.

"God's people must be willing to be known as peculiar, or even eccentric. Eccentric means 'out of center;' and we shall be out of center with the world if Christ is the center about Whom we move."—*Hon. Ion Keith Falconer.*

The dove was a most appropriate symbol of the Holy Spirit.

1. The dove is the highest embodiment of love in the bird kingdom.
2. The dove loves and craves a cote

and is not a wild bird that rests on the wing.

3. The dove is gentle and unresisting, and very sensitive to antagonism and retires before it.

4. The dove and pigeon are the only birds without any gall.

Let every man, in that calling wherein he is found, therein abide with God. What we need for service is not a change of sphere but of spirit and motive. Any honest calling may be a divine vocation, every workshop a pulpit, every tool an implement or weapon to be used for God. Even the bells on the horses and the pots in the kitchen may thus come to bear the inscription which was on the forefront of the miter of the priest, "Holiness to the Lord." Everything that we have accounted secular we must account sacred.

We must not attempt to judge as to the expediency or even efficiency of God's plans and commands. Imagine a committee in Noah's day undertaking, after considering the whole matter, to report whether it was worth while to go forward with the building of the ark, or the preaching of righteousness to a generation which after over one hundred years had not yielded a

The Holy Spirit should be studied in his six great relations:

1. To the Book of God, His sword;
2. To the Regenerate Man, His offspring;
3. To the Church, His seat of power;
4. To the Spiritual Life, His force;
5. To the Victory over Sin, His secret;
6. To the Rest-Life of Faith, His imparted joy and peace.

ILLUSTRATIONS AND SIMILES.

THE TWO ASPECTS OF SIN.—Sin before the moment of commission is often like that image used in the Inquisition, which at a step's distance seems glorious and joy-giving. Sin after commission is like the same image which, once touched, draws the victim into its crushing embrace, piercing eye, and heart, and limb.—*Charles F. Thwing.*

THE FIRST THING IN PRAYER.—The first thing you are to do when you are upon your knees is to shut your eyes and, with short silence, let your soul place itself in the presence of God; that is, you are to use this or some better method to separate yourself from all common thoughts and make your heart as sensible as you can of the divine presence.—*Andrew Murray.*

SHADING THE EYES.—We shade our eyes with the hand to shut out the glare of the strong daylight, when we want to see far away. God thus puts, as it were, His hand upon our brows, and tempers the glow of prosperity, that we may take in the wider phases of His goodness. It is a common experience that, looking out from the gloom of some personal affliction, men have seen for the first time beyond the earth-plane, and caught glimpses of the Beulah Land. Let us not shrink from the hand which we know is heavy only with blessing.—*J. M. Ludlow.*

FAITH, PRAYER, AND PROVIDENCE IN THE BIBLE.—*Faith*, as the mainspring and sheet-anchor of the religious life; *prayer*, as direct personal intercourse with the unseen Father of Spirits, and as actually heard and answered by Him; and *Divine Providence*, as regulating all human affairs from the greatest to the least, are so exemplified in

these ancient Hebrew annals, that the story of Abraham, of Jacob, of Joseph, possesses an undecaying charm for Christian minds of the highest spiritual culture. They are typical for all time. No example of after-ages has been able to cast them into the shade.—*E. R. Conder.*

POWER OF THE BIBLE OVER LIFE.—Where is a second book, uninspired by Scripture, that has demonstrated its inherent and unassisted energy to take hold of life, grapple with it, transform it, regenerate it, and lead it out into the likeness of the life of God? Only he who knows *man* could have made *man* a book. Only he that made all hearts could produce a book that should go to the wants of all hearts. "I see," wrote Hallam, "that the Bible fits into every fold and crevice of the human heart. I am a man, and I believe that this is God's book because it is man's book."—*C. H. Parkhurst.*

RIGHTEOUSNESS AND HOLINESS.—The gift of righteousness then is Christ Jesus, the Lord, taking my place as a sinner, and giving me His place, as a saint. We are, therefore, accepted in the Beloved, without credit, without effort of any kind; simply because by faith we take what God bestows. Holiness, on the other hand, is won by the goodness of God. Christ reveals Himself through the Holy Ghost, and deigns to work in me to enable me to do what God desires. The one is wrought for me, the other is wrought in me. Righteousness makes the vessel meet, holiness exhibits the extent to which it is used by the Lord Himself. There must then not be righteousness only, but there must be holiness in every Christian man and woman because God demands it.—*H. W. Webb-Peploe.*

EXEGETICAL AND EXPOSITORY SECTION.

THE SIXTIETH PSALM.

BY WILLIS J. BEECHER, D.D., PROFESSOR OF THE HEBREW LANGUAGE AND LITERATURE IN AUBURN THEOLOGICAL SEMINARY, AUBURN, N. Y.

THIS psalm has a title connecting it with a particular crisis in the history of Israel. As it is translated in the English versions, there are in it some points that fit admirably the situation mentioned in the title; but there are other points that seem absolutely irreconcilable with that situation. If this were the whole of the internal evidence, the conclusion would be obvious. The misfit of the points that are irreconcilable with the title would be logically conclusive, while the correspondence at other points is easily explained as a group of coincidences. We should be compelled to the inference that the title is a mistake; that some scribe noted certain points of superficial fitness, and gave the psalm a title accordingly, without noticing the utter failure of fitness in other points.

Before we draw this inference, however, we should note that the evidence thus far mentioned is not the whole. As the psalm stands in the English versions, there is as much difficulty in making the parts fit one another as in making them fit the title. Whatever incongruity exists is related not merely to that situation, but to any imaginable situation. This shows that the incongruities have no weight as an argument against the existing title, but that we must look in some other direction for a solution of the difficulties.

The current fashion in Old-Testament criticism would set us about devising some theory of composite authorship to account for the phenomena. Has somebody here combined two psalms originally composed on different occasions, and done his work unskillfully? Whatever one may think of this question, there is another that ought to be

answered before entertaining this. The historical incongruities in the versions obviously arise from the tenses of the verbs, and as obviously, the versions do not follow closely the changes of tense in the Hebrew. Are these tense changes capable of being so interpreted, without departing from the ordinary laws of the Hebrew tense, as to give the psalm a congruous meaning? If they are, this solution is clearly to be preferred to all others.

In the following translation, the verses are numbered as in the English versions. As the Hebrew counts the title as the first and second verses, it augments each of the following verse numbers by two.

For the Chief Musician; upon Lily-of-Testimony; Michtam; David's: for teaching.

When he strove with Aram-naharaim and with Aram-zobah, and Joab returned and smote Edom in Salt-ravine, twelve thousand.

I.

1. O God, thou didst cast us off, didst break us down,
Thou wast angry; thou art restoring us.
2. Thou madest earth to quake, madest it yawn;
Heal thou its breakings, for it toppleth.
3. Thou madest thy people to see hardship,
Thou madest us drink wine of staggering;
[But now]
4. Thou hast given to them that fear thee a banner,
To be displayed because of the truth.

Sela.

II.

- [When thy people was in distress I cried to thee, saying:]
5. To the end that thy beloved son may be rescued,
Save thou with thy right hand, and answer me.
 6. God hath spoken in his holiness.
I would exult; I would portion out Shechem;
And the valley of Succoth I measure out.
 7. Gilead is mine; and Manasseh is mine;
Ephraim being the strength of my head.
Judah my scepter.
 8. Moab the pot where I wash myself;
Upon Edom I throw down my shoe;
Concerning me shout thou aloud, O Philistia.

III.

9. Who conducteth me triumphally to a strong city?
Who led me as far as Edom?
10. Is it not thou, O God, that hadst cast us off?
And thou wentest not forth, O God, with our hosts.
11. Oh, give us help from an adversary!
Salvation by man being vanity.
12. In God we do valiantly.
He it is that treadeth down our adversaries.

The punctuation here given to the title shows its true form better than that found in the versions. The title contains six different notes, and not four only.

The psalm consists of three sections, of four verses each. The verses of the first and third sections have two lines each, while three of the verses of the middle section have three lines each. One is tempted to conjecture that a line, like that supplied in translating, has fallen out of verse 5, and that the four verses of the middle section were originally uniform, having three lines each; the nothing depends on this conjecture.

Each of the three sections emphasizes in its own way the contrast between the situation of Israel then present, and a certain well-remembered former situation, and this contrast lies at the foundation of all the meaning of the psalm.

In the first section, the statement of the contrast is repeated three times. The first three verbs of the first verse are in contrast with the fourth; the first line of the second verse is in contrast with the second; the two lines of the third verse are in contrast with the two lines of the fourth.

In the first verse, the first three verbs are in the tense of completed action and the fourth in the tense of incomplete action. There was a time when God brought calamities upon His people; now, He is restoring them. This is the most natural understanding of the use of the tenses. There is no reason for giving them, as in the versions, the relatively infrequent meanings of the present perfect and the imperative.

The second verse repeats in part the statement of the first, with intensified meaning. The verbs of the first line are in the tense of complete action, and follow in meaning the verbs of the first verse. The calamities that have been referred to were not slight, but were a very earthquake, and one which tore the earth open. Instead of presenting the contrast in the form of a statement of fact, the singer, by a leap of the poetic imagination, places himself at the point of danger, and prays for healing. The last verb of the verse is in the tense of complete action, and is thereby made very graphic. The earth is not represented as shaking, moving many times to and fro, but as toppling, at that instant, at the verge of destruction. In another instant, if God does not heal, it will go to pieces.

The third and fourth verses repeat again the statement that has been made in the first verse and reiterated in the second. As before, the verbs that state the first half of the contrast are properly translated by the English narrative tense, and not by the present perfect. But the principal verb of the fourth verse is, in the Hebrew, in the tense of complete action, and the requirements of the contrast compel us to regard it as a present perfect. In the first verse the singer thinks of the restoration as in progress; in the fourth, by a changed mode of conception, he thinks of a certain part of it as a completed fact.

In the second four verses, the calamitous side of the contrast is implied in the prayer in the fifth verse; the other side is stated in the three following verses. Here the psalmist (or, if any one prefers, the man in whose person the psalm is written) comes prominently to the front. The conjunction with which the fifth verse opens is telic; the word "beloved" is plural; the pronoun at the end is, by the best-supported reading, in the singular. These facts show the character of the ellipsis (or the omitted line, whichever it may be) at the beginning of the

verse. The psalmist gives us to understand that he saw the distressed condition of Israel, and offered the prayer here recited, and that God has spoken in answer to his prayer.

The one who in the sixth and seventh verses speaks in the first person is the psalmist, and not God, as one might at first think. The verbs in the second line of verse 6 are by their form voluntative. Those in the third line and in the second line of verse 8 are in the ordinary tense of incomplete action, most naturally represented by the English present.

In the third section of four verses, the contrast is mainly stated in verses 9 and 10, the order being now changed, and the happy side of the contrast stated first. The first verb of verse 9 describes the moving of a procession, presumably a triumphal march. The verb is one of incomplete action, and is here either a progressive or a frequentative present. Either it describes a particular triumphal pageant as in progress, or it describes triumphal pageants as frequent in the experience of the speaker. In contrast with this, the second verb of the verse is in the tense of complete action. In the tenth verse, the first verb is one of complete action, and therefore, in this place, necessarily pluperfect; the second is a verb of incomplete action, and frequentative. At the time referred to, God used not to go forth with Israel. In the twelfth verse, the verbs of incomplete action are best regarded as frequentative, and translated by the English present.

With this translation, there is no need of resorting to any theory of unskilful compositeness in order to explain inconsistencies, for there are no inconsistencies to explain. The psalm is written in the person of a great leader of Israel. He can remember a time when God cast off Israel, was angry, made them to see hardship and to drink wine of staggering, caused a condition of things that was like an earthquake, with everything toppling to its fall, and ready to be swallowed up, a time when

God no longer went forth with the hosts of Israel. But now all this is changed. God is restoring Israel. He has given His people a banner. Their chieftain is at the head of a united Israel. Judah is His scepter, but Shechem and Succoth, Gilead and Manasseh and Ephraim are His. He has a strong city for His capital, and is marching thither in triumph, after having been as far as Edom. Moab and Edom have been reduced, not to the position of subjects merely, but to that of menials. And strange to say, there is something in all this which should be a cause of triumph to Philistia.

When we thus reach a consistent meaning for the psalm itself, there is no need of pointing out the fact that the situation thus given is at every point that mentioned in the title. A little more than twenty years before David's victory over Edom, if we may trust the accounts found in Samuel and Chronicles, the battle of Gilboa was fought. It marked a period during which God was not going forth with the armies of Israel, as in the earlier days of Saul and Samuel. So complete was the Philistine success at Gilboa, that Israelitish nationality seemed tottering to its fall. There followed the anarchic condition out of which sprang the weak and short-lived kingdom of Ishbosheth. Meanwhile David became king, first of Judah and then of all Israel. He succeeded in repulsing the Philistines, and, later, in subduing them, in a series of wars that lasted six years or more. Then followed the Ammonite-Aramean campaign, and then the series of campaigns in which David reduced the Arameans of Zobah and Damascus, defeated those of Mesopotamia, and received the submission of Hamath. Then he swept southward with his victorious arms, conquering Ammon, Moab, Edom, Amalek. What could be more complete than the way in which this psalm fits a supposed occasion of a triumphant entry into Jerusalem, after the decisive victory over Edom?

The Philistines had grown proud through many generations of warlike success. It was to them exceedingly humiliating to have to succumb to David. It must have been a relief, as his conquests advanced, to see that the man who had conquered them was no ordinary mortal, but was invincible among the nations. Presumably they grew proud of the fact that he had been for sixteen months a Philistine citizen, and had there, in part, learned the art of war. In this we have a

natural explanation of the very peculiar way in which Philistia is mentioned in the eighth verse.

In short, whether we regard the title as affirming that David himself wrote the psalm at this time, or that it was written in the person of David by some contemporary or some later bard, or merely that its contents would have been appropriate to this occasion,—in any case, the psalm fits the title, and the title fits the psalm.

SCHOOL OF BIBLE STUDY.

BY D. S. GREGORY, DD., LL.D.

THE NEW TESTAMENT: INTRODUCTORY.

In the opening paper of these studies (in January, 1896), the aim was stated to be *the Mastery of the Bible as a Unit*. The natural key to the unity was found in "the purpose of God in the redemption of the world." It was stated that the *Two Parts*—the Old Testament and the New—present *Two Successive Stages* in the progress of the divine work of redemption:

Part First, containing the story of the Divine Religion, in its earlier, incomplete, typical form, and as confined mainly to a single people—the Jews.

Part Second, containing the story of that Divine Religion, in its later and complete form, as given to all the world, represented especially by Jew, Roman, and Greek, the type-races of mankind.

The papers thus far have presented the Old-Testament Stage of the Divine Religion of Salvation. The "Outline View of the Old Testament," with which the October paper closes, summarizes the results of all the studies, and gives a conspectus of the Old Dispensation. The Old Testament presents the *Successive Failures* of the Theocracy and the Theocratic Monarchy, and of the outward and material forms and glories, and leaves the *Restored Remnant* of God's People waiting at Jerusalem as a world-center—

under the rule and protection of the great Oriental Monarchies and under the influence and guidance of the Law and the Prophets—for the coming of Messiah and the setting up of His spiritual kingdom, as the only hope of deliverance and salvation.

