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## REVIEW SECTION.

### I.—THE TWO-EDGED SWORD IN THE PSALMS.

BY PROF. HOWARD OSGOOD, D.D., ROCHESTER, N. Y.

THE Psalms reveal to us the believer's faith in God and His word. They show us how, under the Old Testament, pious men felt toward God and lived to God; what they learned from the word of God and by experience of life to Him. They are the prayers and hymns of hearts that confess to God their sins, their fears, their sorrows, their joys, their needs—all the phases of the life of God in the soul: the deep distress, the thirst after righteousness, the calmness of assurance and peace, the exultant gladness of gratitude and love. In the Psalms, we stand in the Holy Place of the Tabernacle of the Most High, beside the golden altar, touched with blood, and see the believer pour out from the golden bowl of his heart precious incense to Him who is throned above the cherubim within the veil.

There are religious poems extant more ancient than any of the Psalms. The Egyptians and Babylonians have left hymns and prayers which bear a striking resemblance to the Psalms in many respects, but they differ from the Psalms totally in the two most important points, as to God and His character, as to man and his sin. Their many gods were spotted with sin; the best of them—Osiris—was not free from the defilement of the flesh. And the sin of man, while it excited dark fears, yet was not to them exceeding sinful and hopeless.

But in the Psalms God is the only God, the only Creator. "He is to be feared above all gods, for all the gods of the peoples are things of naught; but Jehovah made the heavens." "Thou art exalted far above all gods"; "their idols are silver and gold, the work of men's hands . . . they that make them shall be like unto them." There is no other God; "Thou art God alone." Together with this absolute monotheism there is conjoined the conception of God as holy—that is, He is unique in perfection, far separate from every thought that could stain the chastity of His moral being or spot His glorious majesty.

This utter holiness of God is a frequent plea in the mouth of those who cry from the depths. His spirit is holy, His arm is holy, His name is holy; He speaks in holiness; His heavens, His habitation, are holy; His throne is holy; He is the Holy One of Israel; His earthly habitation, Zion, is holy, *i. e.*, consecrated to Him, and His palace there is holy. All who worship Him acceptably must be holy. Holiness becomes His house forever.

This holiness of God is the sum of all perfections and includes perfect truth as a part of that sum; but the Psalmists never tire of singing the truth of Jehovah. He is the God of truth, who keeps truth forever; all His decisions, His teachings, His commandments, His works are truth. The sum of His word is truth. He is plenteous in grace and truth. His truth is a shield and buckler to all who trust it. He desires truth in the inward parts of man. He destroys those who speak lies, and abhors the deceitful man. The false tongue, the false heart—deception—are marks of the enemies of God, but those who get understanding through the precepts of Jehovah hate every false way; they love those precepts and hate and abhor falsehood. These also know their own hearts, and pray: "Establish me according to Thy word. Remove from me the way of falsehood. Teach me, O God, and know my heart; try me and know my thoughts, and see if there be any way of wickedness in me, and lead me in the way everlasting."

To God so conceived the Psalmists come with the confession of their sin, without excuse, and cast themselves just as they are upon the grace and tender mercy of their pardoning God. "For Thou art good and ready to forgive, and abundant in grace to all who call upon Thee." Again and again they confess that they and all men are sinners, that all their forefathers sinned; their guilt is not hidden from God; it is too heavy for them to bear, and allows them no peace. They pray for pardon because their guilt is great—for pardon from all their sins. They are sure that Jehovah does pardon and expiate all the sins and apostasies and guilt of His people when they seek Him in truth and confess their sins. His pardon leads not to loose living, but to true love and reverential awe of God, and to taking heed to one's self so as not to sin. "There is forgiveness with Thee, that Thou mayest be feared." "Thy word have I laid up in my heart, that I might not sin against Thee."

The Psalmists, then, believed God—Jehovah—to be the only God, omnipotent, holy, the God of truth, good, slow to anger, ready to forgive, abundant in grace, tenderly merciful. "As a father is tenderly merciful to his children, so Jehovah is tenderly merciful to those who lovingly fear Him." They had learned to know Him and His word through His pardon and grace, and this knowledge brought with it the lofty ethics they commend to themselves and all others. He alone is an accepted worshiper of Jehovah who walketh uprightly and worketh righteousness and speaketh truth in His heart—he that

hath clean hands and a pure heart, and hath not sworn deceitfully. "Thy grace is before my eyes, and I have walked in Thy truth. I wash my hands in innocency, so will I come beside Thine altar, O Jehovah." "Keep thy tongue from evil and thy lips from speaking deceit. Depart from evil and do good, seek peace and follow it diligently." "To him that ordereth his way aright will I show the salvation of God." "If I regard iniquity in my heart, Jehovah will not hear." "He that worketh deceit shall not dwell in My house; he that speaketh falsehood shall not be established before Me." "Let my heart be perfect in Thy statutes, that I be not put to shame." "Deliver my soul, O Jehovah, from lying lips and from a deceitful tongue." It is the upright in heart who follow justice and righteousness, who are filled with gratitude to God and rejoice in and sing to and dwell in the presence of Jehovah; and it is just these to whom God gives righteousness and joy, salvation and every good. These teachings did not, as is sometimes asserted, concern simply the overt act. Their very language shows they concerned the heart far more than the outward act. The reverse of these precepts also proves that it is the state of the heart that gives the moral quality to all acts, for the man with peace on his tongue while there is war in his heart is the enemy of God and man. The pervasive apprehension of God by the Psalmists is, "Thou hast searched me and known me. Thou knowest my down-sitting and my uprising; Thou understandest my thought afar off. Thou searchest out my path and my lying down, and art acquainted with all my ways. For there is not a word on my tongue, but, lo! O Jehovah, Thou knowest it altogether." With this apprehension, as under the shadow of His wing, the Psalmists lived to God and sang their strains to tell His truth to their own nation and every nation that would hear them.

Beyond these religious and moral foundations of the character of the Psalmists, their psalms, in their choice of language, in the balance of their clauses, in the simple means by which they have sung themselves in the hearts of fourscore generations, in their glowing yet chastened imagination, in the refined boldness of their loving awe of God—all prove that they were masters of their own language of intelligence far beyond the common level of mankind, not to be easily deceived in matters to which they gave their especial attention. They were men of great intelligence, with a true view of God and of themselves and their relations to God, and they wrote that God might be glorified.

Now, there is everywhere in the Psalms a bedrock of unshaken, immovable confidence, to which they constantly appeal in times of darkness and distress, from which spring their quietness and assurance forever, and for which they lift up their hearts in gratitude to God: "I give thanks unto Thy name for Thy grace and truth, for Thou hast magnified Thy word above all Thy name." This word is

the word of God's mouth, from which they have learned of life to God, and they pray for life according to that word. By this word God has given them hope, has caused their soul to return to Him, has given light to their eyes, and filled them with joy. This word they love; it is sweeter than honey to their taste, and they delight in it more than in gold, and much fine gold. This word is God's teaching—revelation. It is absolutely pure, as silver refined seven times. The whole totality—sum—of this word is, as they believe, truth; and every part of it, its teaching, commandments, precepts, testimonies, are truth. This word they declare is the supreme manifestation of God to man. It is beyond all else that the eye beholds in the heavens or on earth; beyond all else that the ear of man has heard. These teachings of Jehovah are not to the Psalmists a mere collection of precepts, but they are found in a history that illustrates and spreads the genial colors of life over all and through all its lessons. For themselves and for others they appeal to that history to prove God's truth and grace, His infinite condescension and tender mercy; that He abhors all sin, whether in His people or in others, but graciously pardons the sinner that seeks Him in truth. To that history of God's dealing with men, of God's promises to their forefathers, of God's fulfilment of His promises or threatenings, of God's covenant with His chosen, they appeal to God as His bond with them that He will deal with them as with their forefathers. Take but one instance, the voice filled with strong crying and tears, appealing to God from fathomless depths of present agony, and this is the argument with God: "But Thou art holy, O Thou enthroned on the praises of Israel. Our fathers trusted in Thee; they trusted and Thou didst deliver them. They cried in anguish unto Thee and escaped; they trusted in Thee and were not put to shame."

What was this censer of pure gold, inclosing this precious incense, acceptable to God and life-restoring to man? What was this history, out of which the Psalmists learned to know God, to love Him, to turn from sin and lift up their hands in holiness to Him, to worship Him in gladness of heart and word in the awe of adoring love? The Psalmists leave us in no doubt. We are not confined to mere references of words, which are overwhelmingly abundant, nor to scant allusions which might be dubious. I shall quote only the express statements of the Psalmists which admit of no doubt; and if the reader will open his Bible at the first chapter of Genesis, he will easily be able to follow as I quote the repetition of that history in the Psalms. God made the heavens and earth. God made the heavens. God made land and sea. God made sun, moon, and stars. God made the great lights. God made man. God was enthroned at the Flood. The land of Ham (only occurs in Gen. x. 6-20 and Ps.). O ye seed of Abraham His servant, ye children of Jacob, His chosen ones. He is Jehovah, our God. He hath remembered His covenant forever

(the word He commanded to a thousand generations) which He made with Abraham and His oath to Isaac, and confirmed the same unto Jacob for a statute, to Israel for an everlasting covenant, saying, "Unto thee will I give the land of Canaan, the lot of your inheritance;" when they were but a few men in number, yea very few, and sojourners in it. And they went about from nation to nation. He suffered no man to do them wrong, saying, "Touch not Mine anointed ones, and do My prophets no harm." The priest Melchizedek (only in Gen. xvi. and Ps. cx.) is transfigured in Ps. cx., and the brood of Lot follow the enemies of God. Joseph was sold for a servant, put in prison, released, made ruler of peoples, lord of Pharaoh's house. Then Jacob came into Egypt, and the sons of Jacob and Joseph became Israel. Thrice in the Psalms is the death-song and prophecy of Jacob referred to: "lawgiver," or "scepter" in Judah, and "the Shepherd of Israel" leading Joseph.