The advent of the Messiah introduced the *New Dispensation*, the beginnings, development, and prophetic anticipations of which are embodied in the New Testament.

The *New Testament* is to be viewed as God's giving of the Divine Religion of Salvation to all the world in the form of the Gospel. It is the record of the *Beginning, Progress, and Final Triumph of the Kingdom of God*. Its divinely directed development is the normal outcome of the teachings of Christ and His Apostles.

In pursuing the study the same *principles of historical development* laid down in entering upon the study of the Old Testament, must be borne in mind. See REVIEW for January, 1896, p. 62.

[The most natural and most profitable method of studying the New Testament is to *Take it up as its Parts are Arranged in the Sacred Volume*.

In the Old Testament the Stages and Phases of development, noted in pursuing such study, required no change in the order of the English Bible except in bringing the Poetic Books into such connection as to show

their organic relations, and in adjusting the Major and Minor Prophets to their places in the History of the Chosen People—changes that are in reality very slight.

In the study of the New Testament not even such slight changes as these will be necessary—all the Books being, just as they stand, already in their proper organic relations to each other and to the whole that they together make up.]

As presented in the Sacred Scriptures of the New Testament, the *Work of the New Dispensation, like all other great Divine Works, Proceeds by Stages.* The Movement of the Divine Religion in the New Testament embraces *Two Stages:*

First Stage. The Historical Introduction of the Gospel into the World. This is recorded in the *Four Gospels.*

Second Stage. The Divine Development and Triumph of the Gospel in the World. This is recorded in the *Remaining Books, in Three Phases:*

I. In the Outward Life and History of the Church, or Kingdom of God, in connection with the Three World-Races. In the *Acts of the Apostles.*

II. In the Scheme of Divine Doctrines, as the basis of Salvation and of the Religious and Churchly Life. In the *Epistles.*

III. In the Revelation to Faith of the Future Conflicts and Triumphs of the Kingdom of God. In the *Revelation of John, the one Prophetic Book of the New Testament.*

These Stages and Phases will be taken up for study in their order.

First Stage—The Four Gospels.

The First Stage of New Testament Movement is that recorded in the *Four Gospels.* It is analogous to that of the Pentateuch in the Old Testament.

The Historical Introduction of the Gospel into the World is presented in *Four Different Aspects* by the Evangelists, Matthew, Mark, Luke, and John. Each of the *Four Gospels* is a distinct, essential, and natural part of an organic whole, and in order to be understood must be so studied.

The Key to the Four Gospels is to be found in their *Historical Origin and*

Aim. Only the briefest statement of a few basal facts is possible here.*

Transition from the Old to the New.—The Old Testament closes with the *Restoration of Jerusalem and the Temple* to be henceforth a *religious metropolis for the whole dispersed Jewish race,* from which should go forth the spiritual influences that should fashion the future of mankind. The divine religion was at the same time given its *final and unalterable written form,* the Hebrew ceasing to be a living language. The *synagog system* grew up, connecting the Temple with all the Empire, and, as a sort of telegraphic arrangement, speedily carrying the latest thought at Jerusalem to the Jews over the Empire and thus to some extent to the pagan world. As the time for the Advent, according to Daniel's prophetic chronology, drew near, the *Expectation of a Coming Messiah* had been awakened in all lands.

[During this period *Four World Empires* had successively appeared on the stage of history. The *Oriental Races,* with which the Jews were in closest natural sympathy, had in the Babylonian and Medo-Persian Empires proved the failure of material riches, power, and grandeur to satisfy and save man, and had been left wretched and perishing. The career of the *Greek race* had shown the insufficiency of the human reason with the highest human culture to satisfy and save man. But Alexander and his empire before passing away had spread the Greek civilization over the world. The *Roman Empire,* the Fourth Kingdom of Daniel's prophetic perspective of history, had followed, and had gone far on in its mission of trying whether human power, taking the form of law, regulated by political principles of which a regard for law and justice was most conspicuous, could perfect humanity by subordinating the individual to the state and making the state universal. It had done its best, but Imperialism had proved as helpless as Orientalism and Hellenism in the effort to save man. The law-work of Rome had made the need of the Gospel to be more deeply felt.]

The Advent and Career of Messiah.—*Jesus Christ came in the Fullness of the*

* For a full presentation of this whole subject, see the writer's book, "Why Four Gospels? or the Gospel for All the World," published by Funk & Wagnalls Co.

Time (Gal. iv. 6), or at the hour appointed in the divine plan, foretold by Daniel, and prepared for by the divine providence. That was in the year 749 or 750 of the founding of Rome, or, allowing for the now generally admitted error in the Dionysian Chronology, 1900 years before the opening of the year 1897. He accomplished his appointed task in a life of probably a little over thirty-three years, about three and a half of which were devoted to his public ministry, ending with his sacrificial death on the cross.

[A simple working-outline of His career may be given, to aid in understanding the divisions of the Gospels, as follows:

I. The Childhood and Youth. Thirty years from 4 or 5 B.C. to 25 or 26 A.D.

II. The inauguration and ministry in Judea. (Chiefly in John's Gospel.) About one year, from 26-27 A.D.

III. The public ministry in Galilee. (The main subject of Matthew and Mark.) About two years, from 27-29 A.D.

IV. The public ministry to the heathen in Peræa—beyond Jordan. (The heart of Luke.) About six months, from October, 29 A.D., to April, 30 A.D.

V. The atonement by death. About one week, from April 2-8, 30 A.D.

VI. The burial, resurrection, and ascension. About forty days, from April 9 to May 18, 30 A.D.]

The Origin of the Gospels.—In connection with His death Christ issued to His Apostles the *Great Commission*: "Go ye into all the world and preach the Gospel to every creature." They entered upon the work of carrying out that Commission. It embraced in its scope *the World, Jew, Roman, and Greek, of that age*. The Apostles went forth preaching the Gospel like common-sense men, presenting Jesus to each of these three great types or races of mankind in the way best suited to the end in view, of leading those races to submit to Him as the Divine Savior and Lord. The same presentation would not equally commend him to all these races. Each of them had its peculiarities that had to be taken into account; each of them its own characteristic views of life, of the evils in the world, and of the qualities of the

needed and longed-for deliverer, of which, so far as it was right, the Gospel must take advantage. Those early preachers took wise account of all this, and preached to the Jew, to the Roman, and to the Greek, in a form suited to their natures and needs.

Before the Apostles passed away there arose among these peoples a desire to have the Gospel that had been preached to them embodied in permanent form, and, as a matter of history, the *Four Gospels originated in this way*.

[This desire expressed itself among the *Jews*, and *Matthew* by divine inspiration gave them his Gospel to meet that desire. It was the Gospel that he preached to the Jews—the Chosen People of God, possessing the oracles of God, the divine religious forms, and the promise of the Messiah—had already thrown into the form best suited to commend to their acceptance *Jesus as the Messiah*.

The same desire expressed itself among the *Romans*, and *Mark* by divine inspiration gave them his Gospel to meet that desire. It was the Gospel that Peter by his preaching to the Romans—the men of power and action, of law and universal empire—had already thrown into the form best suited to commend to their acceptance *Jesus as the Almighty worker and deliverer of men*.

The same desire expressed itself among the *Greeks*, and *Luke* by divine inspiration gave them his Gospel to meet that desire. It had its basis in the Gospel that Paul and Luke by their long preaching to the Greeks—the men of reason and universal humanity—had already thrown into the form best suited to commend to their acceptance *Jesus as the perfect divine man*.

All these, the three missionary or evangelistic Gospels, were given their final shape before the fall of Jerusalem, probably between 50 and 70 A.D. The result was the calling out from the three races of a multitude of those saved by the grace of God and who constituted *the Church*, in which the race relations gave place to the Christian relations.

It was later that the longing came, in the Church, for a *Spiritual Gospel* that should help *the Christian* to develop, strengthen, and perfect the life already begun, and *John* by divine inspiration gave his Gospel to meet this longing. It was the Gospel the materials for which he had gathered in the more intimate communion with his Master, and which by his long preaching to the Christians—the men of faith and of a divine life—had been thrown into the form best suited to commend to the faith of Christians *Jesus as the light and life of all who believe*.]

Points to be Emphasized.—There are some points that need to be summarized as of special importance.

1st. There are *Four Gospels* for the reason that Jesus was to be commended to four types or classes of men, or to four phases of human thought, the Jewish, Roman, Greek, and Christian. There are no more because these exhaust the classes to be provided for. The world of that age must have been revolutionized and the nature of the races materially changed to admit of either more Gospels than four or less than four.

2d. The very *Striking Differences* seen in the three Missionary Gospels, Matthew, Mark, and Luke, and, between these three and the Christian Gospel, John, are fully explained.

3d. The force of the great mass of *Alleged Discrepancies*, as objections to the historical character of the Gospels, is utterly broken by the simple consideration—essential to the true theory and based upon undoubted facts—that the productions of the Evangelists are not histories, but memoirs in a modified sense; in short, not at all biographical sketches of Christ, but records of the Apostles' practical preaching of Christ as the Savior of men.

4th. The view presented explains the fitness of the Gospels for the world in all ages. Those classes were representative classes for all time.

[There are the *same Generic Needs* among men to-day—one man needing, for conviction of the truth of Christianity, to hear an authoritative word of God in type or prophecy, in the Scriptures, and to be assured of its fulfilment as proclaiming the divine mission of Jesus; a *second* needing to see Him as the divine power in His living activity, confirming His own claims; a *third* requiring a manifestation of God addressed to reason, through the perfect manhood of Jesus; a *fourth* demanding only the spiritual presence and teachings of Jesus to recognize in Him the light and life. The Gospels appeal respectively to the instincts that lead men to bow to divine authority, power, perfection, and spirituality, and they thus exhaust the sides of man's nature from which he may best be reached and led to submission to Jesus as Savior and Lord and to

completeness in Him. The Gospels were thus intended and fitted to meet the needs of the whole world.]

5th. The Gospels may then be characterized as follows:

Matthew's is the Gospel for the Jew, the man of the divine religion and the representative of the Oriental races.

Mark's is the Gospel for the Roman, the man of power and action and law and universal empire, the practical man.

Luke's is the Gospel for the Greek, the man of intellect and culture and the representative of universal humanity.

John's is the Gospel for the Christian, the man of faith and of Christ, saved out of the world-races, Jewish, Roman, and Greek, by the power of the Gospel message to sinners.

The story of the origin of each of the Gospels, the character of the class for which each was produced, the qualifications of the four Evangelists for their work, and the special features of each of the Gospels, need to be studied in this connection.

Matthew—The Gospel for the Jew.

The Origin of the Gospel.—The earliest witness concerning the origin of the First Gospel is Papias, Bishop of Hierapolis in Asia Minor, whose testimony possibly reaches back to the end of the first century, certainly to the beginning of the second. He affirms that he had learned by diligent inquiry from the Elders what the Apostles and early disciples used to say. His record concerning the First Gospel is, that "*Matthew wrote the Oracles of the Lord in the Hebrew Tongue and every one interpreted them as he was able.*"

With this agrees the later testimony of Irenæus, Origen, Jerome, Gregory Nazianzen and others.

Papias, who was the associate of Polycarp, the disciple and friend of John, had the best of opportunities for ascertaining the facts in question. He gave in his Interpretations an account of how he gained his knowledge:

"Nor shall I regret to subjoin to my Interpretations, also for your benefit, whatever I

have at any time accurately ascertained from the Elders and treasured up in my memory in order to give additional confirmation to the truth by my testimony. For, as it seems to me, I have never (like many) delighted to hear those who make a great show of words, but those who teach the truth, nor those who relate new and strange precepts, but those who give the commands of the Lord and things which came from the truth itself. Whenever, therefore, I met with any one who had been on intimate terms with the Elders, I used to make special inquiries touching what were the utterances of the Elders,—what Andrew, or Peter, or Philip, or Thomas, or James, or John, or Matthew, or any other disciple of the Lord, or what Aristion and John the Presbyter, also disciples, said. For I believed that the books would not be of so much profit to me, as the living word of men still surviving."

Irenæus—the pupil of the same Polycarp, and who was Bishop of Lyons in the last quarter of the second century—testified as follows :

"Matthew issued a written Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching at Rome, and laying the foundations of the Church." . . .

"The Gospel of St. Matthew was written for the Jews, who specially desired that it should be shown that the Christ was of the seed of David; and St. Matthew endeavors to satisfy this desire, and therefore commences his Gospel with the genealogy of Christ."

The testimony of Origen is to like effect. He says :

"St. Matthew wrote for the Hebrew, who expected the Messiah from the seed of Abraham and David."

Jerome—the most learned of the Latin Fathers of the Church, who lived still later—says :

"The Church, which according to the word of Christ is built upon a rock, has four evangelical rivers of Paradise. . . . First of all is Matthew the publican, called Levi, who composed a Gospel in the Hebrew tongue for the special use of those Jews who had believed in Christ, and no longer followed the shadow of the Law, after the Revelation of the substance of the Gospel."

Eusebius, the historian, bishop of Cesarea, besides preserving the words of Papias, makes the following distinct statement :

"Matthew, having in the first instance delivered his Gospel to his countrymen in their

own language, afterward, when he was about to leave them and extend his apostolic mission elsewhere, filled up, or completed, his written Gospel for the use of those whom he was leaving behind, as a compensation for his absence.*"

It was afterward given the Greek form, probably by Matthew himself. It can readily be shown that Matthew was a *Typical Jew* in nature and experience, and therefore fitted for his task.

The Pertinent Facts.—The main facts seem to be as follows: that Matthew wrote his Gospel for his Jewish countrymen; that it was the embodiment of the oral Gospel that he had preached to them; that it was intended to give that preaching permanent form for their benefit; and that it took advantage of the Jewish Messianic beliefs and was in that way fitted to commend Jesus as the Messiah to the Jews.

The Key to Matthew's Gospel.—If the First Gospel originated in the preaching of Matthew to the Jews, and was intended to commend Jesus to the Jews, then *the Character and Needs of the Jew furnish its Key.*

The Jews were the *Chosen People* of God. They had the Oracles of God, the only *Divine Religion*. They had the *divinely ordained forms of religion*. Above all, they had *the promise of the Messiah*, whose coming was the central and absorbing thought in the mind of the race. Out of these characteristics, which made the Jew an altogether peculiar man, came the needs of the Jewish race, partly through a right development, partly through a wrong.

To this peculiar type of man Matthew, in a common-sense and rational manner, sets forth Jesus of Nazareth in order to commend him to his acceptance. *Jesus must be shown to meet the requirements of the Old-Testament Scripture as the Messiah.* He must be set over against the prophetic Messiah, so that they shall both be seen to be *one and the same*. This work properly done, no Jew could escape the conclusion: *Jesus of Nazareth is the Messiah.*

* Euseb., *Hist. Eccles.*, III., 24.

Its Jewish Adaptation.—This is seen in its central idea. It is the *Gospel of Jesus, the Messiah, the Royal Son of David and the Promised Seed of Abraham*. The opening words are the only words that could possibly have held a Jew: "The genealogical roll of Jesus, the Messiah, Son of David, Son of Abraham." They connected Jesus with the Jewish hopes. They were a direct challenge that he could not escape: "Go to your records, in Genesis, in Ruth, in Chronicles, in the later centuries, and see if it is not so! Jesus is the descendant of Joseph, the son and heir of David (i. 20). The Magi inquire, "Where is he that is born King of the Jews?" (ii. 2). John the Baptist announces and inaugurates Him as the founder of the Kingdom of Heaven (iii.). Jesus Himself begins and continues with the proclamation of the Kingdom of Heaven (iv. 17; v. 3, etc.). Jesus is the Messiah, the King, throughout the Gospel, as will be seen by examining the plan of the Gospel.

It is the *Gospel of Prophecy*, everything in it resting back on prophecy, even when there is no direct quotation. At the same time it sets itself against the Jewish errors and perversions of Scripture.*

If the Book is regarded as *made up of 100 Parts*, 42 of these are peculiar to itself, and 58 common to this with one or more of the other Gospels. It will be seen on examination that everything peculiar to it is inserted to fit it for the Jew, and everything omitted in it that is in the other Gospels is omitted because not suited to the Jew. Take as illustrations Matthew's legal genealogy from Abraham through Joseph, and Luke's genealogy of natural descent from Adam through Mary; Matthew's Sermon on the Mount, and Luke's Sermon on the Plain; Matthew's parables of Messianic power for Jewish sifting, and Luke's parables of divine love for universal humanity, etc.

* For a full presentation of the wonderful background of prophecy, see "Why Four Gospels?" pp. 113-134.

Numerous incidental variations and other peculiarities also fit it to reach the Jew. Take as examples the different ways in which the different Gospels represent John the Baptist as heralding Jesus; the different treatments of the temptation; the fact that Matthew has only one of the seven sayings of Christ on the Cross, and that from Psalm xxii., the Psalm of the suffering Messiah: "Eli! Eli! lama sabachthani!" etc.

Its Jewish adaptation also appears in the *Plan of the Gospel*, presented in this study.

The Gospel according to Matthew consists of *Three Parts* with an *Introduction* and a *Conclusion*.

Introduction. The Advent of the Messiah. Matthew demonstrates that Jesus had the *Origin and Official Preparation of the Messiah* of the Prophets. Ch. i.-iv. 11.

I. Jesus had the Origin of the Messiah,—

(1) In His royal and covenant descent from David and Abraham; (2) In His divine origin and human birth, as Immanuel; (3) In the place of His birth, Nazareth. Ch. i.-ii.

II. Jesus received the Preparation and Inauguration of the Messiah—

(1) In the preparation of the Jews by a forerunner; (2) In His public consecration at His baptism; (3) In His testing and girding for His work as man for man, in the temptation. Ch. iii.-iv. 11.

Part First. The Public Proclamation of Messiah's Kingdom. Matthew demonstrates that Jesus did the public work and bore the public character of Messiah, the King and Prophet, in the period devoted chiefly to the *Proclamation of the Coming Kingdom of Heaven* with divine power, in Galilee. Ch. iv. 12-xvi. 12.

I. Jesus did this in His *Personal Proclamation*. Ch. iv. 12-ix. 35.

(1) In His early and preliminary work (iv. 12-25); (2) In His proclamation of the Law of the Kingdom (Sermon on the Mount, v.-vii.); (3) In His establishment of His Divine Authority to set up such a Kingdom and proclaim such a Law, in Three-Series of Miracles (viii.-ix. 35).

II. Jesus did this, as *Associated with the Twelve Apostles* in the wider proclamation in Galilee. Ch. ix. 36-xvi. 12.

This embraces: (1) The choice, preliminary instruction, and mission of the Twelve (ix. 36-x. 42); (2) The fuller revelation of the exclusively spiritual character of His kingdom, awakening doubt and opposition (xi. xii. 50); (3) In His consequent substitution of parabolic for plain teaching, and His rejection by all classes, and His retirement from publicity (xiii.).

Part Second. The Distinct and Public Claim of Messiahship. Matthew shows that, after the rejection and retirement from the public ministry in Galilee, *Jesus openly Claimed to be the Messiah*, and abundantly established His claim both to His disciples and to the people. Ch. xvi. 13-xxiii.

I. Jesus did this *with the Twelve*, while correcting their false Jewish views of His priestly character and of His kingdom. Ch. xvi. 13-xx.

(1) In calling forth their explicit confession of His Messiahship (xvi. 13-20); (2) In teaching in threefold form His coming sacrificial death (xvi. 21-xx. 28).

II. Jesus made His Public Claim to be Messiah *before the People*, also at Jerusalem, the city of the great King, correcting the false Jewish notions and establishing His Messiahship by miracles performed in the Temple itself. Ch. xx. 29-xxiii.

This includes: (1) The public claim to be the Son of David, in Jericho, the triumphal entry into Jerusalem, and the assumption of Messianic authority in the Temple (xx. 29-xxi. 17); (2) The public conflict, defensive and offensive, as Messiah, with the hardened Jewish officials (xxi. 18-xxiii.).

Part Third. The Sacrifice of Messiah the Priest. Matthew demonstrates that, after His public rejection by the Jews, Jesus fully established His claim to be the Messiah, by fulfilling the Messianic types and prophecies in laying the foundation for the Kingdom of Heaven, by His own priestly sacrifice. Ch. xxiv.-xxvii.

I. He represents Jesus as *Beginning his Work*, as the rejected and suffering Messiah, by preparing His disciples

for His sacrificial death. Ch. xxiv.-xxv.

(1) In unfolding the true doctrine of His coming in glory, and of the end of the existing order of things (xxiv. 1-43); (2) In teaching them the true purpose of His followers in waiting for His coming, and in describing that coming in glory to the judgment of the world (xxiv. 44-xxv.).

II. Matthew represents Jesus as *Consummating His Work*, as the rejected and suffering Messiah, by His priestly offering up of Himself as the fulfilment of the Law and the Prophets. Ch. xxvi.-xxvii.

This presents Him: (1) In preparing for the sacrifice and in putting Himself in the place of the Paschal lamb, and in overcoming the terrors of death (xxvi. 1-46); (2) In His betrayal by Judas, and in His trial and condemnation as Messianic priest by the Sanhedrim and before Pilate (xxvi. 47-xxvii. 26); (3) In His experience in the hands of His executioners, as the Messiah sacrificed for sin (xxv. 27-28).

Conclusion. The Triumph of Messiah, the Savior and King. Matthew shows that Jesus, after His death, established His claim to the Messiahship, as the risen Lord and Redeemer. Ch. xxviii.

I. By His Rising from the Dead on the third day, and furnishing abundant evidence, private and official, of His Resurrection. Ch. xxviii, 1-15.

II. By His formal assumption of Messianic Authority, and by sending forth His disciples to the establishment of His Kingdom in the spiritual conquest of the world. Ch. xxviii. 16-20.

It is thus to be seen that the *First Gospel* everywhere bears the marks of its *Jewish origin and aim*. This appears in its plan, which is the unfolding of the central idea that Jesus is the Messiah of the Prophets. It appears likewise in the omissions and additions made by the Evangelist, both of which were made to adapt it to the Jewish needs. It appears no less clearly in all its incidental variations from the others and in all its incidental, at first view almost accidental, peculiarities, the entire production being molded and shaped and colored, in its narratives, sentences, and words, by its Jewish

reference and adaptation. *The First Gospel is to be regarded and studied as the Gospel for the Jew.*

[Note.—For the general discussion of the Gospels reference is made to the ordinary commentaries, historical works, and dictionaries of the Bible. "The Four Wit-

nesses," of Da Costa, presents the fitness of the four Evangelists to present the Gospel to the four typical classes of mankind. In "Why Four Gospels? or, The Gospel for All the World,"—already referred to—will be found a full inductive treatment of the subject, from the point of view assumed in this study.]

PASTORAL SECTION.

THE PRAYER-MEETING SERVICE.

By WAYLAND HOYT, D.D.

Nov. 1-7.—A GREAT LAW.

For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath.—Matthew xxv. 29.

This is the great law our Scripture announces—the price of having is using; refusal to use what one may have is inevitably losing.

(A) This law plainly rules in the realm physical. The price which one must pay for physical strength is the use of himself in physical directions. The non-use of muscles blights the muscles with weakness. In this lowest realm the non-use of that which one has taketh away even that which he hath.

(B) This law rules also in the realm mental. Without going into searching and accurate analysis we may say we have two sorts and sets of faculties—faculties perceptive, by which we come into contact with and perceive things in the external world around us; and faculties reflective, by which we compare, discriminate, classify, and remember the ideas we have variously laid hold of. This law rules over faculties perceptive. "Robert Houdin, the celebrated French juggler, tells how he acquired one element of his power—an extreme quickness and accuracy of observation. His father often took him through one of the boulevards of Paris, crowded with people, and led him slowly past a shop-

window in which were exhibited a multitude of different articles, and then made him tell how many he had been able to notice and recollect. This practise so strengthened and quickened the perceptive powers, that at last he became able to remember every article in a large show-window by only walking past it a single time. The more he exercised the faculty, the more developed it became. The more he had of this quickness of observation, the more was given him." And the less of this perceptive power he would have had, the less he had used it. Apply here to the value and delight of habits of accurate observation.

So, too, this law rules over faculties reflective. The man who thinks can think. The man who knows shall everywhere find about himself increasing means of knowledge. Apply here to the necessity of reading and of reacting thought about that which one reads.

(C) Behold the working of this law, that the price of having is using; the refusal to use what one may have is inevitably losing, in the realm moral.

Think of some of the elements included in this moral realm—a certain want and receptivity for God's conscience—the feeling of the ought, the teaching of the Bible, the appeal of Jesus, the solicitation of the Holy Spirit, etc.

It is as plain as plain can be that as one lays himself open to and uses such

elements and influences in the moral realm one becomes more susceptible to them, more appropriates them, more grows into the power of them. And, on the other hand, that as one refuses such use of himself in the moral realm he becomes less and less able toward this moral realm.

Learn—

(a) It is useless to quarrel with the law. The law is.

(b) By this law the formation of character is possible.

(c) If you are ever going to choose the right and accept Jesus, do it now. Refusing to do it, you are rendering yourself less able to do it. This great law is steadily working against you.

NOV. 8-14.—HOLDING TO OUR CONFESSION.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.—Hebrews iv. 14-16.

The key-word of the epistle to the Hebrews is the word—Better. Thirteen times in the course of the Epistle it strikes its note. It was the boast of the ancient Jew that his Mosaic covenant was given from God to man through the hands of angels; but the argument of the epistle is that Christ is far superior to angels and that therefore His new covenant is better.

It was the boast of the ancient Jew that he had such mighty names as Moses and Joshua to trust in; but the argument of the epistle is that Christ has brought in a nobler law than Moses, and that He leads into a sweeter and deeper rest than Joshua ever could, and that therefore what Christ has done for men is better.

It was the glory of the ancient Jew

that he had a priesthood, divinely authorized, whose office was to minister for the Jew toward God, in holy things; but the argument of the epistle is that Christ is for all men the great, divine-human, unchanging, ever-living High Priest, and that, therefore, than any simply human priest can be possibly, He is infinitely better.

And so the epistle goes on, ringing its changes in this key-word, "Better"—better hope, better covenant, better ministry, better and more perfect Tabernacle, even the heavenly, better sacrifice, better promises.

An ancient Christian was one who had entered into the possession of and had confessed these better things.

But it was sometimes a hard and even a weary thing to hold to his confession. It is quite impossible for us to imagine even how hard it must have been for an ancient Hebrew Christian to stand under the shadow of the Temple and maintain and affirm that all the Temple, its ritual, sacrifice, priesthood were but shadowy and prophetic, and that in Jesus—crucified as a criminal—he had something better.

To Christians, so hardly treated, this Epistle is addressed. Our Scripture is the practical culmination of the great argument—let us hold fast our profession (Rev. Ver., confession).

Behold, first.—A duty enjoined—that our confession be held fast to. The only test of saintship is endurance in saintship. The beginning is not everything in Christianity.

Hard, thus for us to hold fast our confession? Yes, but not as hard as for those Hebrew Christians. Not as hard as in the splendid martyrdoms in the time of the Bloody Mary. And yet hard, in business, in trial, in the home, in the inner self. But still the duty stands—Be true; hold fast your confession.

Behold, second—Some reasons adduced. Let us hold fast our confession because—

(a) We have a great High Priest. "Seeing then that we have a great

High Priest, Jesus, the Son of God." Expand here upon the purity work of our Lord—on the cross, now in Heaven.

(b) Because we have a great High Priest who has passed through the heavens. There is reference here to our Lord's resurrection and ascension. He, having thus passed through the heavens, is the masterful One.

(c) Because we have a High Priest, sympathetic, "touched with all the feelings of our infirmities."

(d) Because we have a great High Priest, tempted and so sympathetic, but triumphant over temptation. "Yet apart from sin." He did not succumb. "Being tempted Christ could sympathize with us, being sinless He could plead for us." Therefore hold fast.

Behold, third.—A method suggested. Let us come with boldness unto the Throne of Grace.

(c) Actually come. (b) With boldness.

Coming thus we shall be enabled to hold fast.

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 NOV. 15-21.—THE BEST WAY OF OVERCOMING.

And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.—1 Kings i. 50.

Read the whole story as detailed in this chapter. Tho Adonijah knew and confessed that Solomon was the divinely destined heir, moved by a bad ambition he determined to seize the kingdom for himself (1 Kings i. 5-9, 25). Notice particularly, on the other hand, David's enthronement of Solomon (1 Kings i. 11-40). Now notice the result to Adonijah (1 Kings i. 41-50). Specially mark—David did not directly attack this false kingdom of Adonijah's. He did set up the true kingdom in the place of the false. So the false fell and faded because there was no room for it in the presence of the true. Here is admirable illustration of the best way of overcoming. See "The Pulpit Commentary" *in loco*. Deduce the principle—crown the right,

the true, the trustful, and these, thus resolutely set up, will crowd out and take the place of the bad and the false.

Apply the principle—

(A) To the overcoming of evil thoughts. They are a common trouble. From the evil nature within us, the evil world without us, from the suggestions of Satan, from the laws of association under the action of which much of our thinking emerges, it is not surprising that evil thoughts should assault. What is to be done with them? How are they to be overcome? A frequent attempt is that of the sheer set of the will against them. But this is wearying, and frequently unsuccessful. A better way is to simply enthrone the true. Crown Solomon. Summon attention to the right. And thus in the presence of the crowned right thought and pure, the evil thought will fade and fail. Here is a test for the right sort of reading—a book which suggests evil is a book which ought not to be read. Here we can see the importance of daily devotion—study of the Bible and prayer. These things suggest and crown right thoughts and pure, and the mind, being occupied with these, will have no room or care for evil thoughts.