From Genesis the Psalmists pass to Exodus. God increased the people greatly. God sent Moses and Aaron, whom he chose. God's holy memorial name. God's "wonders," "His hand" in Egypt. The "wonders" in Moses' hand. The plague of blood, of frogs, of "lice," of swarms of flies, of hail and fire, of locusts. Egypt's fear of the Israelites. The plague of darkness and the death of the first-born. Egypt glad at the departure of Israel with silver and gold. This deliverance was to be taught to the children. Israel forgot God. God led them by a pillar of cloud by day, and of fire by night. The sea was "dried up" and "cloven," and Israel passed through safely, while their enemies were overwhelmed. These were God's miracles at the sea, and he was their "Saviour." They believed God, sang His praises; for He had made known His power, making the waters to stand as a heap, and saved them by His miracles. He led Israel as a flock in the desert. They soon forgot God's works and tempted Him. God sent manna. They refused to walk in his teaching. God sent winged fowl, and smote the rock for them. They tempted God still. They did not "keep His covenant," though God had chosen Israel for His "peculiar possession." God spoke in the pillar of cloud. He appeared on Sinai with awe-inspiring sights and sounds. Moses and Aaron were His priests. God was enthroned above the cherubim. They made a calf in Horeb and worshiped a molten image. Therefore God said He would destroy them had not Moses stood before Him to turn away His wrath. Yea, God being full of compassion, forgave their iniquity and destroyed them not.

The Book of Leviticus is in the Psalms by the numerous references to bloody and unbloody sacrifices—burnt, sin, and free-will offerings, altar, "tent," etc., and by the historical fact of the anointing of Aaron with the precious oil after he was arrayed in the high priest's robes.

The Book of Numbers is a springing fount to the Psalmists. God

led His people by cloud and fire. The blowing of trumpets in the feasts was the ordinance of God (only found in Num. x. 10 and Ps. lxxxi. 3-5). The abundance of quails brought by God by means of an east wind. The field of Zoan. They despised the land of Canaan and murmured in their tents. They did not believe what God had said, but Moses interceded and God saved the people for His name's sake. Their frequent rebellions forgiven by God, and his final decree that they should perish in the desert. Aaron was approved as the holy one of Jehovah, and Dathan and Abiram destroyed. The people angered God at Meribah, and God brought streams out of the cliff. God overthrew Sihon and Og, and gave their lands to Israel. They ate the sacrifices of Baal-peor, and the plague broke out, which was stopped by the deed of Phinebas. God led his people by the hand of Moses and Aaron and commanded them to destroy the Canaanites, and gave the law concerning innocent blood polluting the land.

The references to Deuteronomy are very frequent by adopting its language, but no new historical fact is taken from Deuteronomy.

In Joshua, the Psalms use the division of the Jordan and the passage through it of the hosts, the refusal to destroy the Canaanites, the dwelling with the nations inhabiting Canaan and serving their idols, just as they use similar previous miracles of God and rebellions of the people.

The Psalms also bring us to the Book of Judges, and tell us of the wrath of God against His people for their apostasies, and His giving them into the hand of their enemies. God often delivered them when He heard their cry. They tell us of Jabin and Sisera at Kishon, of the destruction of Midian, of Oreb and Zeeb, and Zebah and Zalmunna. And from Judges they pass to the Books of Samuel. But here we must stop.

All the history spoken of in the Psalms has not been given, but enough has been given to prove, without a shadow of doubt, that the history they quote is the same history, in the same words, as we now have it in the Pentateuch, and Joshua, and Judges. The proof is so clear that all critics of all schools agree that the Psalms were written after the Pentateuch. If the life to God in the Psalms is true, it could not have been founded on a tissue of falsehoods. But the dominant teaching in European Protestant Universities is that the Pentateuch was not compiled until Ezra's time, about 450 B. C., and that the history given in the Pentateuch is not true; rationalist, deist, and professed evangelical professors agree in this, and especially in denying truth to the main part of the Pentateuch, which they assign to P, P<sup>1</sup>, P<sup>2</sup>, etc., the part most largely relied upon in the Psalms.

For twenty-five hundred years the most holy souls on earth have found the Psalms the very food of God to their souls. The long line of God's martyrs, for more than two thousand years, has passed on to

the fire, the sword, the rack, the gibbet, singing these Psalms as the highest earthly expression of God's life in their souls. But if these Psalms were founded on utterly unhistorical, *i.e.* untrue narratives; if their conception of God was drawn from false history; if all their confidence in God was built on the baseless fabric of a vision—then, without doubt, there is no such thing as revelation, and there never has been real life from God and life to God in the world. And moreover, if these Psalms are built on the muddy waters of religious deceit; if these pure characters of the many authors of the Psalms, these most intelligent writers, masters of their own language and of poetry that has borne the purest souls up to God; if these, who for two thousand years have been held to be experts in life from God and to God, are now found to be deceived and deceivers, however honest in intention—then, without doubt, there is no human testimony of the slightest value on history or religion, and no critic's word is worth the breath it cost. For there never can be better testimony by character, intelligence, and intimacy with the facts than that of the Psalmists to the Pentateuch.

And still further, Jesus Christ and the New Testament writers believed and taught that the Psalms were true as to God, as to man, as to preceding history, and as to the God-given prophecies in them; for they taught that God Himself was the author of the Psalms in the hearts of the Psalmists. But if, as many teach, the Psalms were the baseless fabric of a vision of untruth, then Christ and his teachings, all life to God in the soul of man, and the validity of any testimony pass into nothingness with the baseless fabric.

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## II.—THE RELATION OF JESUS IN HIS DAY TO MEN OF MEANS.

BY PROF. ALFRED WILLIAMS ANTHONY, LEWISTON, ME.

It may be that poverty in connection with Christianity has been too much emphasized and riches too much decried. Ancient monasticism and modern monkishness have set rags and penury on a pedestal of virtue and consigned, in judgment, wealth to the machinations of Satan.

It is true Jesus declared that the poor had the Gospel preached unto them, and that He ministered compassionately and particularly unto the destitute and needy, but it must also be remembered that He "loved" the rich young man who had been virtuous from his youth up (Mark x. 20); that He summoned from the sycamore tree Zacchæus, the rich chief tax-gatherer, and dined at his house (Luke xix. 5); that He attended as a guest the splendid banquet of the marriage feast in Cana of Galilee, providing sumptuously for the many

participants more than a hundred gallons of wine (John ii. 6); that He disclosed to Nicodemus—a ruler influential surely, doubtless also rich—in a night's conversation, some of the most hidden, most spiritual truths of His revelation (John iii.); that He suffered on His own person the expenditure of a precious box of ointment, although recognizing that the poor had urgent need of its value expended in their behalf (Mark xvi. 3-9; Mat. xxvi. 6-13; John xii. 3-8).

After the crucifixion, indeed, a rich man, Joseph of Arimathea, received the body, cared for it tenderly, and placed it in his own new tomb (Mat. xxvii. 57-60; Mark xv. 43-46; Luke xxiii. 50-53; John xix. 38, 39).

Shall we say that the relation of wealth to Christianity is merely that of Joseph of Arimathea to the Lord—to provide graves for Christian sacrifice, and bury the remains of Christians living? That were a burlesque too sad to suggest had not the Church, despite her inconsistencies in greedily taking "the accursed thing" and erecting costly temples and shrines therewith, nevertheless in substance taught for long centuries but little else. All through the writings of the Fathers, all through the history of the Church, wealth has been denounced as pernicious and of the devil. In our own day, even, the cry has not ceased. A recent writer shows us that the evolution of the Christian conscience has but lately reached the point of recognizing the moral right of taking interest on loans of money.\* An evolution of the same conscience toward a perception of the fact that the possession of great riches need not necessarily be inconsistent with devout Christian living is also apparent. Indeed through all the past a covert feeling that wealth, so useful in many ways, could not be after all *per se* wholly evil, has cropped out in almost every Christian philosopher, though the prejudices of his creed have held him in such bondage that no syllogism in defense of riches could he utter.

Clearer vision is wonderfully helped to-day by broader experiences. The rich are defending themselves by evincing in the midst of their riches a Christlike spirit. Among them we may often see the life of the Nazarene lived. It is a fair question, then, to ask, If wealth and Christianity can in practice be harmonized to-day, did not Jesus when on earth show at least the possibility of this adjustment? Experience may suggest the clue to the revelation of Revelation. It is a worthy task in seeking an answer to the question to examine anew Christ's own relations to wealth in both precept and example.

We have for so long a time read Paul's words to Timothy in this wise, "Money is the root of all evil," as though in strings of wampum or at the Philadelphia Mint the origin of sin were to be found; and so tenacious are old opinions that we can scarcely give to the Revised Version sufficient emphasis to realize that "the *love* of money

\* Pres. A. D. White, LL. D., in *The Popular Science Monthly*, January, 1892. "New Chapters in the Warfare of Science. XIV. Theology and Political Economy."



is a root of all kinds of evil" (1 Tim. vi. 10). Because "there was a certain rich man, who was clothed in purple and fine linen and fared sumptuously every day," who, when dead, went to hell (Luke xvi. 19-31) and could find no solace there, while a certain "beggar" named Lazarus, foul and diseased, at death was received into Abraham's closest intimacy, we have hastily concluded that every rich man goes to perdition; although we have hardly so rashly asserted the converse, that every beggar departs in virtue of his beggary—a kind of *ex-officio* honor—direct to Paradise. Were hyper-Calvinism still prevailing, "Dives" would fall but little short in many minds of being synonymous with "non-elect," "reprobate," "damned." But a deeper, truer insight into the meaning of this parable discerns not a sweeping condemnation of all rich men, but only of such as in their riches become callous and indifferent toward the condition of the poor who at their doors claim sympathy and relief, and sees also a demonstration of how in many a case divine compensation can reverse factitious human inequalities.

When we have read of the rich young ruler who was bidden to sell all that he had and give to the poor (Mat. xix. 16; Mark x. 17; Luke xviii. 18), we have speedily concluded that Jesus proclaimed such a "Gospel of divine poverty" as did Francis of Assisi. Then, however, we fail to observe that the chief requirement upon this young man was "Come, follow me!" in keeping with which selling all that he had and distributing to the poor must be understood as a test of his attachment to Jesus. "When he heard this he was very sorrowful," because forsooth he loved his possessions most and would not use them as Christ might bid. Like many a modern would-be disciple, he refused to surrender his greed for gain. That and not his new Master was still to be supreme. Had he sought first the kingdom of God and His righteousness, all of these other things might have been legitimately added unto him. So our further inquiry will convince us.