(B) Apply this principle to the overcoming of despondency. Even the bravest and most hopeful are sometimes despondent, *e.g.*, Moses, Elijah. A simple determination not to be despondent will not much help one. But there is a way of overcoming. The opposite of despondency is action. Crown that opposite. Set yourself, however despondent you may feel, bravely at the duty next you. The doing the duty will scatter the despondency.

(C) Apply this principle to the overcoming of care and worry. Take hold of a promise. Crown that. The promise is the antidote for worry.

(D) Apply this principle in the direction of social reform. It is not enough simply to attack the bad. Positively set up the good. A merely

negative tearer-down is a poor sort of a reformer.

(E) Let us sum up the whole thing—the best way to overcome the bad is to crown the good; and the Solomon for us to crown over thought, motive, deed, is Jesus Christ. The Christ-crowned in us will vanquish Adonijah.

NOV. 22-28.—THANKSGIVING—
SPIRITUAL BLESSINGS.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.—Ephesians i. 3.

You remember Whittier's poem for an autumn festival. Here are some melodious snatches of it:

"Once more the liberal year laughs out
O'er richer stores than gems or gold;
Once more with harvest song and shout
Is Nature's bloodless triumph told.

"Our common mother rests and sings,
Like Ruth, among her garnered sheaves;
Her lap is full of goodly things,
Her brow is bright with Autumn leaves.

"O favors every year made new!
O gifts with rain and sunshine sent!
The bounty overruns our due,
The fulness shames our discontent.

"We see our Father's hand once more
Reverse for us the plenteous horn
Of Autumn, filled and running o'er
With fruit and flower and golden corn."

And it is right and well that, amid bountiful harvests, men should make thankful jubilation.

But every man needs something more and other than a merely material blessing and prosperity.

Even as Robert Browning sings:

"I can not chain my soul; it will not rest
In its clay prison, this most narrow sphere.
It has strange powers and feelings and desires

Which I can not account for nor explain,
But which I stife not, being bound to trust
All my feelings equally, to hear all sides.

And thus I know the earth is not my sphere,
For I can not so narrow me, but that
I will exceed it."

Now, as God has made supply for physical and material need, so He has for spiritual. Here our Scripture

comes in. There are spiritual blessings. As we praise God for blessings physical, let us not forget to praise Him for blessings spiritual.

Give heed to some of the spiritual blessings which God ministers to us, from the heavenly places, through Jesus Christ.

(A) The knowledge of the forgiving love of God is a vast spiritual blessing. These things are included in the idea of redemption—

(a) "The removal of guilt or of the consciousness of guilt, which carries with it the sense of the divine forgiveness."

(b) "The breaking down of the actual enmity of the heart and will to God, and the turning of the sinner from dead works to serve the living and true God."

(c) "The taking up of the believer into the positive fellowship of eternal life with Christ and into the consciousness of a divine sonship."

The revelation of Nature is a revelation of an iron system of causes and effects. But Jesus Christ comes with a revelation of such forgiveness. Spiritual blessing beyond compare.

(B) Another spiritual blessing is the possibility of regeneration. Regeneration is change in the immanent preferences, and so it works out into changed and alterative volitions. That this can be—that thus a man can be given new and other moral start—is a vast spiritual blessing.

(C) Another spiritual blessing is the brooding, stimulating help of the Holy Spirit. One has well called the Holy Spirit the mother-principle or personality in the Godhead. Such divine help as He is willing to yield us is vast spiritual blessing.

(D) Another spiritual blessing is the open gates of the future glory. What a thing to be sure of—that this present life with its disciplines is but vestibule after all! The Temple will open on us. We are not the creatures of a day.

Notice the source of these spiritual blessings. They are from the Heavenly

places—the Heavenlies. They are celestial blessings to be received, not earned. They are the gifts of God.

But notice also, they are in Christ, they are ministered to us by Him.

Nov. 29-30; DEC. 1-5.—HOPE.

For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel.—Colossians i. 5.

Here is a snatch my eye fell on :

“With all his learning and accomplishments, his knowledge of nature and science, when confronted with the problem of immortality Huxley turned his face away from the Bible and said : ‘I do not know.’ And then he died, an agnostic. So died Huxley, but the Bible lives. And it will always live to cheer the despondent, help the weary, strengthen the tempted, and point humanity heavenward.”

Behold a contrast—the poor, sick, manacled, imprisoned apostle at Rome. Yet, writing amid such plights to these Colossian Christians, almost his first word is that of hope, a hope laid up in Heaven !

Which is the better creed ?

I. Consider, first, some of the elements of this hope.

(a) A triumphant death.

“A pilgrim once—so runs an ancient tale—
Old, worn, and spent, crept down a shadowed vale !

On either side rose mountains bleak and high,

Chill was the gusty air, and dark the sky,
The path was rugged, and his feet were bare ;

His faded cheek was seamed with pain and care ;

His heavy eyes upon the ground were cast,
And every step seemed feebler than the last.

“The valley ended where a naked rock
Rose, sheer from earth to heaven, as if to mock

The pilgrim who had crept that toilsome way ;

But while his dim and weary eyes essay
To find an outlet in the mountain side,
A ponderous, sculptured, brazen door he spied,

And, tottering toward it with fast-falling breath,

Above the portal read, ‘The Gate of Death.’

“He could not stay his feet that led thereto ;
It yielded to his touch, and, passing through,

He came into a world all bright and fair ;
Blue were the heavens, and balmy was the air ;

And, lo ! the blood of youth was in his veins,

And he was clad in robes that held no stains

Of his long pilgrimage. Amazed, he turned ;
Behold, a golden door behind him burned
In that fair sunlight, and his wondering eyes,

Now lusterful and clear as those new skies,
Free from the mists of age, of care, of strife,

Above the portal read, ‘The Gate of Life.’”

It is Christianity which sets before men such “Gate of Life.” Therefore they may hope.

(b) A further element of this hope is a blessed immortality beyond death.

An immortality of power over the self. That is the meaning of the promised “crown of life.” Crown means authority.

An immortality of chance and room. That is a meaning of the many mansions in the Father’s house.

An immortality of vigor. Neither disease nor age can there set fatal hindrances.

An immortality of wordless glory. You get hint of it in St. Paul’s rapture to the third heaven, where he heard things impossible to present human speech.

II. Consider, second, the certainty of this hope. “Whereof ye heard before in the word of the truth of the Gospel.” And that truth is based upon the character, life, death, resurrection of Jesus Christ. You must overthrow Him before you can damage the truth of the Gospel.

III. Consider, third, what ought to be some of the practical results of this hope.

(a) Let me test myself by it. Do I prefer heavenly things, things consonant with such hope, tho I may sometimes fail and fall? Where are my preferences really set?

I think this admirably said :

“Preferences are the sign manual of

character. Does a man prefer the pure, the just, the true, altho he sometimes slips in thought or in speech? Does he prefer the upright, does he strive ever toward ascent? Or does he deliberately and enjoyably stoop to that which is mean, low, vicious? When he falls, does he prefer to lie in the dirt, or does he start up with alarm from his low estate in sorrow for his fall, and with cherished resolve look upward, to climb and to soar? Every one falls into the Tempter's snare, but the difference between one and another is, as Father Tabb, in homely phrase, puts it:

"'Unc' Si, de Holy Bible say,
In speakin' ob de jus',
Dat he do fall sebben times a day:
Now, how's de sinner wuss?'

"'Well, chile, de slip may come to all;
But den de diff'ence foller,—
For, ef you watch him when he fall,
De jus' man do not *waller*.'"

(b) Let me gladly endure because of it. Such hope maketh not ashamed.

(c) Let me attempt to get others to share with me in this hope.

PREACHERS EXCHANGING VIEWS.

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

Ministers and the Bicycle.

WE desire some of our readers who have special qualifications, derived from experience or otherwise, to suggest brief answers to the following questions for the benefit of others who have not had their advantages.

1. Is bicycle-riding consistent with a proper regard for ministerial dignity? Or would it rather tend to discredit the minister and hinder his usefulness among well-informed people?

2. Would the use of the wheel place the minister in closer touch with the more active portion, and especially with the young people, of his congregation, and increase his influence over them? Or would the increase of bicycling by the ministry simply encourage the rage for it on the part of the young, and so lead to the increase of Sabbath desecration and many other evils?

3. If consistent with ministerial dignity and influence, may not the bicycle be made a great aid to the minister in practical work, as in pastoral visiting, communicating readily with ministerial brethren or others, meeting appointments, etc.?

4. In rural districts, where roads are reasonably good, how does the use of the bicycle compare with the use and keeping of a horse in efficiency, comfort, and expense?

5. How far is the wheel adapted to counteract the injurious effects of the minister's sedentary habits, and so to improve his voice, give tone to his nervous system, increase his mental elasticity, and, in general, to preserve his health, or to restore him to health if he is broken down? And how does its use compare with that of the horse as a health appliance?

6. How far would you encourage your parishioners to use the bicycle as a means of attending religious services on the Sabbath or week-day? And would you favor the providing of suitable accommodations for bicycles during church services, as has been suggested by some of our leading ministers, and as the churches have done for the horses and vehicles of the congregation?

The answers to these questions must be brief, so as to be available for a short and compact symposium on the subject.

EDITORS.

Church Unity in Sweden.

A CORRESPONDENT IN THE HOMILETIC REVIEW for September criticizes my statement in a former issue, under the head "Church Unity," that there were 5,500,000 Lutherans in Sweden to 40,000 Dissenters. He has just reason to do so, since the types had made me say but 4,000. He, however, admits that my statement may be "correct by sta-

tistical methods," but then proceeds to claim that here are more Dissenters than the official census reports. But even if his unofficial figures should be correct, viz., 38,094 Baptists, 14,507 Methodists, 72,575 "Friends of Mission," it would not practically affect the result. The fact remains that in Sweden, despite its having been made the special field of American proselyting activity, as tho it were a purely heathen country, there is virtually but one church. There are less than a thousand Roman Catholics! The same is true of Norway, where there are but 512 Catholics in a population of nearly 2,000,000. Assuredly in the fact that in Sweden, Denmark, Norway, Finland, the northern countries where Protestantism has remained practically undivided, the Catholics have been able to make no such headway as they have gained in other Protestant lands, we find another strong argument for the advantage not only of Christian Unity, but of "Church Unity." J. B. REMENSNYDER.

NEW YORK CITY.

Minister's Sons Again.

I WAS deeply interested in the contribution on "Minister's Sons," by Rev. Wm. P. Bruce (page 284, September number). I have thought the list of distinguished ministers' sons in the higher walks of life must be a very long one. I notice in this array no section is reserved for the names of military men, sons of ministers. Research is not possible at this distance from authorities, but it is a matter of current knowledge and current pride often in the army, that clergymen's sons make brave and efficient soldiers.

The recently retired Lieutenant-General J. M. Schofield, who succeeded to the command of the army on the death of the illustrious Sheridan, was and is a son of a Baptist minister, while the present commanding head of the army-Major-General N. A. Miles is a descendant of a Baptist minister, tho not a minister's son. Several of our brigade

commanders during the civil war were ministers' sons, and indeed some were themselves ministers.

If the data were at hand it could be shown that, since the organization of the first American army, ministers' sons have filled important positions of rank and command, and filled those positions well. The qualities which render a minister's life and work successful are apt to descend to the son, and if he shall emphasize these qualities in the active military channel, a good soldier and commander will almost invariably be developed. The element of self-control enters so largely in the affairs of a successful military man as to require constant cultivation. Who cultivate self-control more systematically or exercise it more habitually than ministers? And whose children are more likely to be influenced by such examples than ministers' sons? The martial spirit may reside in a deeply religious nature. Havelock, Gordon, and Howard in character and success demonstrate this fact.

CEPHAS C. BATEMAN,

Chaplain U. S. Army.

FT. ASSINIBOINE, MONT.

Misquotations of Scripture Again.

BROTHER STEARNS (in HOMILETIC REVIEW, August, p. 169) thinks possibly those who misquote Hab. ii. 2 are really quoting from Tennyson's poem on "The Flower." This may be true; but Cowper in his poem "Tirocinium" used the line quoted from Tennyson, and, in all probability, based upon Hab. ii. 2:

"But truths on which depend our main concern,

Shine by the side of every path we tread
With such a luster, he that runs may read."

A. L. HUTCHISON.

SEATTLE, WASH.

The Twentieth Century's Call.

WE have learned that ministers are making the "Call" recently sent out in THE REVIEW, the subject of sermons to their people. We shall be glad to print some stirring extracts from such sermons if the preachers will favor us with them.

SOCIAL SECTION.

THE SOCIAL PROBLEM.

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

It was no less a thinker than Immanuel Kant who declared that he regarded as his best friend the man who robbed him of his dearest error and put despised truth in its place. Perhaps such a devotion to truth requires a philosophic spirit like that of the wise man of Königsberg. This at least is certain: when a crisis of greatest magnitude is undermining the old foundations and preparing for a new epoch of thought and life, multitudes of men who ought to be leaders are simply echoes of old and effete traditions, repeaters of a dogmatism which has lost its life and force, and advocates of systems which have had their day.

Lombroso puts the opposition to what is new among the popular diseases. Novelty attracts and may have the force of a new sensation; but the change of old habits and customs requires an energy which few possess. Hence conditions which have outlived themselves continue with a force almost irresistible, and worn-out methods are projected from the past into the present. There are times when wars and revolutions alone seem adequate to the changes needed. Some things which can not be bent may be broken.

For our era we demand peaceful evolution *versus* violent revolution. But we are obliged to reckon with large numbers of men in places of influence who merely drift or are shoved along mechanically, whose principles are ready-made by their class and environment, as a coat or a vest, and the grooves of whose life are determined by the average of popular morality and aspiration. It need not be said that for the leadership now required they are totally unfit. The man who would meet the requirements of the age must keep up with the age; he must move

with the rapid march of events; he must master the age which he seeks to affect and direct; he must think and act for himself, as God gives him light; and he may have to defy those in authority, as Jesus did the Scribes and Pharisees in His day.

Things are not finished, and finished men will be left behind. Especially in social matters is the development rapid and marvelous. Even in a single decade marked changes have been made. We are living in a crisis, peaceful in the main, but with deep agitations and with unmistakable forebodings of violent outbreaks. Open anarchists are not the most dangerous elements; the most dangerous men are those who cry peace when war is upon us, who try to smother calm and thorough investigation into social conditions which are a crime and can not be smothered, who apologize for evils which cry to heaven against their perpetrators, and who denounce all who dare to study frankly the diseases of the age, to diagnose them, and to apply the remedy.

In our crisis no hope can be placed in the unburied dead. On the other hand, they should not be stumbling-blocks in the way of the living. In the pulpit and the pew some are alive and awake—alert, with quick pulse, sensitive to social movements, their conscience unseared respecting the responsibilities of the age, and with a heart turned as sympathetically toward suffering humanity as it is devoutly to the Father in heaven.

To these men we say, "Be firm, be heroic." They have heard and heeded Christ's "Can ye not discern the signs of the times?" Our appeal to them is that they be not swerved from their purpose by men who, whatever their professions, are too much the votaries

of luxury to cherish the Lord's spirit for the needy and the suffering, who hate equality of opportunity, and who would not dare to preach and live the sociological Epistle of James.

We are hopeless of men with hearts of stone, not hopeless respecting God and the age. There are prophets still, with a deep insight into the needs of the times, with the courage to proclaim these needs, prepared to stand alone if necessary, and ready to make the sacrifices demanded. The present may stone its prophets, but the future is theirs. They move with God; that is characteristic of them. Divine ideas possess them; and they are inspired by that enthusiasm which Plato defined as the love of ideas. And these prophets will increase with the emergencies. Are not men's needs God's opportunities?

A Typical Survival.

Besides the survival of the fittest we also have, as indicated above, survivals of past generations and of effete conditions. They are not fit to live, they exist a while as anomalies and petrifications, and then they vanish. We present a typical case of this kind of survival, typical because it stands for a class, tho a diminishing class.

A telegram was recently paraded before the German people which had been sent by Emperor William to one of the leaders of the Conservative Party in Parliament by the name of Stumm. In this telegram the Emperor spoke disparagingly of what is known as the Christian Social Party. He had formerly favored it, but he is erratic enough to yield so far to strong influence as to contradict his former statements. Besides his friendly relations to William II., Stumm is a multimillionaire, owning coal mines of vast wealth. We have seen no charges against him because he is rich, but only an account of the use of his riches; our information is not from socialists, but from the Christian press and Christian ministers.

He is commonly called King Stumm, a term which designates his power and the despotic use of his authority. He employs thousands of laborers, but when they organized a bureau to secure their legal rights they found him an uncompromising foe to the project. He not only claims the right to conduct his business in his own way, but insists that his laborers, the public officials, the press, and the preachers shall be subject to his control. The brute force at his command is not only exercised against his workmen, who are threatened with discharge, which means that they are to be breadless, if not entirely subject to his will, but likewise against the pastors who dare to oppose his tyranny. A prominent minister ventured to publish an article against dueling; for this King Stumm denounced him in the name of the friends of "the throne and the altar." This monarch had challenged the eminent Professor Wagner, of Berlin; an attack against the duel was therefore interpreted as personal, and that meant an attack on the throne and the altar!

It is worth while to notice the principles of this despot. They are given in a paper which he owns and which promulgates his views. This paper declares that true Christianity has nothing to do with this world; that it hovers, like a bright star, high above all temporal affairs, and offers eternal life as a substitute for all earthly sorrow and suffering. This puts Christianity out of touch with all efforts to relieve the sufferings in this life—a miserable caricature of the method and religion of Christ.

When the preachers of the neighborhood protested against his misrepresentations and abuse, he obliged their own members to sign a paper against their pastors. In a number of instances the members were asked why they signed the paper. "We were obliged to do so," was the answer. They had not even read the paper, they were surprised when told of the contents, and said that they did not agree with them.

Their daily bread was the consideration. Not only laborers but shopkeepers signed under the force of the same tyranny. A saloonist signed and said: "I sign it, for otherwise I shall have to drink my beer alone."

These are straws; the whole Saar region, with its churches, its laborers, its merchants, its officials, its press, is said to be under the despotic sway of this monarch. Some have censured the preachers for their temerity in speaking for Christ, for the church, for humanity, for their own manhood and their independence, instead of yielding quietly to the demands of Stumm. The system for which he stands is called conservative, traditional, patriarchal; even the name Christian is degraded by applying it to his method. The exposure in the secular and religious press, by conservatives and liberals and socialists, in pamphlets and conferences, is doing fine service. The exposure means that such survivals are not fit to live but are fittest for burial.

Content amid Discontent.

A storm of an hour's duration causes more excitement than months of calm weather and quiet development. This is due to the fact that sudden change arrests the attention and disturbs consciousness. On this principle we must explain the interest excited by the industrial agitations of the day, by the turbulence of the masses, by the changes demanded and actually taking place, while the even processes of business, the quiet industry and actual contentment of multitudes are overlooked. More attention is given by the public to a strike in which one thousand men are engaged than to the noiseless toil of millions in the various industries. The result is that a false view of the situation is formed; the great silent forces which constitute the substance of the national life are ignored, while what is superficial, spectacular, and sensational is regarded as the dominant power in the nation.

The turbulent powers are apt to be the more dangerous because they excite so much interest and become contagious. But the thoughtful inquirer into the situation will also see the importance of considering the industrial factors which work peacefully. We can call these the evolutionary in distinction from the revolutionary forces. Thus amid all the discontent there are many laborers who are content and happy. As a rule, the considerate employer has considerate employees. Where the latter are not too numerous the employer can know them personally and enter into friendly relations with them. Perhaps he is himself a workman at their side, sharing their toil and interested in their welfare. In that case the laborers will be ready to admit his rights as capitalist, manager, and employer. His personal interest in them will secure a personal interest on their part in his business.

Not only is such a relation possible where the industries are on a small scale, but also in the country where the farmer and his hired men work together and largely share the same lot. The latter may in fact be in the more favorable condition, not being harassed and troubled by the numerous cares and anxieties of the farmer who is responsible for everything. No one who studies the present financial depression can fail to discover that in very many instances the employed with their definite task and fixed wages are far better off than numerous employers who are embarrassed by debt, whose profits are uncertain, and whose eventual success is extremely doubtful.

It is the increasing recognition of facts like these which make the situation hopeful. The question is whether the content can master the discontent, and whether the evolution can overtake and overcome the revolution.

With the recognition of this substantial and reasonable content still found among the masses one fact deserves study. The bitterness against knavish cunning in competition, against un-

scrupulous monopolies, against gambling in stocks, against speculation that amounts to criminality, and against selfish corporations, is not only growing in intensity but also in extent, that is, it is taking possession of ever-increasing numbers. Men of all classes who have earned their money by honest means are one with laborers in denouncing the thieves and robbers. Corruption is being pilloried; and the time seems not far distant when none but the scoundrels themselves can be found to defend the methods of scoundrels. Amid the dangers whose threatening character we can not afford to ignore there is but one place for an honest man, and that is the place of uncompromising and unceasing opposition to all forms of corruption. By conniving at corruption discontent is fed, honest methods are themselves suspected, and the industrial revolution is promoted.

There are, no doubt, those among the disaffected who are animated by the spirit of envy and who declaim against wealth. These sometimes create the suspicion that hostility is aroused against individual prosperity and social welfare. In a period of strife there will always be some who go to the extreme. It can safely be affirmed that the mere possession of wealth does not make the social problem so acute, but the mode of its acquisition and its use when acquired. Honest methods in business are their own justification; and the public are not slow to appreciate the noble use of what has been honestly accumulated. If our present system of production is attacked, it is due to the fact that men suspect that it enables some to appropriate what they have not earned, while it robs others of what they have earned.

For the Thinker and the Worker.

"Revolutions produced by violence are often followed by reactions; the victories of reason once gained are gained for eternity."—*Macaulay*.

"It is difficult to think nobly when one is obliged to think how to earn a living."—*Rousseau*.

It was said of the recently deceased historian, H. von Treitschke, that "he regarded material prosperity in union with the lack of ideas as the grave of all humanity and morality."

The fellow had much of the *Zeitgeist* who said: "That one is rich and the other poor does not affect me, but that I am always the other I do not like."

The Bushman understood the struggle for existence who, when asked by the missionary what was good, answered: "It is good when I steal a neighbor's cow, bad when he steals mine."

The light which does not shine is an individual with intellect, heart, scholarship, and wealth, who blesses no one during life's pilgrimage.

A French writer, in arguing that laborers must resort to self-help in order to better their condition, uses this illustration: "Daudet has a scene in one of his stories, in which a sturdy monk, attacked by a bandit, turns up his sleeves and offers this simple prayer, 'O Lord, all I ask is that Thou wilt remain neutral, and I will manage the rest.'"

Germany complains of the overproduction of scholars as well as of a surplus of laborers. One reason is that in that country a man with a university education does not enter business, but expects an official position in the state or the opportunity to pursue a learned or literary career. The learned proletariat there is a serious problem. In the United States the surplus of scholars is not so large; yet the preacher, teacher, lawyer, doctor, and author frequently find it difficult to obtain employment that will insure them a living. How soon shall we have to

face the problem of a learned American proletariat? There is no question that our servant-girls and mechanics are often better situated than teachers, especially than those in our public schools. These public-school teachers numbered 374,460 in 1892, 121,638 male and 252,822 female. The average salary of male teachers was \$45.48, and of females \$37.56 a month.

There are many German proverbs on labor. Here are a few which proclaim its blessings:

Labor is the mother of fame.

Labor strikes fire from flint.

God helps the workingman.

If you will not work prayer avails nothing.

Where labor guards the door poverty can not enter.

Toil has a bitter root but sweet fruit.

Sweat-drops on the hand are more honorable than a ring of gold on the finger.

In *Education*, September, 1896, W. T. Harris, Commissioner of Education, gives interesting statistics with reference to the growth of cities. "The number of cities within the United States containing 8,000 inhabitants and upward was in 1790 only 6; between 1780 and 1810 it increased to 11; 1820,

13; in 1830, 26; in 1840, 44. In the fifty years between 1840 and 1890 it increased from 44 to 443, or ten times the former number. The urban population in this country in 1790 was, according to the superintendent of the census, only one in thirty of the population; in 1840 it had increased to one in twelve; in 1890 to one in three. In fact, if we count the towns on the railroads that are made urban by their close connections with large cities and the suburban districts, it is safe to say that now one half of the population is urban."

Those who want to know what European countries supply us with foreigners should study the recent statistics of immigration. Many more come from the Catholic Continental peoples than some decades since. Especially significant is the number of Italians, Russians, and Hungarians. It is likely that many of the Russians and Poles are Jews. The statistics for the year ending June 30, 1894, give the number of immigrants as 311,404. Of these, 59,329 were Germans; 43,959 Italians; 37,523 Russians; 33,867 Irish; 30,587 English; 27,397 Swedes and Norwegians; 20,573 Austrians; 14,395 Hungarians; 7,235 Scotch; 5,576 Danes; 3,645 French; 3,445 Swiss; 2,536 Bohemians; 1,552 Poles; and 16,965 of other nationalities.

SCHOOL FOR SOCIAL STUDY.

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

Christian Sociology.

"CHRISTIAN SOCIOLOGY" was used by the writer as the title of a volume issued in 1880 by the publishers of this REVIEW. At that time the term was objected to by preachers and theologians who feared it might be used to promote such skeptical and materialistic views as seemed to dominate the general subject of Sociology. Later the attacks against Christian Sociology came from persons who thought that it has no

definite content, or feared that it might seek to make Christianity the interpreter of all the sociological factors. These fears and these attacks have ceased. The term has become current in religious literature, and it stands for a well-defined sphere of thought of great importance. It has indeed been subject to abuse; but the same is true of general Sociology, of philosophy, and science, and is no argument against its proper use.

Christian Sociology does not pro-

pose a substitute for what has heretofore been known as Sociology, nor does it offer a new sociological method, but it concentrates the attention on a valuable and greatly neglected department of religious inquiry. Christian society is the subject-matter of this department. The exact nature of this society must be determined; its characteristic marks must be given; the principles on which it is founded and by which it is governed must be designated; the genesis of this society must be considered, how it originated and developed; then this society must be correlated to other societies, in order to assign to it the proper place in the great social organism of humanity. This, in broad outlines, gives a clear idea of the general scope of our subject. It aims at the system, the philosophy, the science of Christian society.

Christian Sociology thus evidently becomes one of the constituent factors of the general subject of Sociology. Society in the largest sense must include Christian society, just as it must Greek, Roman, Jewish, and Mohammedan society. Sociology treats religion as one of the most important of the social forces; and it would be strange if it ignored the most exalted of the social forces of religion, which are found in Christianity. If the naturalistic principles which have heretofore been so prevalent in Sociology can not explain Christian society, that is no reason for rejecting the consideration of this society, but a strong reason for revising the current Sociology.

There is nothing peculiar in the construction of Christian Sociology. It deals with facts; these facts are given in history, in experience, and through observation, just as other facts are given. In their discovery and interpretation the severest scientific method is to be applied. If there are limits to the scientific method, so that some facts are beyond its interpretation, then science itself demands the recognition of these limits. The Christian teachings must be put down as facts of

prime significance. With the facts before us, we try to discover their principles and laws, and to construct the Christian social system. We therefore treat the sociological elements of Christianity exactly as we do other human factors. It is self-evident that the investigation is not to be prejudiced from the start by theories and presuppositions which determine the results to be attained before the investigation is begun. The facts must speak for themselves, and the conclusions reached must be the logical results of impartial investigation. How far a science of Christian society is possible will have to be determined by the inquiry itself.

For its materials Christian Sociology goes to the New Testament. This is not so abstracted or isolated as to stand by itself, but is studied in connection with its age and the literature of the times, and in connection with the Old Testament and with the development of Christianity since the foundation of Christian society. Christian Sociology thus involves the discovery and exposition of the sociological factors of Scripture and the interpretation of the historical development of social Christianity.

The method of biblical interpretation may be called critically-constructive; that is, the contents of Scripture must be criticized in order to get the exact facts and the real truth, but the ultimate aim must be the construction of the system of Christian society. The social teachings of Jesus are fundamental. These can be divided into the teachings as contained in the synoptical and Johannine Gospels. After the teachings of Jesus we have those of the apostles, which can be divided into the types represented by James, Peter, Paul, and John.

Even a cursory examination shows that the principles of a distinct kind and form of society are given in the New Testament. These principles are abundant and rich in suggestions. Christianity is misapprehended if viewed as aiming merely at the regeneration and

salvation of the individual. It forms a social organism of the individuals it saves. This unity of Christians is made evident by such expressions as the kingdom of God, the church, the vine and the branches, the body and its members, and when believers are called the household of God. Now it is this system of Christian society which Christian Sociology aims to discover. The principles and elements are given in a detached form; the problem is, how they can be united into a consistent philosophy or science of Christian society.

When we ask more specifically what the nature of that society is which Jesus introduced, we readily discover that it is something new in history and begins a peculiar process of historic development. This society contains elements which were unknown to the Orient, to Greece, to Rome, and to Israel. The single fact that Christ is the bond of union among His followers reveals the newness and uniqueness of the Christian social organism. The new society is the kingdom of God, but equally the kingdom of Christ; it is the kingdom of heaven, yet it is a kingdom whose location and sphere of operation are on this earth, tho it is not of this world; with Christ this kingdom had come, still it was ever to come. It is this kingdom which Christian Sociology is to interpret.

There are certain sociological elements in Buddhism, Confucianism, and Christianity which have a degree of similarity. It would be strange if the great ethnic religions had not certain universal elements which find their culmination in the highest of all religions. In comparing the various religions, the most radical distinction between heathenism and Christianity must not be forgotten, namely, that in Christianity God is personal and Father, and Christ is the Son and Savior. In common with heathenism the Christian religion abounds in ethical teachings; but Christian ethics is rooted in the doctrine of God and Christ, and can not

be severed from religion, but is one of its constituent elements. The divinity recognized by Christianity is the source of the light in which the Christian doctrines respecting humanity must be read.