That conversation, following the episode of the young man, concerning the difficulty of a rich man's entering into heaven—even as difficult as for a camel to pass through a needle's eye—does not carry the stern, sweeping condemnation of wealth ordinarily assumed when Mark's expression is remembered, "How hard is it for them that trust in riches \* to enter into the kingdom of God" (Mark x. 24). Indeed, we might wisely declare the converse, how hard it is for them who trust in poverty to enter into the kingdom of God! It is totally impossible in either case. The kingdom of God is entered by placing trust neither in riches nor in poverty, but in Jesus Christ. All three of the Gospels containing this discourse indicate plainly that

\*Westcott and Hort's text omits, "for them that trust in riches," chiefly on the authority of Codex Vaticanus; but it is found in Codices Alexandrinus, Ephræmi, Bezae and others. The Revisers retain it. Yet, if the phrase be wanting, the sense of the passage cannot be different.

the Master had in mind allegiance to God as the supreme attachment, and not to riches or to anything earthly or human, for they each record his saying, in substance, "The things which are impossible with men are possible with God." Riches, the great human potential, are impotent of themselves at heaven's gate; only the divine avails there.

It is true, "ye cannot serve God and mammon"; but is it not possible to serve God by means of mammon? What did Jesus mean by saying, "Make to yourselves friends of the mammon of unrighteousness, that, when you fail, they may receive you into everlasting habitations?" (Luke xvi. 9.) When He overthrew the tables of the money-changers in the temple, although with stern language and severe action, yet He condemned less the business than the place for its transaction. Zeal for His Father's house consumed Him (John ii. 14-17). When He read the inscription on a piece of Roman money and said, "Render to Cæsar the things that are Cæsar's," He acknowledged the validity of money, property, and taxes (Mat. xxii. 21). When, indeed, at Capernaum application was made to Peter for a *didrachma* of tribute money, Jesus by a miracle furnished in a fish's mouth a *stater*, double the amount required for one, thus paying tribute for both Himself and Peter (Mat. xvii. 24-27).

Do we read Christ's promise aright when we understand the "hundred-fold," which those who have forsaken houses and lands are to receive, as invariably of another nature, and never to be fulfilled in kind? (Mark x. 30). Prosperity is not incompatible with piety. That all the world knows. Its maxims declare honesty, sobriety, virtue of every kind, and even godliness, to be profitable. The sayings of Christ must not be isolated from the general tenor of all His teachings; they must also be interpreted in the light of Christian experience. By the religious recluse, the mystic, and theorist riches have been deemed the spawning-bed of all manner of iniquity and unrighteousness. But the experience of men among men, as voiced in the language of social science to-day, pronounces poverty an even greater breeder of vice, crime, and depravity than riches.

Abraham has been termed the greatest cattle king of antiquity. Was he for that any the less the friend of God and recipient of the promises? David and Solomon were rich beyond modern computation. Thereby became they less spiritual, less able to discern, and marvelously to pen thoughts fit for God, men, and angels? And when we have named the giver of the marriage feast at Cana, and Nicodemus, and the rich young ruler, and Zacchæus, and Joseph of Arimathea, we have not named all of the well-to-do, if not wealthy, companions of Jesus. In the very company of the twelve apostles there was more comfortable estate in worldly goods than many have been wont to suppose.

Jesus himself probably never knew abject poverty. That His par-

ents brought a pair of doves to the altar at the time of His presentation (Luke ii. 24) instead of a lamb and one dove, does not necessarily indicate utter destitution of this world's goods, but merely humble estate and small possessions—doubtless many degrees above want. Without resorting to the theory that the gifts of the Magi made the family for the first time comfortable, we may well believe that a sober, industrious man, skilled in a trade, able to marry, possessing also, according to tradition, an ass with which to journey into Egypt, could not be a man sunk in penury. And even if Joseph died when Jesus was sixteen or eighteen years of age, as tradition states, and the silence of Scripture warrants our assuming, even then poverty was probably far from the family. The industry of a son and mother could maintain a comfortable, though frugal, estate, whether there were other children or not. But Mary may have had wealthy relatives to aid her in her widowhood. The fact that she was so well acquainted in that banqueting-house at Cana as to know when the supply of wine gave out suggests that the hosts were relatives of hers; and these hosts must have been wealthy, possessed of such capacious water-pots, supplied with such a superabundance of wine by the miracle, and served by a butler, or steward, as "the ruler of the feast" should be understood to mean. Mary's noble lineage, of Davidic line, gives some color, too, to the supposition that her family connections, not mean in blood, were also not impecunious in pocket. The saying of Jesus, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Luke ix. 58), cannot be understood literally, as indicating that there was no spot in all Palestine or in all the world where He could place His head, or that He was so poor as to have no home of His own, and none among friends which He could enter; but, in the light of the context, it is seen to mean that, while foxes and birds had places for resting and for rearing families, He must be constantly at work and must make that work the supreme object of His attachment and devotion—in like manner must disciples follow Him, not stopping even to lavish their tears and energies in useless lamentations at prolonged burial ceremonies over deceased friends. The petition of Agur (Prov. xxx. 8) seems to have been answered in the earthly circumstances of our Lord.

Concerning His twelve apostles we unfortunately know but little. Philip and Thomas, Bartholomew, Simon, James of Alpheus, and Jude are little more than names to us. Because our Lord turned to Philip before the miracle of feeding the five thousand, asking where bread could be purchased, and Philip responded with a ready estimate of the cost for such a throng, it might be argued that the man had been a merchant at some time in his life, if not indeed a provision dealer, accustomed to handling large sums of money and catering for numerous guests (John vi. 4-7). His Greek name and his accessi-

bility to the Greeks who came to see Jesus (John xii. 12) would support this theory; and yet, after all, it can be taken for nothing more than conjecture, resting on very meager statements. When Bartholomew has been identified with Nathanael, as seems plausible, then even nothing can be asserted in regard to his pecuniary circumstances. Of Thomas, Simon, James of Alpheus, and Jude, while interesting facts relating to them are not altogether wanting, yet nothing can be affirmed as regards wealth.

Concerning the other six apostles, however, more is known. Peter and Andrew, brothers, were in partnership in fishing. The boat they used is spoken of as belonging to Peter (Luke v. 3). The genitive here employed plainly indicates ownership, and not mere temporary possession. Peter was married; with him lived also his mother-in-law (Mark i. 30); and Andrew seems to have been joint owner in the house (Mark i. 29). The language implies proprietorship, although not plainly stating it. Fishermen, then, pursuing a regular and profitable calling, owning a boat and owning a house, with at least two women in it, whether children also or not, could not have been so wholly in poverty as St. Francis would insist.

True, Peter said at one time, "Lo, we have left all, and followed Thee"; and Jesus immediately averred that they who leave houses, lands, parents, wives, or children for the kingdom of God's sake will receive manifold more in this present time, and in the world to come life everlasting (Luke xviii. 28, 29; comp. Mat. xix. 27-29); as though Peter and others whom he addressed had forsaken for his service their property, friends, and families. That Christ, however, did not mean to require in His service total severance of domestic and social relationships and disregard of their obligations is apparent from his example and teaching. He lived filially at home himself for thirty years. He required an angry man to first be reconciled with his brother and then bring his offerings to God (Mat. v. 22-24). Indeed our minds are set at rest in this matter when we know that Peter had not deserted his wife, however much he may have "left" her when following the Master; for Paul, in his epistle to the Corinthians, nearly thirty years later, implies that Peter at that time has his wife with him in his journeys (1 Cor. ix. 5). If the language does not mean that Peter has wholly forsaken his home, it need no more mean that he had abandoned all his property. It cannot be proved that Peter and Andrew chose poverty, or were "poor." Indeed the spirit of Christ seems best honored by following him *in* the home and *by means of* the possessions. St. Paul distinctly says that he who does not provide for his family denies the faith, and is worse than an unbeliever (1 Tim. v. 8).

John and James, sons of Zebedee, were perhaps in as easy circumstances as any of the twelve. Their father, a fisherman, employed "hired servants" (Mark i. 20); their mother, Salome, was one of the

women who brought expensive sweet spices to anoint the body of Jesus when it lay in the tomb (Mark xvi. 1). The fact that John was known unto the high priest and had been sufficiently often at the priestly residence to be known unto the servant at the gate while Peter was not (John xviii. 15, 16), does not prove greater wealth, but certainly implies the accessories of wealth. John's peculiar refinement of character may be due in no small degree to the opportunities for personal improvement afforded by the better, more comfortable circumstances of his home, compared with the homes of his fellow-disciples; and this, too, is not negated by the judgment of the people who after Pentecost marveled on perceiving that Peter and John were "unlearned and ignorant men" (Acts iv. 13), for those epithets mean simply that they were untaught in the rabbinical schools and were neither priests, nor scribes, nor lawyers, but plain laymen; it does not imply that they were rude, uncouth, barbarous, or devoid of home-training of the best order.

But probably Matthew was the richest of the apostles. He had been a tax-gatherer—not a *publicanus*, a Roman knight, who took contracts for collecting taxes in whole provinces—but an under-collector, a *portitor*, who, because of his disagreeable duties, the hatred of the people, and his responsible position, accountable for large sums of money, received a large salary, to which additional fees were always possible, sometimes in legitimate ways. Josephus tells of a certain Jewish tax-gatherer, named John, whose wealth permitted a contribution of eight talents—more than nine thousand dollars—to a fund for securing certain immunities for the Jews at Caesarea when repairing a synagogue (Wars of the Jews, Bk. II. chap. xiv. §4). While Matthew may not have been so wealthy as this *portitor*, John, yet he had had opportunity for amassing a fortune, and after his call to the discipleship he gives a "great feast" in honor of Jesus, as though still possessed of a fortune (Luke v. 27-29; Matt. ix. 9, 10; Mark ii. 14, 15).

Judas, that man of Kerioth, in southern Judea, the only member of the chosen company who was not a Galilean, may have been poor; because of poverty he may have become an adventurer, drifting about from land to land and living "by his wits"; he may have been cursed by poverty. At least he alone, of them all, seems greedy for gold. While treasurer of the company, he seems given to purloining sums from the common purse, if we accept the textual rendering of the Revised Version in John xii. 6. A veritable ambiguity exists in the passage, whether it means simply "to bear" or "bear away" thievishly. The latter meaning is better supported by the common use of the word, by the context, and the nature of the case. At any rate, Judas seems not only perverse of heart but also impecunious of pocket, when he barter his Lord for thirty pieces of silver, the paltry sum of about \$18. No other apostle seems so poor in purse

as he. I will not say that the betrayal was due to poverty, or that all who are poor repudiate Christ and Christianity; that the unchurched masses are the poor alone. It is notorious that in many cases the poor are the ones to receive the Word gladly; and it is becoming apparent also in our day that among the poor are to be found the hardest struggles and bitterest strifes to preserve integrity, to retain manhood and womanhood, and to keep alive faith in God and hope of the due recompense of reward.