Besides this view of divinity we must understand the Christian doctrine of the world and particularly of man, in order to interpret Christian society. Is matter itself corrupt so that its touch means pollution? Is the world hopelessly lost and to be fled? Is human nature so totally depraved that even the conditions for truth and goodness are absent? These are fundamental questions for man's relation to the world and to his fellow men. The psychology of the Bible, to which Beck and Delitzsch have made valuable contributions, is essential for constructing the Christian social system.

To the fundamental teachings of the New Testament respecting God and the human individual we must add the teachings respecting the relations of men to one another and their associations. What constitutes the social bonds of Christians, inner and outer, which make them members of one body? Those who go only to the direct utterances of Christ and the apostles miss some of the most valuable lessons. Many of the most important social truths are learned from the life of Christ, into what relations He entered, how He treated the poor and the needy, the Scribes and Pharisees, and His own disciples. If love is the essence in Christian association, it is not love as an abstraction, but as a concrete reality; and as such this love finds its best exposition in the life of Christ. Christianity is a theory which leads to practise; but it is no less a practical system by means of which one is led from doing to knowing.

We can not give the deep and broad Christian social system here; only the way to it can be indicated. Much of the future work of theology will unquestionably consist in the development of this system. Thus far we have had

only pioneers; the mines of wealth which they have discovered give some idea of the revelations which may be expected from future investigators. Amid the rapid social developments of the day Christian thinkers feel the need of a full and systematic exposition of Christian society. The practical results that would follow are inestimable. We have systems of Christian doctrine; we have theories of the church as an abstraction; but we have no definite and full theory of Christian society.

From the sociological teachings of the New Testament we naturally turn to the development of the social elements of Christianity throughout the Christian centuries. This study is exceedingly interesting and fruitful. It is evident that different social types prevail in the primitive church, in the Middle Ages, in the Greek, the Roman Catholic, and the Protestant churches. At different times the emphasis was shifted. So deep and large are the social principles that no age and no church has exhaustively apprehended and expressed them. Monasticism, celibacy, the numerous orders in the church, missions to the heathen, and the countless Christian organizations of modern times, are all based on peculiar social conceptions. The social types of different ages and denominations are but expressions of different apprehensions of Christian social principles. Thus Catholicism has been declared more socialistic, Protestantism more individualistic; how far is this true? The modern movement toward Christian unity is clearly based on a new social conception of Christianity. It is the mission of Christian Sociology to make clear in consciousness what has heretofore worked as a blind impulse, and to give definite shape to social doctrines heretofore obscurely recognized or wholly ignored.

While there is much in our subject which we are obliged to omit, we must add a word on the special demands made on Christian Sociology by our

age. The neglect of the social elements of Christianity has resulted in a religion that was often ghostly, that had significance for heaven but lacked that earnest earthly realism which is so striking in the life of Christ and His apostles. There are still benighted regions in Christendom where the same emphasis which Christ placed on the relation of his religion to mammon, to the feeding of the hungry, to the healing of the sick, and to actual earthly relations in general, would be regarded as a perversion of the pulpit and as the lowering of the super-earthly character of Christianity. This false view is banished by Christian Sociology in that it reveals the society founded by Christ as a mundane reality, as sustaining direct and intimate relations to this world, and as having an important mission with respect to the social condition of humanity. Christian Sociology thus greatly enlarges the sphere for the practical application of Christianity.

And then the social problem! The difficulties would be less if we had the doctrines and the ethics of Christian society; if the principles which should govern men in all their dealings with one another were clearly formulated; if we could sharply distinguish the Christian social standard from that of the world; if we knew exactly what the Christian heaven is which ought to be put into poverty and labor, into capital and scholarship, into organizations and the state. We need a Christian Sociology in order to understand Christian society, in order to form Christian society, and in order to arrange social affairs, the industries, and all the forms and activities of life, according to the social teachings of Christianity.

Both in the United States and England, as well as in Continental Europe, numerous works have appeared which treat of social aspects of Christianity and of Christian society. The *Bibliotheca Sacra* makes a specialty of Christian Sociology. The July num-

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ber, 1895, had a valuable symposium on the use of that term. The *Journal of Sociology*, published by the University of Chicago, has a long series of

articles on Christian Sociology. A volume on "Practical Christian Sociology," by W. F. Crafts, has been issued by Funk & Wagnalls Company.

LIVING ISSUES FOR PULPIT TREATMENT.

"Abandoned Country Churches."

Where there is no vision, the people perish.—Proverbs xxix. 18.

THERE are two factors in the gradual economic changes through which this country is passing which have a direct bearing upon the country churches.

One is the growth of the cities relatively at the expense of the country districts, and the other is the increase in the system of farm tenantry.

The relative growth of cities is very striking, as shown by the United States census. The census figures by decades since 1790 are as follows:

CITY AND TOTAL POPULATION BY CENSUS YEARS.

CENSUS YEAR.	Total Population.	Population of Cities.*	Per Cent. of Total Population.	Number of Cities.*
1790.....	3,929,214	131,372	3.35	6
1800.....	5,308,483	210,873	3.97	6
1810.....	7,339,881	356,020	4.93	11
1820.....	9,633,822	475,135	4.93	13
1830.....	12,866,020	864,509	6.72	26
1840.....	17,069,453	1,453,994	8.52	44
1850.....	23,191,876	2,897,586	12.49	85
1860.....	31,443,321	5,072,256	16.13	141
1870.....	38,558,371	8,071,875	20.93	226
1880.....	50,155,783	11,318,547	22.57	286
1890.....	62,622,250	18,284,385	29.20	448

These figures show that the city population has increased in 100 years from $3\frac{1}{2}$ per cent. of the total population to over 29 per cent. in 1890, and in constantly accelerating ratio. During the last decade there has been but little increase in the total country population, and in the older sections especially a marked diminution in numbers. This has had an effect frequently disastrous upon the country churches.

The other element is the extent of tenant-farming. The census of 1890 made a very careful investigation in this direction. While the results can not be compared with any for previous years, the results for that year are very remarkable. Of the 12,690,152 total families in the United States in 1890 there were 4,767,179 families living on farms. Among these farm families were 1,624,433 families which hired their farms. This means that 34 per

cent. of all the farmers of the country are tenant-farmers. To these may be added 886,957 families, or 19 per cent., whose farms are under mortgage, making a total of 53 per cent., or more than one half the farmers of the United States who are paying tribute to the landlord or to the money-loaner.

What effect have these two causes upon the country churches? The influx of population to the cities has resulted in abandoned farms, and following in the wake have come the weakened and the abandoned churches. With rent or interest to pay, the farmer, struggling against the rapidly falling prices of farm products, has all that he can do to provide necessities for his family, leaving little or nothing for the support of the church. A recent contributor to *The Central Christian Advocate* (M. E., St. Louis), writing from Yorktown, Iowa, calls attention to

* Of 8,000 and over.

some of these facts and the attending results as follows:

"I predict a time when the Macedonian cry for missionaries will come up to the church from the very heart of some of the richest farming sections of Iowa and Missouri. As I have already said, the land rentals are at the present so high as to be oppressive to the average renter, and they are constantly increasing. A constituency of tenants alone can not be expected to support a church and keep up its services, and the time will come, unless a reaction shall set in, when the doors of the churches in many communities will be closed, unless assistance shall come from without. A sadder calamity could scarcely be conceived.

"The income from the land goes to the owner who resides elsewhere, and wherever he and his family attend divine services, it is there that he contributes to the support of the church. While he is compelled by the law to help maintain the public school in the district where his land is, he doubt-

less seldom thinks that he owes anything to the support of the church there. It is thus that the funds for the support of religious work are becoming more and more concentrated in the towns. We can naturally anticipate that the urban churches will become stronger and stronger, but we must expect that it will be at the expense of our rural work. It does not require a philosopher to discover the great detriment to the cause in general that may arise from such a condition. . . .

"The salvation of the country is in the resident ownership of land. A community of home-owners is the only kind where the successful country church can be maintained. The people of such a community always have a real pride and interest in their church, and as a rule contribute to its support generously and cheerfully. We can scarcely hope to maintain our work with any degree of success where the land is all or nearly all tenanted, and if the city-ward tide of the population continues as it is we may look for the results which have been indicated."

MISCELLANEOUS SECTION.

SYMPOSIUM ON CHURCH ATTENDANCE.

III. The Causes of the Irreligiousness of Men.

By W. S. PRYSE, D.D., CARLEVILLE, ILL.

THE actual causes of the comparative irreligiousness of the masculine sex are to be found, in the writer's opinion, not in any diversity of natural endowment or of inherent tendency between the sexes, but wholly in the differences in outward conditions and external influences, which bear upon them from early childhood through life. Our space will permit no more than a brief statement of the most important of these causes, which prevent the development of Christian faith and character among so large a number of the men.

1. The first of these, and that which is really the root of the whole evil, is the comparative neglect of the boys, the failure, which prevails in most families, to care for, guard, and train them morally and religiously. The mischief is wrought in most cases in the

early years of childhood. It is true that this neglect of religious home-training extends to the girls as well as the boys. In few homes, even of Christian families, is any serious, systematic effort made to train up the children in moral principle and Christian character.

But this neglect of positive religious training results far more to the detriment of the boys than of the girls, for the plain reason that the latter remain through life within the safe pale erected about their sex by the home and society, while the former must soon go out into the busy, bewildering world, to encounter its many terrible temptations, without that religious principle and moral stamina which are indispensable to their security. But more than this, is there not in most families a decided difference in the treatment accorded to boys and girls respectively, and in the methods of control exercised over them, which becomes increasingly divergent with their growth in years? Is it not the fact in multitudes of cases that, while salutary restrictions are

placed upon the girls in various ways, practically little or no restraint is laid upon the boys?

Few are the parents who do not consider it desirable and necessary to protect their girls from evil influences, exercising some care for their purity of mind and propriety of conduct. Many, very many, are the parents who exhibit no such desires and exercise no such care with respect to their boys. The girls are kept at home, guarded against evil associates, and permitted to go out only to school, to church, to a neighbor's home, or to an innocent social gathering. They are shielded more or less effectually not only from the contact, but from the very knowledge, of life's worst evils. But the boys—how generally they are allowed to run loose, to go where they will, to fall in with vile companions, to hear profane and obscene language, and to learn about everything that is bad! While their parents neglect to teach them that which is good, the devil's agents, of their own age or older, are busy teaching them everything that is vile.

In too many homes the boys are made to feel that they are not wanted in the house. They are noisy and troublesome, and mother and sisters are glad to be rid of them; so they are practically banished to the streets, there to find such companions and amusements as they may pick up. There is no cozy room, all their own, where they may enjoy themselves with their boyish friends, and they grow up feeling that the home is not for them as fully as it is for their sisters. As for their fathers, too many boys might as well have none at all. To how many boys father is the man who provides their food and clothing, and orders them about when he wants anything done. Of fatherly love and care and companionship they know little or nothing. Thus they are deprived of one of the most potent incentives to right feeling and acting, and one of the most effectual safeguards against evil influences, which might be brought to bear upon their lives.

Such neglect is not chargeable, of course, against all parents, but the families are few indeed in which the boys are as carefully protected against demoralizing influences as are the girls. And while there are many parents who make some attempt to guard and train their boys, their efforts are too feeble and fickle to accomplish much good. Their method also, in many cases, is negative rather than positive, arbitrary rather than reasonable, harsh rather than loving. What wonder, then, that so many boys early give evidence of a hardening process which is going on in their moral natures! Is it strange that so many of them should reveal as they grow up a more or less decided aversion for religious associations and moral restraints, and should enter active life destitute of lofty principles, noble aspirations, and even acute conscientious scruples? Is it surprising that the springs of pure feeling and generous aspiration are early dried up within them? Is it wonderful that multitudes of men reveal no higher motives in their conduct than the ambition for self-advancement, or the selfish desire for gain and pleasure? Is it remarkable that even of those who escape the most serious moral contamination, many, having never breathed a truly spiritual atmosphere, become wholly secular or materialistic in spirit, taking on an intensely irreligious, if not a positively anti-religious, temper of mind?

Such results are but the natural and necessary outcome of the influences which, through parental neglect and outside evil associations, give shape to the characters of a majority of males.

If it be objected that I have made no account of the religious influence of the Sunday-school, it must be said in reply that even this agency reaches fewer boys than girls. In many families the girls go to Sunday-school because it is the pleasantest and almost the only place to which they are permitted to go on the Lord's Day, while the boys do not go because they are allowed to run loose and do as they

please, making Sunday a day for outdoor sports or other amusements. And of those boys who are sent to Sunday-school when small, many as they grow older are drawn away by the outside associations and attractions, and through parental carelessness are permitted to cease their attendance entirely. Then, as they have not formed the habit of church-going, they quickly drift away from every positive religious influence, and for the rest of their lives are as completely beyond the reach of the ordinary means of grace as if they lived in a heathen land. In view of these facts, considering the neglect in which the majority of boys grow up, the slight impression made upon their spiritual natures, and the uncontrolled liberty, or rather license, accorded to them, the result is precisely that which should be expected.

2. To this primary cause of the comparative irreligiousness of the masculine sex, we must add as the second the wide difference in the circumstances which bear upon the two sexes through life. The influences which shape the lives of the great majority of the gentler sex are those of the home, the respectable social circle, and, as coming into close relation with these, the Christian Church. The influences which bear continuously upon the development of masculine character are the activities, difficulties, competitions, temptations, and associations of the outside world. Woman's work is chiefly in the home, and there most of her time is passed. Man's work carries him out into the world, bringing him into contact with various forms of evil. Woman, in her home-work, especially as mother having the care of little children, and in her social life also, is almost necessarily brought into personal contact and sympathy with the church. Man in his outside work and business associations breathes an intensely secular atmosphere, too often sin-polluted, and in no way fitted to inspire in him religious feeling or to remind him of his spiritual needs.

In the demands made upon men by the cares of business or professional life, the preoccupation of their minds with these worldly affairs becomes unfavorable to the development of an interest in spiritual concerns. In our time the desire for riches and the means of luxurious living has become a widespread passion. Thus the mercantile spirit so prevalent tends readily to become a mercenary spirit. Never has so much energy been demanded, never has competition been so fierce, never have the conditions of success been so exacting nor its rewards so alluring. Young men entering active life with no positive religious principles to control them are quickly swept into the vortex of intense worldliness. They become so absorbed in their earthly interests, that they have little time and less inclination to consider the interests of the soul and the claims of the Gospel. Worldly ambitions fill their minds, to the exclusion of divine claims and spiritual duties.

Of course it is not implied that there is any necessary antagonism between business and religion. Many of the most successful men in business and professional life are earnest Christians. But it is the fact that nearly all such men became Christians in early youth, and entered active life with religious characters already fixed. No harm will result as a rule from worldly influences to the young man who goes into the contest panoplied with the Gospel armor, who enters an active career with the character firmly grounded in Christian faith. But, going out, as so many do, with no spiritual preparation, with no religious aims, and no sense of obligation to God, it is but the inevitable result that many are hurried into moral ruin, and many more are hardened into confirmed worldlings, absorbed in selfish pursuits and oblivious to eternal interests.

3. In this connection the fact must be accounted as a large factor in the result, that many of the occupations of men remove those engaged in them al-

most wholly beyond the reach of church privileges and religious influences. What multitudes of railroad men, street-car employees, traveling salesmen, sailors and boatmen, milk carriers, barbers, and others, are by their employments obliged either to lead a wandering life or to continue at their work seven days in the week, with seldom or never an opportunity to attend a religious service. Is it any wonder that these men, with few exceptions, lose all inclination after spiritual things and remain wholly irreligious in character? The tendency is toward an increased employment of men on the Sabbath. It is to be deplored that so many necessary employments should withdraw men from the opportunity of Christian worship; and it is cause for indignation that the unnecessary and selfish demands of society should deprive many more of religious privileges on the Lord's Day. And not only these employments, but various amusements of young men are detrimental to their spiritual welfare. Their natural desire for out-door recreations, for which no time is allowed them during the working days of the week, tempts them to take the sacred hours of the Sabbath for open-air exercise and amusement. Thus Sunday baseball and bicycling, Sunday hunting and fishing, and other Sunday amusements, prove potent attractions to draw boys away from the Sunday-school and men from the church services.

4. It must be admitted, also, that certain complications and difficulties which arise between men in their business and industrial relations have the effect, however unjustly, of prejudicing the minds of many against religion and the church. A conspicuous instance is seen in the fact that so many working men are alienated from the Christian Church, as an indirect result of the conflict between labor and capital. Because some of the class of capitalists and employers are members and supporters of the church, many work-

ing men extend their resentment against that class to the churches also, which they are ready to denounce as sympathizing with and upholding capital against labor. Because church-goers in general appear to be well-to-do and well-dressed people, working men are too ready to accept and circulate among themselves the notion that the church is an exclusive institution, in which only that class are wanted who are associated in their minds with those whom they regard as their oppressors.

It not infrequently happens also that a man conceives a prejudice against the church because he believes, whether justly or not, that in some business transaction he has been wrongfully treated, or actually cheated, by a church-member, perhaps one prominent in the church. One business or professional man in a community who is a church-member, and is known to be dishonest or unreliable in his dealings, may cast discredit upon religion in the minds of many other men and be a hindrance to their entering the Christian life. There are cases also of men who are deterred from making a religious profession and connecting themselves with the church, by the knowledge that certain transactions in which they engage, or certain methods which they practise, are inconsistent with strict morality and the Christian life. Conscious that they must choose between the two, they plead the necessity for continuing in the same course in order to support their families. Others still, men who are religiously inclined or actual church-members, become involved in business difficulties, and in their efforts to extricate themselves are over-tempted to engage in dishonest transactions, which lead to the severance of their relations to the church. In these various ways business complications and difficulties become barriers to a religious life in the way of large numbers of men. And it is to be noted that this, with the previously specified causes, operates almost exclusively among the men, the women being in-

volved but slightly or not at all. Tho a man may become involved in difficulties, financial and spiritual, largely through the extravagance or other fault of his own wife and daughters, yet their membership in the church will not be affected.

6. Again, as if to make the diversity between the sexes still greater, society applies to them two contrary standards of moral judgment. How different the standards applied to men and women with respect to personal purity! Immoral men are received in society, while the woman who makes one lapse becomes an outcast. Many things are tolerated in men which are not tolerated in women. Thus society actually throws open the door of temptation to the masculine sex, saying to them, "You may enter a certain distance, if you will;" while it closes that door against the gentler sex, saying, "You shall not so much as place a foot upon its threshold." It is not necessary here to fix the responsibility for this iniquitous toleration of wrong-doing, accorded to one sex only, except to say that women, who so largely give moral tone to society, are not without blame in the matter. But that it amounts to a virtual permission to men to do evil, and is so taken by great numbers of them, can not be doubted. And taking human nature as it is, without reference to sex, it can not be questioned that the moral attitude of society toward particular forms of wrong-doing, whether virtually prohibiting or permitting them, must exert a potent influence either to restrain or encourage the practise of such evils. It is certain that the greater license accorded to the men does in no small degree account for their apparently greater proneness to wander from the ways of moral rectitude and religious faith.

7. And here we should notice the baleful influence of the drinking-saloon, for this is one of the doors of temptation which is wide open to the men but fast closed to the women. In nearly every city, town, and village in the land

the saloons meet the passers-by on every hand, with doors invitingly open. And they are practically the only places which are open, into which a man may enter to rest, or read the papers, or spend an hour or the evening socially with other men. They are of all degrees of attractiveness, from the meanest "dive" to the most gorgeous drinking "palace." It is tacitly understood that they are for men alone, who may frequent them without prejudice to their social standing. But no respectable woman dares enter them, as the penalty would be instant social disgrace and ostracism.

The course which so many boys are permitted to take, of unrestricted license and association, leads almost inevitably to the saloon, and when as young men they have entered these schools of vice and irreligion, they are lost to the church and to heaven, except as a few of them may be reclaimed by Christian efforts. It is terrible to contemplate the great numbers of young men in every community who frequent the saloons, and also the host of laboring men who, through the very hardness and barrenness of their lives, fall an easy prey to the ubiquitous drinking den. Saloon-going and churchgoing are irreconcilably inconsistent, for the reason that the moral atmosphere of the saloon is fatal to the religious life, stifling all spiritual aspiration and destroying all relish for the services of religious worship.

8. It is an undeniable fact also that the masculine sex come more generally and directly into contact with the prevalent skepticism of the day, than do the women. In their freer intercourse with the world they frequently encounter those who assail the Christian religion with covert insinuation, captious criticism, plausible sophistry, or scornful derision. Much of the current skepticism finds expression in the secular newspapers and popular reviews, which are mainly read by the men and form their constant and almost exclusive reading-matter. It must produce the

effect on many men of confirming them in unbelief or indifference respecting religion.

9. There is another circumstance which has not a little to do with the comparative estrangement of the men from the church, and that is the greater difficulty which the Christian minister encounters in finding them and cultivating their acquaintance, as compared with the ready accessibility of the women in their homes. A pastor in calling upon the families of the community soon meets and gains the confidence of all the ladies of whatever age. But many of the men he never finds in their homes, and their business or work is such that they are almost inaccessible away from their homes. Thus the personal influence of Christian ministers is brought to bear more generally upon the women than upon the men of a community.

10. Not to prolong the discussion, it must be borne in mind that the evil under consideration, the disparity between the sexes in church-membership, tends to perpetuate and even to aggravate itself. In the numerous families in which the wife and mother is a professed Christian and the husband and

father is not, it is but the natural course of things that the daughters should follow their mother in her religious faith, and the sons should take after their father in his irreligion or unbelief. In those cases, by no means rare, where the mother sends her little boy to the Sunday-school on the Sabbath morning, and the father takes him, or permits him to go, to the baseball ground in the afternoon, it requires no prophetic gift to foresee what course that boy will probably pursue as he grows older. The mother may try to teach her boys something of Christian truth and duty, but the irreligious example of the father will probably prove more potent with them than the religious teachings of the mother.

Other points might be made, but surely enough has been said to show that the disparity in question is amply accounted for by the difference in outward conditions bearing upon the sexes, without attributing it to any innate diversity between them, or to any unequal adaptation of the Gospel salvation to them, by which one sex should be placed permanently at a moral and spiritual disadvantage compared with the other.

EDITORIAL SECTION.

SERMONIC CRITICISM.

Dr. John Watson on Preaching.

THE clear-cut thought of the sermon of "Ian Maclaren," printed in the sermonic section of this REVIEW, makes it clear that he can preach. We had occasion, however, in a note in the October number on "How to Make a Sermon," to remark that "a very good preacher may be a very poor teacher of the art of preaching." Dr. Watson is the Lyman Beecher lecturer at Yale this year, and we give in outline three of his lectures, in order to let our readers get a glimpse of his qualities as a teacher of the art of preaching. He opens with

The Genesis of a Sermon.

Six processes enter into the genesis of a sermon.

The first is *Selection*. In distinction from the classes of men who drudge and agonize and groan in getting a text, or who mark out mechanically and pursue a beaten track, or who leave the selection to "divine guidance," the true preacher does not select the text at all; it selects him, making friends with him gradually. It comes to him as the outgrowth, the flower and fruitage, of all his years and culture.

The second process is *Separation*. This is the extrication of the particular

idea from all its connections and relations, and giving it specific significance and definite and personal bearing. A man can listen for an hour to a sermon on sin in general, without a twinge of conscience; but forty minutes of preaching on *his* sin will rouse him and do the work.

Illumination is the third process. Separated from its environment, the idea is cold, lifeless, uninteresting. It must be put into the midst of life, by aid of the preacher's knowledge and experience, and so made living, if it is to be effective.

Meditation is the next process. The preacher must get spiritually as well as intellectually into the heart of the idea—so as to be one with it. He must preach it out of the depth of his own spiritual experience, if he would move men by it.

The fifth process is *Elaboration*. The material is to be selected, excluding everything not germane to the idea. Then it is to be given its proper order, since all minds crave order in discourse. With most preachers there is—as there should not be—something before the letter A and something after the letter Z. Both these somethings should be excluded as wholly irrelevant, and the complete and orderly presentation be adhered to.

The last process in the genesis of a sermon is *Revision*. As the best impression needs touching up to make a perfect photograph, so the sermon needs retouching. The choicest epigram, the favorite scientific or technical term, the best "hit," even the adjective on which he dotes as indicating nicest discrimination, may have to drop out, as detracting from the supreme message.

Dr. Watson's second lecture was on

The Technique of a Sermon.

Touching substance the preacher is a prophet and must utter what is in his heart; but as regards form, he is a barrister and ought to speak with skill and cunning.

The first element in the technic of a sermon is *Unity*. The sermon should be the elaboration of one idea. But that idea should be put in all kinds of forms as a practical principle. "Learn artistic repetition. You ought to repeat the same thing thirty times and yet so that no witness could prove that you did. Do it so that thirty witnesses will declare you said thirty different things."

The second element is *Lucidity*. The greatest preachers often disappoint us, because it is all done so easily. Lucidity has reference to the expression; simplicity to the thought. Many a sermon absolutely unintelligible in expression is simple to simpleness in thought. The best training for lucidity is the study of mental philosophy, the worst is the overreading of poetry. The hearer wants to know what the preacher means.

"The secret of successful speech is not to be afraid of the commonest things. There are only half a dozen passions, only half a dozen situations, only half a dozen hopes, only half a dozen fears. . . . When a man is able to follow a speaker from the time he opens his mouth until he closes it, he is so grateful that he will agree with anything he says, altho he says that the world is square."

The third element is *Beauty*. Even an audience of professors will hate scholastic and technical language. People generally do not want to listen to slang or vulgarity. But the longing for beauty in thought and expression is almost universal.

Humanity is the fourth element. A sermon should be suited not to the inhabitants of Mars, but to the dwellers on this earth. It should be in terms of human life and human experience.

Charity is another element. It must rule in the sermon. There is a place for sarcasm, for raillery, for denunciation, but these must not be the staple of the sermon. The people want love; they need to be comforted.

Delivery is the next element. Shall

the sermon be read? The people answer unanimously: "He'd better not." The man who reads loses the immense advantage of environment.

Intensity is the last and greatest element in the art of the sermon, and the most sadly wanting in this day. This has nothing to do with the tricks of oratory. The preacher should speak with intensity of conviction and of moral purpose, *from* the very heart to the very heart of those whom he addresses.

Dr. Maclaren's third lecture had as its subject:

The Problems of Preaching.

We can only indicate the heads of his interesting discussion:

The first problem of preaching is that of *Individuality*.

The second problem is that of *Popularity*.

The third problem is that of *Secularity*, or of the relation of preaching to secular affairs.

The next problem is that of *Solidarity*, or of how to recognize the organic relations of mankind in the mass, while not ignoring the individual soul.

The last problem is that of preaching or not preaching the results of *Biblical Criticism*. The solid contributions of criticism to religious thought should be presented; but the spirituality and

tender piety of the fifty-third chapter of Isaiah should not be lost in critical investigations of the Deutero-Isaiah.

"In these circumstances [of present-day doubt and perplexity] it is a terrible responsibility for one to go into the pulpit, realizing that he carries his own life and the life of his people in his hands. . . . Let a man preach what is in him, what he experiences and realizes himself, bright, fresh, living. Let us recognize that intelligence in every country is rising, and when a man is going to speak for thirty minutes to a brother man, he must have something to say. Life is hurried. Men object to being bored."

Dr. Watson closed his lecture with a plea for theology in the preacher's study and in his preaching. "John Inglesant," "John Ward, Preacher," "Robert Elsmere," and "The Story of a South African Farm," are eagerly read, altho their treatment of different schools of theology is their only merit and interest. For like reason men read Balfour's "Foundations of Belief," Pearson's Pessimistic "National Life and Character," Kidd's "Social Evolution," and Drummond's "Ascent of Man." The magazines are filled with such material—all going to show that the people are determined to have theology.

EDITORIAL NOTES.

Progress of Arbitration.

PRESIDENT CLEVELAND'S Venezuelan message seemed to rouse a warlike feeling that reached two continents; but it really brought on a reaction through the sober forethought of the rational people and the sober second thought of the hasty people, that gave a new impulse to the movement for peace through arbitration. The Summer Peace Conference at Lake Mohonk was doubtless helped by the reaction to formulate and propose to the world a

platform of arbitration composed of the following planks:

1. The establishment of a permanent international tribunal.
2. All civilized nations adhering to it by treaty may avail themselves of its decisions.
3. The enforcement of its decisions to be left to the moral obligations of the nations concerned.
4. Consequent disarmament.

Only a short time ago the formulation of such a platform would have seemed impossible; now the prospect

of its realization seems far enough away in the future; but the resources of the God who holds the king's heart and controls the nations are not limited. Already the United States, Great Britain, and France are engaged in negotiations along these lines. The results sought would naturally flow from a great and overwhelming wave of Christian influence sweeping over Christendom and annihilating at once the ambition for conquest, the Machiavellian diplomacy, and the crushing militarism, that are now cursing the nations.

The Validity of the Church of England Orders.

The Church of England—especially the High-Church element in it—has met with a great disappointment, in the decision of the Pope that the pretensions to apostolic succession—through what it has claimed to be a valid ordination at the beginning of its history—are utterly without foundation. It was especially a rebuff to Mr. Gladstone, who was prominent in the negotiations for the recognition of the validity of English orders. The Pope proposes to leave no alternatives but, either in Rome or not in the Church, either ordained by the authority of Rome or not a minister at all.