These biblical examples are not all conclusive in indorsing either poverty or riches as the ideal conditions for the development of Christian virtues; but they are worthy of our attention in these days, when we behold increasing instances of wealth becoming imbued with the Christ-like spirit and see that poverty has the twofold effect of shriveling the heart against divine truth as well as making it receptive because needy.

It is significant that, while the little company of disciples had no secretary, no executive committee, no board of overseers or other officials, it did have its treasurer, through whom it habitually made purchases for regular and special needs and distributed gifts to the poor (John xiii. 29, 30.)

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### III.—THE CAUSES AND CURE OF MINISTERS' "BLUE MONDAY."

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

It is one of the wise maxims of the ages that every man's experience and observation are to be made contributors to the general fund, and that wisdom is not so much the emanation from a single brain as the collective result of human testimony properly weighed and sifted.

"Blue Monday" is a term, commonly used for want of a better, to express that languid, weary, and half-prostrate condition in which many preachers find themselves after the somewhat exhausting labors of the Lord's Day. So common is this condition or experience that, if there are any *avoidable causes* which may be indicated, or any sensible cures which may be suggested, it will be rendering a service to a very large constituency to give all such hints wide publicity.

It is, to begin with, perfectly obvious that the wise Creator has adapted the human constitution, both physically and intellectually, for the endurance of great, and even protracted, exertion. It is often amazing to see what exhausting and even continuous labors the average man is capable of when the conditions—physically, intellectually, and morally—are favorable. John Wesley advised young ministers not to preach over five times a day, if they had to preach every day, unless they meant to break down! and he illustrated the wonder-

ful endurance of which the human constitution is capable, as did also George Whitefield, by the multiplicity and variety of his own activities.

As the writer of this paper has never yet had a "Blue Monday," himself, and is therefore a possible example and proof of the correctness of his own theory, he ventures, with the more confidence, or at least, the less diffidence, to give publicity to his candid convictions.

It is a melancholy fact that the strand of history is strewn with pulpit-wrecks. There are many clergymen, scarcely beyond the prime of life, who lie thus hopelessly and helplessly stranded; and there is a very much larger proportion who are physically and intellectually more or less unfitted for any exertion for perhaps a day or more after Sunday has passed. Man is a complex being, and no part of his complex organism is independent of all the rest. Brain and brawn are closely linked; the cerebro-spinal and sympathetic nervous systems are vitally connected. Anything that is *unfavorable to general health* is of course doubly unfavorable to the survival of physical and mental vigor whenever there is great intellectual exertion, and unusually severe strain upon the nervous system.

Among the avoidable causes of this half-prostrate condition known as "Blue Monday" may be mentioned, first, *needless excitement in preaching*. We would not have tame utterances in the pulpit. That is a place where, if anywhere, a holy enthusiasm, a burning ardor and fervor, are pre-eminently fitting; but, in order to have such enthusiasm effective, it should neither be mechanical nor uniform. Power should be reserved for the point in discourse where energy is most effective. Vigor of utterance and intense excitement are not to be needlessly expended; they are too valuable to be lavished, and such lavishing implies waste. Some speakers begin their addresses on a high key vocally, and nervously. It is far more difficult to drop from such a height to a more natural level after once one has thus started at such an elevation. Calmness and coolness may be cultivated without a loss of efficiency in address. For the preacher to think of himself as a servant of God, and of his work as God's work, done through him as an instrument—to cast one's self upon Him in real dependence, to attain peace in the confidence that He is with His servant and is the supply of all real vital force,—tends to abate the worry that is too often the accompaniment both of pulpit preparation and delivery. But, aside from this, Nature herself teaches us to begin calmly, and wax ardent and fervent as our speech advances toward its true climax of impression.

Secondly, *worldly ambition to excel* is a constant source of depletion of real energy and vital power. The ministry is not to be regarded as a mere business, or even a learned profession; it is a divine vocation. A preacher should not think of preaching as a kind of ser-

monic performance, to be subjected to the critical laws of art, and adjusted upon an esthetic basis or by mere literary standards. The ambition after literary and oratorical perfection, and the jealous desire for the applause of an audience; the attempt to adapt one's utterances to the fastidious ears and punctilious tastes of the hypercritical hearer,—all this makes preaching a weariness at the time and the subsequent effects peculiarly prostrating. Where one is moved by such an ambition, he worries beforehand lest he should not do his best, and then he worries afterward because he thinks that he has not done his best. And so preaching becomes a perpetual source of solicitude, if not vexation, and implies needless wear and tear.

To be able to do as well as one can do at the time—and, however well or ill, judged by artistic standards, to trust the consequences and results to the Master—is one of the profound secrets of the avoidance of needless physical, intellectual, and emotional exhaustion.

Thirdly, we mention as an avoidable mistake, *overfeeding on the Lord's Day*. A full stomach and a full brain are in most people mutually incompatible. The part of the system that is taxed with special demands upon its activity draws upon the blood, which is the life. If the stomach is to digest well, the blood must largely concentrate its energies there to assist; if the brain is to think well, the blood must similarly flow there to assist; and the strain of special activity should not be in both parts at the same time. A full meal, and especially a meal hard to digest, hinders an active brain. If, therefore, one has much intellectual work to do, it is better to eat very simple and easily digested food, and to eat rather sparingly, and not *immediately before speaking*; and, as there is comparatively little physical exercise on the Lord's Day, with the majority of preachers, there is the less bodily exertion to antidote and relieve the influence of hearty feeding. If the brain draws successfully on the blood, it will therefore leave the stomach weak, and indigestion will be likely to ensue; if the stomach triumphs and commands the energies of the blood, it will leave the brain disposed to be dull and torpid, and the effect will be seen in the want of vigor in the sermon, and perhaps in the lack of interest in the hearers. Both preacher and hearer are likely to be "sleepy."

The greatest thinkers and students and the most successful orators have generally found that the more frugal and plain their diet while engaged in absorbed intellectual effort, studious thought, or public speaking, the less hindrance there was felt at the time, and the less prostration subsequently. This I have specially observed in all the most successful public speakers—namely, habitual abstinence before a public address—as in Beecher and Gladstone, Spurgeon and Wendell Phillips, etc.

Fourthly, the *use of stimulants* is especially unfavorable to the preservation of natural and normal strength. The nervous system is



generally subjected to a severe strain even in ordinary pulpit duties. All stimulants, however mild, produce nervous reaction; and, however agreeable or even helpful at the time, there is a double reaction, which is apt to be manifested on Monday as the effect of Sunday's indulgence—first, the reaction from the nervous effort, and second, the reaction from the effect of the stimulant. Not only is this true with regard to intoxicating drinks even in their milder forms, but it is also true of strong tea and strong coffee, both of which are stimulating in their effects. They may seem to prepare one for labor, or to rest one from fatigue, at the time; but the reaction, often felt within twenty-four hours, is prostrating, and sometimes painful.

The writer has no doubt that the *use of tobacco* is a fruitful source of the weakness and prostration so often felt on Monday. Tobacco is one of the greatest enemies existing in our day to the physical, mental, and moral health of those that use it, not to speak of the vast expenditure of money involved. It is impairing the national vitality, and especially among our educated men. The stomach, lungs, liver, brain, and nervous system succumb to the influence of nicotine. Tobacco is at once an emetic, cathartic, and narcotic drug; and many a minister, whose early failure of health has been attributed to overwork, owes it to the use of this drug, against which many of the wisest physicians are now waging an earnest and open warfare.

Fifthly, the *lack of physical exercise* on the Lord's Day, and particularly in the open air, may have much to do with subsequent nervous debility. It is a melancholy fact that even those churches which are architecturally imposing are often mere air-tight boxes, built without reference to sanitary laws or principles of hygiene. God has made pure, vital air necessary to human health, and air, to be properly wholesome, must be constantly *kept in motion*. It will lie dead and stale for days and weeks, where there is no current; and yet men speak for hours in buildings which are rendered positively poisonous within half an hour by the presence of an audience. Not only is the air corrupted by carbonic-acid gas, but by noxious exhalations from the lungs, and evaporations from the skin and the clothing of those who attend. Many a preacher is taking into his constitution the seeds of death while preaching the words of life; and no attention, practically, is paid to ventilation, which, as is very obvious, is etymologically *wind-ilation*. The blood has no chance to be properly aerated, and the only way of partially undoing this damage is to take such prolonged exercise in the open air as shall bring the lung-cells into contact with a purer and more invigorating atmosphere. While preaching in the crowded Metropolitan Tabernacle, in London, I found that daily walks, often for miles, in the open air, were necessary to undo the damage of breathing a polluted atmosphere.

Sixthly, *preparation under needless pressure* is another cause of Monday prostration. When preparation for pulpit duty is postponed

to the end of the week, and then the labor of getting ready is crowded into an abnormally short period, the minister must expect to pay the penalty. Regularity of habit is a condition of good health, and even of the most successful work. When set hours of intellectual labor are carefully observed and are uniform, the mind returns to its work with an elastic rebound; but, when the study is irregularly carried on, and then, as the time of public service draws very near, the labor of preparing becomes excessively continuous and protracted, the whole brain and body are left in an exhausted condition. I knew a man, having an important pastoral charge in New England, who would waste in desultory occupations nine-tenths of his available time during the week, and then after sunset on Saturday night go into his study, with a pot of strong coffee, and spend the whole night in preparation for the next day, sometimes coming into the pulpit with his manuscript yet wet with fresh ink; and yet he expected to be well. It was no marvel that he broke down in the prime of life. The writer has found that for himself the *uniform use of the morning hours*—say from eight o'clock till one o'clock—for purposes of study and intellectual work, has enabled him to accomplish all his preparations for public addresses, and to perform all his duties as an author and an editor, with scarce an instance during forty years, spent in study, of either mental or physical fatigue. When the preparation which should be spread through five hours is compressed into one, or perhaps into half an hour; when the labor that might be distributed throughout five mornings is compressed into one day, and perhaps runs into midnight and early morning, disastrous consequences are sure to follow in the long run, perhaps in the *short run!*

Seventhly, *all needless drain on the nervous organism* should be sedulously avoided, when the ordinary employments are such as will tax one's nerves to the limit of their normal endurance. The Lord's Day should be left as far as possible free from all besides preaching which can subject to a needless strain the mental powers or the sympathetic nerves. Visiting the sick and the dying, which oftentimes exhausts the sensibilities of a sensitive man more than any amount of mere preaching, should be done as far as possible on other days of the week. Sometimes even to have visitors at one's house on the Lord's Day, constraining the preacher to engage in prolonged conversation, and taxing him with the polite necessity of being entertaining, is a source of prostration not always "nominated in the bond." So far as absolute quiet between the services and before and after them can be secured, it will be found most helpful in preserving the system from all this undue strain and tax; and if between the services a short nap can be secured, promptly rousing one's self *when the first waking occurs*, so that it is not long enough to make one heavy and torpid, it will be found that a recuperating freshness succeeds such

a short sleep which is in effect a new preparation for coming duty. Mr. Webster always sought "to lose himself for at least five minutes after dinner," and a similar habit has marked most public men who have long retained vigor.

Eighthly, there should be *stated times of absolute rest*. Better than a long vacation once a year is a short vacation secured for every day in the year—that is, certain hours, or, if it can be no more, half an hour each day, of absolute rest and recreation; the laying aside of all pastoral and intellectual work for a healthy game in the open air, for a vigorous walk with good companions, or, if nothing more, for sitting down in absolute quiet. There are some principles of exercise that should never be forgotten. Vigorous exertion should not be immediately after a full meal nor in the hot sun, nor should it be so violent as to produce exhaustion, nor so protracted as to become an occasion of waste rather than recuperation. Three hours out of every twenty-four should somehow be employed in exercise in the open air. Perspiration it is well to excite, but it should never be suddenly checked; and, if so, it should be as soon as possible artificially restored. Night study and night travel should be sedulously avoided, if the largest amount of energy is to be conserved for the longest period of life.

These are simply some suggestions which the writer has found practically helpful in his own case, and in the case of many of his brethren, in preventing any undue exhaustion as the consequence of Sabbath duties. If there be one of all these suggestions he would especially emphasize in closing, it is *that restfulness in God* which comes from a truly devout frame, and from the habitual suppression of a tendency to worry; for it is not work, but worry, that kills. The peace which passeth understanding is a great help even to physical health, and is a divine medicine for all ills; and, if there be any man who ought to abide in the peace of God, it is that man who undertakes to represent God before men, whose work is not of man nor for man pre-eminently, but who is called of God to service and who does his service not as unto man, but unto God.

One suggestion might be added, which belongs perhaps to the *arcana*, and would not be mentioned but for the invaluable blessing it has brought to the writer of this paper. Some years ago, I was called to visit a brother in the ministry, who for the first time in life was sick and laid aside for a long time from all his public duties. It occurred to me, from his confession to me, that God had found it needful thus to disable him, that he might have opportunity to commune with God as he had not done in active life. And it subsequently occurred to me that I was in the same danger of forgetting and neglecting in continuous activity, the necessity of cultivating the *reflective* and *passive* habit, which opens the soul to divine communication. That very day,—so strongly was I impressed with this need,—I gave my last

hour before retiring to absolute quiet, sitting in my easy-chair, with all lights out and in absolutely a passive condition, asking God to open the avenues of my being to divine impression. I have kept up that habit ever since, and it has been to me more fruitful of restfulness and power for service than any one habit of my life. To get all things in readiness for bed-going, so that there remains nothing to claim subsequent attention—to get the evening prayer and all else done, so that one is ready to drop into bed—then, in half undress, simply spread out the fleece to drink in the heavenly dew, and ask God to talk to the soul, and seek *simply to imbibe*—what can be more helpful? It will be found that the day thus passes in calm review, and its sins, and errors, and half-neglected duties come up, to leave their lessons behind; that the morrow's duties loom up before one and suggest a new leaning on God; and that *God needs such times* to speak to us with fatherly comfort, and counsel, and solace.

The effect will be that mind and heart get into a singularly reposeful state, and after a while it will not be strange if the body sinks to a gentle slumber. Then, as soon as one wakes to a consciousness of having fallen asleep, it is well to arise and, slipping off the clothing, drop into bed; and, if the sleep be not calm and peaceful as a babe's on a mother's breast, it will not be as the author of this paper has found in his own case.

To do work as God's work, and dismiss worry because His is the work and not ours, and then to find daily rest and repose in His counsel and presence, not only banishes "Blue Monday," but makes every day a radiant path on which we walk with God. No deeper conviction seeks utterance in these imperfect paragraphs than this, that preaching the Gospel is a divine art to be learned only in a divine school; and that in the exercise of that art, the workman is never to lose the consciousness of the presence of the Master Workman. To live and labor as under His eye, to seek only His approval, to depend only upon His strength, to rest in His guidance and His approbation, to expect His enabling energy in working, and equally to expect His reposeful quietude after working—these, we believe, are the privileges of all true messengers of Christ, and the secrets which, known to however few, are open to all who are willing to learn of Him in His own school.

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#### IV.—THE IMPRECATORY PSALMS.

FROM "THE EPIC OF PAUL" (UNPUBLISHED).

BY PROFESSOR WILLIAM CLEAVER WILKINSON, CHICAGO, ILL.

[An interval of some two years has elapsed, during which Paul has been a prisoner at Cæsarea. He is now (still a prisoner) on board a ship bound to Italy, his nephew Stephen supposed to be accompany-

ing him. It is a quiet evening, and the two are together by themselves, when Stephen resumes the subject of a conversation held with Paul, his uncle, two years before.]

“Much, O mine uncle, have I pondered since  
 The deep things that I heard from thee that night,  
 Already now so many months ago,  
 By thy side riding, thou by Lysias sent  
 (Safeguarded by his Romans from the Jews!)  
 To wear out thy duress at Casarea.  
 Thou wert then, as now, escaped from Shimei's snare!  
 We spake, thou wilt remember, of those psalms  
 Which breathe, or seem to breathe, such breath of hate.  
 I had recited one aloud to thee—  
 To myself rather, bold, for thee to hear—  
 Vent to the feeling fierce that in my breast  
 Boiled into tempest against Shimei.  
 Thou chiddest me with a most sweet rebuke,  
 That drew the tumor all out of my heart;  
 Thou taughtest me then that the good Spirit of God,  
 Who breathed the inspiration into men  
 To utter such dire words, seeming of hate,  
 Hated not any as I to hate had dared.  
 I understood thee that God only so  
 Revealed, in forms of vivid human speech,  
 The implacable resentment—but I pause,  
 Pause, startled at the word I use; I would,  
 Could I, find other than such words as these,  
 ‘Resentment,’ ‘indignation,’ ‘hatred,’ ‘wrath,’  
 To speak my thought of holy God aflame  
 With infinite displacency at sin—  
 Once more! Another word I fain would shun,  
 For by some tether, that I cannot break,  
 Bound, I revolve in the same circle still!”

As if his speech were half soliloquy,  
 The youth let lapse his musing into mute,  
 Which not with word or sign would Paul invade.  
 Presently Stephen took up voice again:  
 “Almost I thus resolve myself one doubt,  
 One question, that I thought to bring to thee.  
 God is not altogether such, I know,  
 As we are; yet are we too somewhat such  
 As He, for in God's image were we made.  
 And we perforce must know God, if at all,  
 Then by ourselves as patterned after Him.  
 So, I suppose, our best similitude  
 For what God feels—but ‘feeling,’ also that!—  
 How fast do these anthropomorphic walls  
 Inclose us still in all our thought of God!—  
 ‘Feeling’ is but a parable flung forth  
 By us, bridge-builders on the hither side,  
 To tremble out a little way toward God,  
 Then flutter helpless down in the abyss,  
 The impassable abyss, of difference

Between created and Creator, us  
 And *Him*, the finite and the Infinite!  
 Forgive me, but I lose my way in words!"  
 And again Stephen broke his utterance off,  
 Faltering, like one who fording a full stream,  
 Now in mid-current, finds his foothold fail,  
 And cannot, in such deepened waters, walk.

This time Paul reached the struggling youth a hand  
 With: "Thou hast not ill achieved in thine essay  
 To utter what is nigh unutterable.  
 But, Stephen, better bridge than any form  
 Of fancy, figure, or similitude  
 To human sense or reason possible  
 And capable of frame in human speech,  
 For closing the great gulf immeasurable,  
 Unfathomable, nay, inconceivable,  
 (Gulf, otherwise than so, impassable,  
 Yet, so, securely closed forevermore!)—  
 The awful gulf of being and of thought,  
 Much more, of moral difference, since our fall,  
 That parts our kind from holy God Most High—  
 Yea, better bridge than any word of ours,  
 Aspiring upward from beneath to God,  
 Is that Eternal Word of God Himself  
 To us, down-reaching hither from above,  
 Who, being God with God, was Man with man,  
 And who, returning thither whence He came,  
 Carried our nature with Him into heaven,  
 And to the Ever-living joined us one.

"But rightly thou wert saying, my Stephen, that we  
 Best can approach to put in speech of man  
 The ineffable regard of God toward sin,  
 If we impute to Him a spurning such  
 As we feel when we hate, or loathe, or scorn,  
 And wish to wreak in punishment our wrath.  
 But we must purge ourselves of self-regard,  
 Or we are sinful in abhorring sin;  
 And we attain God with gross attribute  
 Imputed from what we through fall became.  
 An horrible profaneness, sure, it were,  
 The image first of God in us to foul,  
 And then that foulness back on God asperse,  
 Making Him hate with wicked human hate!" . . .

Checked, then a little rallying, Stephen said:

"So, then, there is no contrariety  
 At all, no spirit discrepant, between  
 The frightful fulminations of those psalms  
 And the forgiving love of our Lord Christ?"  
 "None, Stephen," said Paul, "for none did Jesus know,  
 Who knew those psalms, and never protest made  
 Against them, never softened their austere,  
 Their angry aspect, never glozed their sense,  
 Never one least slant syllable let slip.