Perhaps it may occur to some who are not High Church—as it often occurs to the masses of Protestant Christendom outside of the Church of England—that when Christ is able to raise up and send forth to the world such ministers as Chalmers and Spurgeon and Newman Hall, and willing to give them such grand indorsement, the laying on of papal hands is not of over-much importance.

How to Reach the Non-Churchgoers.

Mr. D. L. Moody, the evangelist, in his recent conference with Christian ministers and workers in New York city, proposed a simple and common-sense method of accomplishing this

work, that deserves most earnest and prayerful consideration. His first suggestion was that Sunday night he devoted in all the churches to preaching the simple Gospel, instead of giving it up to all kinds of subjects and to entertainments and sensational shows. He said "Sunday night is the best night in the week to preach the Gospel; in fact it is worth any other three nights." After the regular service he would hold a wisely conducted after-service.

He also proposed that the theaters should be secured for Sunday-night preaching; since multitudes would go to them who could not be induced to enter the churches.

There is a good deal of common-sense in this advice. Pastors might add a system of cottage-meetings by which to reach all the homes in a particular region or community.

A Proof-Reader's Blunder: A Correction.

Many of our readers have read with interest Dr. Benjamin B. Warfield's article in our October number on "The Resurrection of Christ a Fundamental Doctrine." The doctor writes with a free hand that is sometimes not entirely legible to the average proof-reader, who is not supposed to be familiar with the mysteries of theology. It would be hard to find a richer specimen of blunder of its kind than the one of which he writes as follows:

"Only one error makes me blush—the flowing rhetoric which occurs on the last page, where I am made to say, 'The aroma of Christ's holy life shines through all the rust of the ages.' This is much too figurative language for me! Of course, what I said was that the 'luster of His holy life shines through all the mist of the ages.' I am not proud of this 'blossom;' but surely the printed one is a 'double' blossom with a vengeance."

Perhaps Dr. Warfield is guilty of cherishing some pride in Scotch-Irish blood, but we know that he is not given to indulging either in mixed metaphors or in Irish bulls.

"The Twentieth Century's Call."

OUR note in the September number of *THE REVIEW*, entitled "The Twentieth Century's Call to Christendom," sought to direct the attention of the churches, especially of the ministers as leaders of the churches, to the great crisis that is upon us just as the nineteenth century is drawing to a close, and to emphasize the responsibility of both churches and ministers for the immediate carrying out of Christ's command in evangelizing the world. This "Call" was sent out to some of the leaders in the Church, with the following questions:

"Is the proposed movement timely?"

"Does not the present crisis make it imperative?"

"What means can be used to make it most powerful and effective?"

In the October number of *THE REVIEW* our note, entitled "Responses from Some Leaders in the Churches," showed what was thought of the movement by such representative men as Presidents Franklin W. Fisk, Henry A. Buttz, and T. D. Witherspoon; Secretaries Charles H. Payne, D. J. McMillan, and Josiah Strong; and Evangelists Dwight L. Moody and J. Wilbur Chapman.

The two notes combined in pamphlet form have been or will be sent out to substantially all ministers in the United States and to the workers in the foreign mission fields, as well as to the leaders in evangelical religious thought and activity in Great Britain and on the Continent of Europe.

We desire to do everything in our power to press upon the attention of the Church in its members and leaders its immediate duty and responsibility to Christ to give His Gospel to all the lost world.

We are well aware that there are tremendous obstacles in the way, obstacles that nothing less than the power and Spirit of God can remove. One condition of their removal is that the Church should be made aware of them, and that

the ministry should be made to understand that theirs is not only the chief responsibility in the matter, but the deepest guilt as well, if it be not done.

We urgently invite all those who in any degree appreciate the situation to enter with us upon a campaign of agitation and incitement and instruction with a view to rousing Christendom to its present urgent duty. The general orders for a campaign were suggested in the "Call," in September. They are simple as possible. We repeat them for present use. They are as follows:

"1st. That you set to work in your sphere immediately yourself.

"2d. That you stir up the Christians next to you and seek the salvation of the sinner nearest you.

"3d. That you seek to rouse every Christian organization with which you are connected—whether church, or young people's or missionary society—to enter immediately upon the work for which it was made and for which it exists, the work of giving the Gospel to the world for its speedy salvation.

"4th. That in all this you do not wait for some one else, or some organization or mass of Christians, to move, but that without delay you yourself rise to present duty by taking advantage of present emergencies and opportunities."

This will permit every one to work in his own place and in his own way. It will help to breathe life into the multitudinous organizations that are now barely more than mechanism waiting for the breath of life. It will, without fail, set all the hosts of Christendom in array against the kingdom of darkness and hasten the victory and coming of Christ.

THE MEANS TO BE USED.

What means can be used in pressing this great work? We ask you to consider this question in the light of some suggestions and proposals that have been made to us.

From the statements of views and opinions, coming from many quarters, including those of such men as Sir John

William Dawson and Bishop John H. Vincent, we select a note from Dr. J. H. W. Stuckenberg, whose knowledge of the industrial, social, political, and religious problems—gained by long study of the subject and by years of residence in the capital of Germany—fits him to grasp the situation and to measure the obstacles that stand in the way of a forward movement in Christendom. He says:

"My study for years of the church in Europe and America has convinced me that judgment must begin at the house of God, and that this is the condition for effective work among the heathen. The abominations prevalent in lands called Christian are among the greatest barriers to the spread of the Gospel among non-Christian peoples. First reform the church, then its spiritual energy will make it the light of the world and the salt of the earth. Our first and greatest work is at home, not abroad; and unless we meet the crisis at home we can not hope to convert the world. Where is the sweetening and preserving power of salt that has lost its savor?"

"We are in the ruts and must get out before we can realize that a world is to be converted; we have dead dogmas, but lack the living truth which alone can save mankind; we are divided into sects, instead of working as a unit in the great movement suggested; we are absorbed by wealth and pleasure, instead of being animated by Christ's spirit of love for needy and suffering humanity. In order to enter upon the movement Mammon must be dethroned and God enthroned; and earnest heart and persistent purpose to win the world for Christ must be created; and we must master the age, discern the signs of the times, and get the grip of God's thoughts in our crisis, in order to learn what means are required to meet the overwhelming demands now made on Christians."

It is evident that the work to be done is not the work of an hour or a day—but one that shall permanently shape the future of the Church and of Christendom. We need confessedly a complete transformation in church and ministerial convictions, spirit, aims, and methods. That must decide the character of the means to be used.

With the aid of the suggestions received we suggest the following

PLAN FOR THE CAMPAIGN.

1st. Let each individual minister and church take up the work of the Gospel at once and push it intelligently and persistently.

An awakening should begin with the minister and the church and proceed from within outward. If a revival is something foisted upon the church from the outside it is of little value, and, indeed, may work injury only.

Let the minister begin by studying up and praying over the subject, and then out of a full mind and heart let him present it to his people in its various aspects and in its pressing necessity. When he has led his people to see that they are coworkers with Christ in saving a lost world through the Gospel, and to feel the weight of responsibility that rests upon them, the way is prepared for God's blessing and for progress.

This work done by each minister in each church means this work done in all Christendom.

2d. Let each minister and church-member carry out the same line of effort in connection with every Christian organization and association with which he is any way connected, until every such institution is aroused, quickened, and consecrated to the work of the Gospel in saving souls.

The great religious bodies and organizations furnish all the machinery necessary for reaching all classes and conditions of mankind. But they are of little value except as they are inspired and moved by the great formative ideas of the Gospel—of man's lost condition and God's urgent message of salvation—and used for the world's salvation.

Already the work is beginning in this direction. A leader in one of our Christian bodies, after adverting to the "Call to Christendom," wrote, several days since: "My heart has been filled

with thoughts, wishes, prayers in that direction, resulting, as at least a step in that direction, in the 'Special Meeting,' on our Program." We have been advised of other similar movements.

The inspiring and consecration of each system of church machinery means the making of it all available.

3d. Let there be combined movements in all our cities and villages for the purpose of rousing all the ministry and all the membership, and of reaching every man with the Gospel message of salvation.

There is vast power in mass-movement, especially in moral and religious causes. This should be made the most of. There are also great dangers in them, to be guarded against.

The sources of power in such mass-movement — sympathy, combination, momentum, etc.—are well known. One danger, equally well known, is that because of the power of sympathy such work is often sudden and merely emotional and superficial.

In the campaigns proposed in the cities of New York, Boston, and Philadelphia, under Mr. Moody's leadership, he has positively declined to adopt that method. He thinks that practically no sinners would be reached by it except those that are already in the Church. It would carry the work away from the churches, where it ought to be done, and would shift the responsibility from the ministers on whom it properly rests. It might lead to trust in the evangelist or in the new machine, rather than in Christ and the Holy Spirit and the divine ordinances of the Church. Mr. Moody rightly looks upon his task as that of rousing the leaders to do their own divinely appointed work.

If these dangers are guarded against, such combined effort in each city and community will mean the evangelization of all the cities and communities.

4th. Let there be begun in each

Christian circle, church, and community, special prayer to God for the descent of the Holy Spirit upon the ministry and the membership that they may be endued with that power without which nothing of spiritual value and permanence is ever accomplished in the spread of the Gospel.

The Fulton Street Prayer-Meeting was, by the grace of God, the starting-point of that great and widespread revival of 1858, which brought the laity in the Church to a sense of their mission as coworkers with Christ, and gave inspiration to the great organizations that have since embodied the consciousness of that mission, and that to-day belt the globe with their beneficent influence. That prayer-meeting inspired hundreds of others, and so the work spread. Let each Christian who reads these words take up this idea, and we may expect the program of 1858 to be repeated on the scale of the world.

5th. Let each reader of this note set about the work of securing and disseminating the necessary information concerning the present crisis and what needs to be done to meet it, concerning the responsibility of the Church and the ministry, and concerning the methods and means to be employed in bringing about the speedy spread and prevalence of the Gospel of Christ.

THE REVIEW will be glad to furnish information or suggestions to such as may desire, but the work must be done right down among the people by the individual ministers and Christians. They must use and disseminate the information and do the work of rousing the hosts of Christ's followers, reaching and saving the lost, if it is to be done.

We shall be glad to receive suggestions from any who are practically interested in hastening the complete establishment of the Kingdom of God.

NOTICES OF BOOKS OF HOMILETIC VALUE.

ROBERT WHITAKER McALL, Founder of the McAll Mission, Paris. A Fragment by Himself, A Souvenir by His Wife. Fleming H. Revell Company, New York, Chicago, Toronto. Price, \$1.50.

Everybody is familiar with the McAll Mission. It is one of the romances of the age. This little book opens the door from within to the saintly life that lay back of the romance and was the secret of it. Both the life and Mission have been and will continue to be an inspiration, indicating the scope and possibilities of voluntary personal work for Christ.

THE LIFE OF JAMES McCOSK: A Record Chiefly Autobiographical. Edited by William Milligan Sloane. New York: Charles Scribner's Sons, 1896. Price, \$2.50.

This is a fitting memorial of the man who did more than any other in his own day and generation to expound, enlarge, and defend the common-sense philosophy of the Scottish school, to free it from the objectionable accretions of more recent times, and by his attractive and concrete rhetorical style to mediate its principles to a large number of readers of the class accustomed to eschew philosophy. The editor has done well to leave the book so largely autobiographical. It furnishes a rare portrait of the late president of Princeton, who came from over the seas to breathe the new life into that venerable institution now about to celebrate its Sesquicentennial.

A CYCLE OF CATHAY: or, China, South and North, with Personal Reminiscences. By W. A. P. Martin, D.D., LL.D., President Emeritus of the Imperial Tungwen College, Membre de L'Institut de Droit International, etc. With Illustrations and Map. Fleming H. Revell Company; New York, Chicago, Toronto, 1896. Price \$2.

In interest and value this book doubtless surpasses anything on China that has been given to the press since Dr. S. Wells Williams, also an American missionary, published "The Middle Kingdom." The work deals with the last cycle of Chinese history—a Chinese cycle is sixty years—during three fourths of which period Dr. Martin resided in China. For nearly thirty years his home was in the Chinese capital, as president of the great Imperial University of Tungwen. His position gave him exceptional opportunities for observing the course of diplomacy and the social and political

life of the people, and through his textbooks on International Law and other subjects enabled him to mold the higher education in that most extensive empire in the world. His numerous scholarly productions, many of them in French, have brought to him recognition throughout Christendom. The book is thus the production of the man best fitted to give the world the secret of Chinese social and political life. The marvelous elasticity of the style is, if possible, surpassed by the freshness of the matter and by the broad and certain intellectual grasp of the movements and situations in China.

HISTORY OF CHRISTIAN DOCTRINE. By George Park Fisher, D.D., LL.D. New York: Charles Scribner's Sons, 1896. Price \$2.

We know of no one so well fitted as Professor Fisher to produce such a handbook for popular reading. While the book may not show either the profound theologian or the philosopher, or present a philosophy of history, its author is yet a master of rhetoric and uses that mastery to good advantage in bringing together the concrete elements of doctrinal history—its facts, events, and movements—in a lucid and luminous narrative. It is probably impossible to present the nineteen centuries in such compressed form, and yet exhibit a broad grasp of historic movements, a profound philosophy of history, and a thoroughly defined historical perspective. These features must be left for more extended works; but for the average man, who has not the time for extensive reading, nor the training for profound thinking, the form adopted in Professor Fisher's book is doubtless a desideratum. His life-work has fixed in him the historical habit. His moderate conservatism prepares him to make in the main an eminently safe and judicious presentation of the field of thought with which he deals. The book is peculiarly one of condensed riches in the field of American and New England theology. Possibly his residence in New Haven, the center of Taylorism with its brilliancy and inspiration, may lead the friends of Henry B. Smith and the Hodges to feel that New England looms too largely for correct perspective; but if so they will be able to solace themselves with the thought that these men do not call for such large treatment, since their views departed but little from the great body of the Reformed Theology. Ministers will find it an easy book to read. They will do well to read it, and, having read it, will thank the author and publishers for having had the privilege.

HELPFUL DATA IN CURRENT LITERATURE.

THE BIBLIOTHECA SACRA (Oberlin, O.) for October contains a very able article, by Edwin Stutely Carr, on "Schleiermacher and the Christian Consciousness." The writer traces the origin of the theological haze on this subject to Schleiermacher, whose definition of religion as the "Consciousness of absolute dependence," was the starting-point of the modern erroneous view. A generation and more ago Morell expounded the theory for English readers in his "Philosophy of Religion," and it has since found its way into much of the popular preaching. Theology has been transformed by it into an observation and analysis of the subjective

facts of Christian experience, or the "God-consciousness" of the German theologians, instead of an observation and analysis of the objective facts of God's revelation in His Word. The Christian consciousness—that undefined and ever-changing thing—being thus made the standard and norm of theology, that science changes with the passing mood, and, in fact, becomes impossible. The view of Dr. Carr is in sharpest contrast with that of Dr. George Gordon, in "The Christ of To-day," a trenchant review of which—in *The Bibliotheca* for April, by Dr. Albert A. Plumb—was noticed in the July number of *THE HOMILETIC*.