Hint as that He would not have spoken so,  
 Never with pregnant silence passed them by.  
 Nay, of those psalms, one of the fiercest, He—  
 And this, then when His baptism unto death,  
 His offering of Himself for sin, was nigh,  
 Those Feet already in the crimson flood!—  
 Most meek and lowly suffering Lamb of God  
 Took to Himself, to make it serve His need  
 In uttering the just horror of His soul  
 At such hate wreaked on Him without a cause.  
 'Pour out Thine indignation on them, Lord,  
 And let the fierceness of Thy wrath smite them!  
 To their iniquity iniquity  
 Add Thou'—such curse invokes this dreadful psalm—  
 'Let them be blotted from the book of life.'  
 From close beside these burning sentences,  
 These drops of Sodom-and-Gomorrah rain,  
 Out of the selfsame psalm with them, our Lord,  
 Now nigh to suffer, saying to His own  
 (He as in Holy of Holies with them shrined!)  
 More heavenly things than ever even Himself  
 Till then had spoken, drew those words, sad words!  
 Stern words! 'They hated Me without a cause.'  
 Love shrank not, nay, in Him, from holy hate!  
 His spirit and the spirit of those psalms  
 Ever with one another dwelt at peace;  
 More than at peace, with one another one  
 Were they, the self-same spirit both; as needs  
 Was, since the Spirit of all psalms was He.  
 Even thus, I have not to the full expressed  
 The will, with power, that in Christ Jesus wrought  
 To fulmine indignation against sin.  
 The psalms, those fiercest and most branding, fail  
 To match the fury of the Lamb of God,  
 Poured out in words of woe on wickedness,  
 His own words, burning to the lowest hell—  
 Enraged eruption from the heart of love!  
 Most dreadful of things dreadful that! A fire,  
 My Stephen, which, as loath to kindle, so,  
 Once kindled, then will burn the deepest down!  
 Woe the most hopeless of surcease or change—  
 Mercy herself to malediction moved,  
 Love forced to speak in final words of hate!"

Awed, yet supported by a perfect trust,  
 Well-grounded, in his kinsman's gentleness,  
 And tact of understanding exquisite,  
 Stephen returned to press his quest once more:  
 "I must not seem insistent overmuch,  
 O thou, my kinsman and my master dear,  
 To whom indeed I hearken as to one  
 Divinely guided to be guide to men;  
 But a desire to know, not yet allayed,  
 Perhaps I ought to own, some haunting doubt  
 Prompts me to ask one question more of thee.

I know the psalms whereof we speak were meant,  
 As were their fellow psalms, each, not to breathe  
 The individual feeling of one soul,  
 Simply whether himself the writer, or whoso  
 Might take it for his own, but to be used  
 By the great congregation, joining voice  
 In symphony or in antiphony  
 Of choral worship, with stringed instruments  
 Adding their help, and instruments of wind ;  
 So, most unmeet it were if private grudge  
 Of any whomsoever, high or low,  
 Should mix its base alloy with the fine gold  
 Of prayer and praise stored in our holy psalms  
 For pure oblation from all holy hearts  
 To Him, the Ever-living, Holy God,  
 The wicked, and the enemy therein  
 Accursed so, from good to every bane  
 And ill, here and hereafter following them  
 And hunting down their issue to the end  
 Of endless generations of their like.  
 These, I can understand, were public foes,  
 Not private, adversary heathen tribes  
 That hated us because they hated God,  
 Who chose us for His own peculiar race,  
 And swayed us, weapon in His dread right hand,  
 To execute His judgment on His foes—  
 His foes, not ours, or only ours as His ;  
 'Them that hate Thee, do not I hate, O God !'  
 The righteous execration bursting forth,  
 An outcry irrepressible of zeal,  
 Through all the cycle of those fearful psalms,  
 Not from a heart of virulence toward men,  
 But from a love, consuming self, for God.  
 Such, I can understand, the purport was,  
 Wherein Himself, the Holy Ghost of God,  
 Inspired those psalms and willed them to be sung.  
 But, O my master, tell me, did not yet  
 Some too importunate spirit, not thus pure,  
 Of outright sheer malevolence some trace,  
 Escape of private malice uncontrolled,  
 Hatred toward man that was not love for God,  
 On his part who was chosen God's oracle  
 To such high end and hard, enter the strain  
 He chanted, here or there, to jar the tune  
 And of his music make a dissonance?"

Paul said : " My Stephen has pondered deep these things,  
 And to result of truth well worth his pains.  
 Thou hast profited, my son, perhaps beyond  
 Thine own thought of thy profiting, in sweet  
 Acquist of wisdom from the mind of Christ.  
 Fair change, change fair and great in thee, since when  
 Thou cursedest Shimei in that bitter psalm !—  
 Bitter from thee who saidst it bitterly.  
 Behold, thou art fain, forsooth, to find those words,



Those same words now, which then thou likedst well,  
Rolling them under thy tongue a morsel sweet,  
Almost too human for at all divine.  
Was there not in them, this thou askest me,  
Expression intermixed of wicked hate,  
His, whose the occasion was to write the psalm?  
The turns and phrases of the speech wherein  
The psalmist, here or there, breathes out his soul  
In malediction, have such force to thee,  
Importing that his spirit let escape  
A passion of his own, not purified,  
Amid the pressure and the stress of zeal  
Inspired from God against unrighteousness.  
Well, Stephen, the entrusted word of God  
To men is ours through men, and men being such,  
Why needs we have the priceless treasure stored,  
Stored and conveyed in vessels framed of clay?  
No perfect men are found, were ever found;  
God's inspiration does not change men such.  
His wisdom is to make of men unwise,  
Of men, too, fallen far short of holiness,  
Imperfect organs of His perfect will.  
Adhesion hence of imperfection, man's,  
Fast to the letter of the Scripture clings;  
But it makes part of His perfection God's,  
Who knows us, and, from His celestial height,  
Benignly earthward deigning, condescends.  
In terms of our imperfect, flawed with sin  
Even the Divine inworking wisdom loves  
To teach us noble lessons of Himself,  
Ennobling us to ever nobler views  
Of what He is, so shadowed forth to us.  
'Sin,' that word 'sin,' so weighted as we know  
With sense, beyond communication deep,  
Of evil, of wrong, of outrage, of offense  
Toward God, and toward ourselves of injury  
Irreparable and growing ever great  
And greater to immortal suicide,  
Wreaked with incredible madness on the soul—  
What is that word, in the light, shallow speech  
Of pagan Greek? What but a word to mean,  
As if of purpose to make naught the blame,  
Simply the casual missing of a mark?  
Venial, forsooth, merely an aim not hit,  
The aim right, but the arrow flying wide!  
Into such matrix, shallower, as would seem,  
Than could be made capacious of such sense,  
God must devise to pour His thought of sin.  
But how the thought has deepened since its mold,  
Still vain to match this sinfulness of sin!  
'Humbleness'—what a virtue, what a grace,  
Say rather, yet in all the Greek no word  
To name it, till God's wisdom rectified  
A word that erst imported what was base,  
Mean, sordid, dastard, unuplifted, vile

In spirit, pusillanimous, to name  
 The lowly temper, best beloved in man  
 By God, the heavenly temper of His Son!  
 The thought at last is master of its mold,  
 Though mold is needful for the plastic thought.

“In our imagination of the True,  
 We climb as by a ladder, round by round,  
 Slowly toward Him, the Inaccessible,  
 Who dwells in a seclusion and remove  
 Of glory unapproachable, and light  
 That makes a blinding darkness round His throne.  
 He stoops, and finds, and touches us, abased  
 So far beneath Him where we groveling lie;  
 Nay, He lays hold of us, and lifts us up  
 With the cords, it is written, of a man;  
 He draws us, blessed God, with bands of love,  
 Of love, the mightiest of His heavenly powers!  
 Oh, the depth fathomless, the starry height,  
 The breadth, the length immeasurably large,  
 Both of the wisdom and the knowledge, God’s!  
 Because, forsooth, we have some few steps climbed,  
 Shall we, proud, spurn from underneath our feet,  
 The ladder that uplifted us so far,  
 That might have raised us yet the full ascent?  
 That ladder rests on earth to reach to heaven.  
 Let us go on forever climbing higher,  
 But not forget the dark hole of the pit  
 Out of which we were digged, nor, more, contemn  
 The way of wisdom thither reaching down  
 And thence aspiring to the topmost heaven;  
 Whereby our race may, so we stumble not,  
 Through pride, or, like Jeshurun, waxen fat,  
 Kick, reascend at length to whence we fell—  
 Nay, higher, and far above all height the highest,  
 To Him, with Him, exalted to His right;  
 To Him, with Him, in Him, Lord Christ, Who rose,  
 For us, in mighty triumph from His grave,  
 Then reascended where He was before,  
 Ere the world was, God with His Father, God,  
 But still for us; and still for us sat down  
 Forever in His Filial Godhead Man,  
 Assessor with His Father on His throne,  
 Inheriting the Name o’er every name  
 Ascendent, King of kings and Lord of lords,  
 And us assuming with Himself to reign.  
 Amen! And hallelujah! And amen!”

As one might watch an eagle in his flight  
 That soared to sightless in the blinding sun;  
 As one might hearken while, from higher and higher,  
 A lark poured back his singing on the ground,  
 So Stephen gazed, listening, with ecstatic mind;  
 And still gazed, as if listening still, when now  
 The voice was silent, for the look still spoke.

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

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

## ARIOCH, KING OF ELLASAR.

ONE of the most interesting questions of biblical history is, Who was Arioch, King of Ellasar, who, according to the fourteenth chapter of Genesis, was one of the four confederate kings that under the lead of Chedorlaomer, King of Elam, invaded Palestine in the time of Abraham? In an article last month on "Chedorlaomer, King of Elam," this invasion was considered, and an attempt was made to show its relation to the Mongolian invasions of Babylonia and Egypt, but no attempt was made to explain what we may know or may reasonably conjecture about this King Arioch, and yet the name of Arioch is quite as suitable to the story or to the date of the events as that of the completely Mongolian name of Chedorlaomer, or Kudur-Lagamar.

The entire interest of the name centers in George Smith's identification of Arioch with a king who had previously been known from the inscriptions as Rim-Sin, King of Larsa. George Smith found evidence that the moon-god Sin bore in the Mongolian or Akkadian language the name of Agu or Aku. Translated from the Semitic into the Akkadian, the name Rim-Sin would be Eri-Agu or Eri-Aku. These proper names in early times do not often appear spelled out in full, a single ideograph having the meaning *servant*, to be read either *Rim*, or *Eri*, or *Arad*, according to the language of the reader, or another to be similarly read either *Sin* or *Agu*; just as we read the same algebraic sign either *minus* or *less*, the one word being Latin and the other English. But in one case, at least, we find the name Eri-Agu spelled out in full, so that we know that this pronunciation was used as well as Rim-Sin. Now Eri-Agu, or Eri-Aku, is as near an approximation to Arioch as the language will allow.

As for the Ellasar of which the Arioch of Genesis was king, that instantly suggests the Larsa over which Eri-Aku ruled. We do not even need to suppose transposition of the *r* and the *s*, for we have the spelling *Larsa* in the old monuments. Before the discovery that there was an Eri-Aku, King of Larsa, there was no other easy identification of the name Ellasar except with *Kalah-Shergot*, the early capital of Assyria, on the Tigris, the old name of which was Alu-Assur, or "the City of Assur" which might be transformed into *Ellasar*. But it was not at all likely that at this early period there was any king of Alu-Assur who would be able to join in this confederacy. Indeed, it antedates, so far as we know, the founding of this northern city. We may then dismiss Alu-Assur and content ourselves with considering who was Eri-Aku, King of Larsa.

It is a very interesting fact that the only Eri-Aku we know of as a Babylonian king anywhere or at any time was this Eri-Aku, or Arioch, King of Larsa, or Ellasar, and that he reigned just at this time of Abraham. If there were to be such an invasion of Palestine in the time of Abraham, Eri-Aku, King of Larsa, would be one of the confederate kings. This is a fact which could not possibly be known or confirmed except by the original records handed down from the time of the writer of Genesis, and now within these few years discovered and carefully investigated. It is true that some very careful scholars, like Tiele, are slow to acknowledge that this identification of Arioch is proved, but Hommel and others have fully accepted and defended the identification, and in Billerbreck's "Susa," just published, it is treated as now fully to be admitted.

We have no small number of inscriptions which mention Rim-Sin, or Eri-Aku, and the events of his life are fairly well known for a king of a small province, who lived not far from two thousand years before Christ.

Larsa was one of the vassal states of Babylonia, while it was subject to the King of Elam, and its king was simply a ruler under the King of Elam up to

the time when the Elamite or Mongol rule was overthrown by the Semitic Babylonian patriot, Hammurabi. The last of the kings of Larsa was this Eri-Aku, and it is quite possible, as argued by Schrader, that Hammurabi was no other than Amraphel, King of Shinar, who was another of the confederate kings, and who may have taken part in this invasion of Palestine before his rebellion. Eri-Aku's father was Kudur-Mabug, and his mother was Rim-Nannar; his grandfather was Simitishilhak.

One of the most important of the old monuments which mention Eri-Aku (Rim-Sin) is a dedication of a temple, and reads thus:

"To the goddess Ishtar, Lady of the mountains, daughter of Sin (the moon-god), have Kudur-Mabug, the ruler of Yamutbal, son of Simitishilhak, and Rim-Sin his son, the mighty shepherd of Nipur, the herdsman of Ur, the King of Larsa, King of Sumir and Akkad, built the temple of Mi-ur-ur, their loved sanctuary, for the prolonging of the life of them both. They have made its summit Elamite high. They have made it like a mountain," etc.

This gives us the genealogy of Eri-Aku, and shows that he and his father, Kudur-Mabug, at the same time, the father being the "over-lord," ruled in Yamutbal, which lay on the eastern or Elamite side of the Tigris, while his son and vassal, Eri-Aku, reigned in Larsa; or perhaps both were vassals of the Elamite King in Susa, who may have been Chederlaomer.

Another inscription of Kudur-Mabug, found at Ur, tells us very much the same thing. It gives the names of the three generations, and Kudur-Mabug builds a temple "for the protection of his life, and of the life of Iri-Sin (Iri-Aku), his son, King of Larsa." There are not less than three other similar inscriptions known in which Eri-Aku appears as the builder, and prays for the blessing of the god on himself and his father, Kudur-Mabug; and one or two others in which he does not mention his father's name. There is evidence, however, that during a quarter of a century of Eri-Aku's reign, his father ruled over the neighboring province of Elam, and his father's entire reign must have been quite half a century.

The fact that Eri-Aku's mother's name was Rim-Nannar, while his own preferred name was Rim-Sin, has some suggestiveness. His father, Kudur-Mabug, seems to have married a princess of Ur, probably of the Mongolian Akkadian ruling family, but which was already strongly Semitized, just as the Norman invaders of England became Anglicized. Her name, Rim-Nannar, means servant of Nannar, Nannar being the name of the moon-god of Ur. But Sin was the peculiarly Semitic name of the moon-god, and especially the name prevalent in Harran, where Abraham stopped in his journey from Ur to Palestine, and where there was a famous temple of Sin. It was probably after this same god Sin that Mount Sinai was named. It is evidence how thoroughly the rulers of Babylonia had become Semitized that Kudur-Mabug, with his Mongol name, gave the purely Semitic name of Rim-Sin to his son; and that he took this name so distinctive of the god of Harran shows how closely Abraham's old home of Ur of the Chaldees was related to his next home in Harran, and makes it seem strange that the kings who were familiar enough with Harran, whither the Semitic people had fled from the rule of the Mongols over Ur, should, when occasion called, make a further incursion along the rest of Abraham's road to Palestine.

I have said that Eri-Aku was the last King of Larsa. Up to the time of the conquest of Hammurabi his reign had been a successful one. He seems to have ruled over nearly the whole of Southern Babylonia, for we hear of his extending his power as far as the river Tigris at the east, and across the Euphrates as far as Ur on the west. He ruled Nipur as well as Larsa, and made a successful attack on Erech, and even approached nearly to Babylon on the north. But he represented the foreign dynasty of Elam, which had for two or three centuries held Babylonia in subjection, and though considerably Semitized, just as the

Mongol Hyksos dynasty of Egypt about the same time had become almost Egyptian, yet the Babylonian Semites were ready to throw off the Elamite yoke, and Hammurabi, King of Babylon, making that city his new capital, conquered the whole of the country, overthrew all the vassals of Elam, and became himself the founder of a strong native dynasty, which was to last a few centuries, until a new Elamite or Kassite invasion again conquered Babylonia and set up a new dynasty.

A curious record of these successive Elamite invasions exists in this country. About 2750 B.C. the ruler of a city in Southern Babylonia dedicated an agate tablet to Ishtar, "for the life of Dungi, the powerful champion, King of Ur." Some five hundred years later, probably about 2285 B.C., when the great Elamite King, Kudur-Nanhunti, made the conquest of Babylonia, this tablet was carried, with the image of the goddess, to Elam, and there kept for a thousand years, until, about 1300 B.C., King Kurigalzu brought it back to Nipur, and presented it to his goddess Beltis. There it remained, covered up in the destruction of the city, for more than three thousand years, until the University of Pennsylvania sent an expedition to excavate the old mound of Nipur, when it was found there, with the true inscriptions which tell the story, and it is now in the University Museum at Philadelphia. It is one of those witnesses, miraculously preserved, of a history supposed to be utterly lost. It certainly is amazing that when Genesis tells us simply that one Arioch, King of Ellasar, was a member of an expedition that invaded Palestine in the time of Abraham, we can dig up the cities of Babylonia and learn who he was, who were his father and mother and grandfather, how long he reigned, what were the chief events in his career, and how his kingdom and the dynasty he represented came to an end.

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## SERMONIC SECTION.

### SUICIDE.

BY REV. C. W. HEISLER [LUTHERAN],  
DENVER, COLO.

*And departed and went and hanged himself.*—Matt. xxvii. 5.

THIS is part of the closing record of the arch-traitor, Judas Iscariot. Remorse seizes him after the commission of the dreadful deed which placed his Lord in the hands of His foes. The thirty pieces of silver are like so many pieces of red-hot iron in his hands. They are the price of innocent blood. The flames of the infernal pit seem to be upon them. He can keep possession of them no longer, so he brings them to the chief priests and, with a shriek of despair, casts them down in the temple and goes and hangs himself. This is one of the few cases of suicide which the Scriptures report. It was not very common among the Hebrews for obvious reasons. It was more common among other nations of antiquity.

It is high time that the pulpit should speak out more plainly upon this awful crime. How natural it is to try to create sympathy for one who willfully takes his own life! At least, how hardened we have become to this crime; so that if we do not in so many words condone it, we at least manifest considerable indifference to its enormity! Brethren, it is high time that public sentiment should change upon this subject; that the crime should be held up in its awful horror, in its detestable meanness, in its wretched cowardliness, in its awful, awful sequel.

I want to call your attention first to the *alarming and increasing prevalence of this crime*. It has come to be almost a necessary part of the daily news. Among some of the nations of antiquity it was quite common, and by public law was justified for certain causes. Indeed in some cities the fatal hemlock poison was prepared at public expense for those who the State thought had

sufficient reasons to terminate their existence. Some of the famous men of ancient times sought this method of fancied relief from their troubles or from punishment. In Europe, while always more or less prevalent, it has fearfully increased since 1816. It was rather rare in this country prior to our great civil war, but since then has increased greatly. The desire for life is instinctive, and one of the very strongest in our whole being; and yet a celebrated French professor (Mayer) once declared before his class that there was not one of his hearers to whom at some time the thought of self-destruction had not occurred. He challenged contradiction, but no one contradicted his remark. Yet comparatively few can bring themselves to that point where they will attempt it. Comparatively few, we say, and yet the number is alarmingly large. We must remember that the gathering of statistics upon this subject is extremely difficult. In the case of many violent deaths, suicide cannot be plainly proved, though it may be the fact. In many other cases, through the shame of friends, perhaps by the connivance of physicians, a natural cause of death is attributed to what was clearly suicide. Again, only in our larger cities are elaborate mortuary statistics accurately recorded. In rural communities and small towns it is almost impossible to get reliable figures—so that any statistics, we may be quite sure, fall below the actual number. In 1882 it was reported that in all Europe one person in each 5,000 of population suicided, making about 60,000 in one year—more than the killed, wounded, and missing in the bloodiest battle of modern times. This is appalling. In France in 1884 there were 7,572 suicides.

For the sixty years ending 1830 there were 7,190 suicides in London alone, an average of 120 a year, one every three days.

In 1883 there were in the United States 910 suicides recorded, and in 1884, 1,897—over twice as many. This seemingly large increase may be partly

due to more accurate statistics. From 1866 to 1890 in the State of Massachusetts there were 3,507 suicides, in Rhode Island 470, in Connecticut 1,371; in Michigan from 1871 to 1890, 1,421. In the same period the increase in mortality in Massachusetts was 50.6 per cent., in suicides 130 per cent.; in Rhode Island the increase of mortality was 95.6 per cent., of suicides 38 per cent.; in Connecticut the increase of mortality was 59 per cent., in suicides 216 per cent.; in Michigan from 1871 to 1890 it was 63.9 per cent. in mortality, in suicides 123.8 per cent. Or take another view, showing the increasing ratio of suicides: From 1866 to 1870, five years, there was one suicide to 301 deaths by other causes in Massachusetts; while from 1886 to 1890, five years, there was one suicide to 226 deaths. In Connecticut from 1866 to 1870 there was one suicide to 283 deaths; from 1886 to 1890 there was one to 143. In Michigan from 1871 to 1875 there was one to 282 deaths; from 1886 to 1890 one to 207. This shows a constant increase in the proportion of suicides to the whole population as well as to the whole number of deaths from other causes. In six of the principal cities of the United States for the twenty years ending with 1890 there were over 7,000 suicides. Over half of them, or 3,570, were in New York City alone; 1,400 in Philadelphia, and 774 in Boston. In sixteen cities in 1890 there were over 1,000 self-inflicted deaths.

Listen to the following figures for 1890, given by a recent authority:

City.	No. of Suicides.	Ratio of Deaths to Suicides.	Ratio of Inhabitants to Suicides.
Baltimore, Md. ....	25	407.9	17,377
Pittsburg, Pa. ....	20	311.5	11,951
Philadelphia. ....	80	271.0	33,087
Boston. ....	50	203.6	8,969
New York. ....	239	107.8	6,340
Washington, D.C. ....	21	139.7	7,336
Chicago. ....	206	105.0	5,339
St. Louis. ....	98	88.5	4,610
San Francisco. ....	79	68.0	3,784
Denver. ....	40	43.0	3,000

In our own county of Arapahoe,

including the city of Denver, from January 12, 1892, to September 8, 1893, there have been 81 suicides; 50 in 1892, and 31 from January 1 to September 8, 1893.

Can any one doubt now that this awful crime of self-murder is alarmingly prevalent, or that it is rapidly on the increase? Cardinal Gibbons claims that the conditions of life in the United States are rapidly approaching those of Europe. Certain it is that our ratio of suicides is rapidly approaching that of the worst countries of Europe in this respect. One would think that self-destruction would be greatest among the less civilized and more ignorant populations. But exactly the reverse of this seems to be true. Statistics show that it is greatest among the most highly civilized. One writer, indeed, asserts that it is distinctly the act of intellectual peoples. Perhaps the most advanced intellectual district in Europe has the highest ratio. On the other hand, it is claimed that suicide is practically unknown among savage tribes. This cannot be due to the influence of civilization *per se*, but rather to a set of conditions which follows civilization, such as the increase of fictitious wants, the struggle and desire for wealth, with its consequent excitement, nervous strain and wear, and the awful struggle to keep pace with the demands and vices of modern civilization. It is for this reason more prevalent in cities than in rural districts. But the awful fact remains that every year the army of self-murderers is increasing more rapidly than is our population.

Now what are some of the causes leading to self-murder? They are various. Some claim that suicide is always traceable to some form of mental derangement; that the act is never committed without some abnormal cerebral development, if not positive insanity. It is stated that no man in the full possession of all his faculties can work himself up to that point of self-murder, and that even in those cases where the utmost deliberation, the most pains-

taking planning, the most cunning ingenuity, and the coolest execution are displayed a close study will reveal some mental aberration. Others do not accept this theory, but, while admitting that a large number of suicides are due to some mania, contend that perhaps the majority of them are the acts of persons perfectly sane.

We may make a broad classification, therefore, of suicides into those which were plainly committed by persons laboring under some permanent or temporary form of insanity, and those committed by persons to all intents and purposes perfectly sane. Doubtless each of us can recall the self-murder of some friend or acquaintance of upright character, of lovely disposition, perhaps in some cases a sincere Christian, where the crime was directly traceable to some mental derangement arising from a peculiar physical condition at the time. Such cases excite our deepest pity. But a diligent study will disclose a strange variety of causes for the act where it was apparently that of a sane person. Without doubt it has been committed from a low craving for notoriety. That seemed to be largely the case with that Frenchman some years ago who attempted suicide by affixing himself to a cross, in imitation of the Saviour, driving the spikes through his feet and left hand, and so arranging the cross that it tipped out of a window and hung there in sight of passers-by. He was rescued, though he lived a morose and gloomy life ever afterward.

Some of the ancients recognized as one justifiable cause for self-murder what they called the *tadium vite*, the tedium of life, a mere weariness of existence, an antipathy to living. A well-educated Englishman some years ago suicided because he was so tired of "buttoning and unbuttoning." A French cook, a servant of the great Condé, stabbed himself because he was so annoyed at the delay of fish he wanted to prepare for dinner in expectation of a visit from the sovereign. A woman

in Germany drowned herself and child some years ago because she was ordered by the magistrate to have her eight-month-old child vaccinated. A miserably stingy man in Massachusetts was urged to get a nurse for his sick wife. He at first refused. Then such pressure was brought to bear upon him to do this act of mercy that he hanged himself. Scarcely less ridiculous was the case of Marie Speiz, who drowned herself because laughed at for her corpulence. Lord Byron scarcely rose above this when he declared that he would have shot himself at different times, but he was restrained by the fact that this would have given too much pleasure to his mother-in-law. The great Cato died by his own hand rather than live under the reign of the hated Cæsar. Zeno, the great Stoic philosopher, hung himself, at the age of ninety-eight, because he had broken his thumb. Themistocles took poison rather than lead the hated Persians against his loved country. That eminent ancient philosopher, Aristotle, wrote that "courage is the mean between fear and rashness, while suicide is the sum of both," and yet he killed himself because of sheer weariness with life. A Grecian who had read Plato's "Phædo" committed self-murder in order that he might at once enter upon the immortality which Plato so enchantingly described.

Then, in addition to this, family worries, disappointments, and difficulties have contributed their share to the list of self-destroyers. Suicide is more common with men than women. In 1879 a French philosopher, from an extensive study of the subject, computed that of every one million inhabitants in Europe during a certain period 205 married men with children committed suicide, 470 married men without children, while only 45 married women with and 158 without children were guilty of the crime. Of widowers, 526 with children and 1,004 without children took their own lives; and of widows, 104 with and 238 without children suicided. In 1880, 219 Prussians

committed suicide from family troubles, and 975 in France in 1884 from the same cause.

Then a sense of shame—it may be because of the loss of honor or virtue, fear of punishment, poverty with all its attendant ills, physical suffering, and financial difficulties—has sent many to a suicide's shameful grave. In 1884 no less than 1,228 persons suicided in France because of physical suffering. In 1858, the year following the great financial panic in the United States, one in 7,682 of our population suicided—the worst year known up to that time. Sacred Writ tells us of Ahithophel, who, when he saw that his counsel was not followed by Absalom, from a feeling of wounded pride went to his home and hanged himself. King Saul, rather than fall into the hands of the Philistines, fell upon his own sword and killed himself, and his armor-bearer, in sympathy, did the same; while our text tells us of a Judas who, from bitter remorse of conscience, put an end to his wretched existence.

One fruitful cause of this crime in modern times is the intense hurry and worry, the ceaseless excitement, and immense nervous strain of our modern civilization. We live too fast. There was the brilliant genius, Hugh Miller. So assiduously did he devote himself to literary labors that the night after he completed his classic work, "The Testimony of the Rocks," he put an end to his life. A few years ago the financial world was startled by the suicide of F. B. Gowan, Reading's president. The awful financial worry and strain were too much for him.

There is an undue haste to be rich. Mr. Hoffman, in a recent number of the *Arena*, puts it thus: "We must be far from being truly civilized as long as we permit to exist or accept as inevitable conditions which, year after year, drive an increasing army of unfortunates to madness, crime, and suicide. It is not civilization, but the want of it, that is the cause of such conditions. It is the diseased notion of modern life



—almost equal to being a religious conviction—that material advancement and property are the end, the aim, and the general purpose of human life; that religion and morality, art and science, education and recreation, are all to be subordinated to the absorbing aim, the struggle for wealth. To this unhealthy condition of modern society is due the majority of cases of suicide, madness, and premature death. It is the struggle of the masses against the classes." That the intense activity, and hurry, and haste to be rich are thus the cause of many suicides is shown by their preponderance in the great cities, and especially in cities where the moral tone is low and religious apathy is most noticeable; where the struggle for life is greatest; where the temptations are strongest, and where social, physical, financial, and moral conditions are such as to be most favorable to a state in which self-destruction becomes probable. In 1790, 3.35 per cent. of our population lived in cities of over 8,000 population. In 1890, 29.12 per cent. lived in such cities. It seems as if the increase in suicides has kept pace with the growing centralization of our population in cities. The drink traffic here has larger sway; the social evil, which sends so many poor unfortunates to a self-made grave, is here more prevalent, and the struggle for wealth is more marked.

But in all these causes for suicide, let us not lose sight of several things which underlie them all. Alcohol is the prime cause of many, no matter what more direct reason may be assigned.

"Coroner Chivington received information late yesterday afternoon," a recent daily says, "to the effect that W. H. Smyth, the Lincoln Park suicide, . . . wrecked a fortune by dissipation and became an abject beggar."

The body of a young man was found in one of our cities. In his pocket was a paper on which were written the words: "This is the end of a wasted life. Do not ask my name. It is drink

that has done it." After the inquest the coroner received no less than two hundred letters from fathers and mothers asking if there were any signs by which the body could be identified.

At Monte Carlo, the famous gambling hell of Europe, the dead-wagon is called into requisition every day to carry away the remains of one or more wretched suicides who, through drink and gaming, have been led to take their own lives.

But, coupled with this, I beg of you not to overlook the fact that this crime keeps pace with low views of life and with religious apathy. Is life, with its ceaseless burdens and cares, after all, worth living? It is not difficult for one who can persuade himself that it is not to put an end to his life. Does death end all? If it does, or if a man can make himself believe it does, the next step is comparatively easy. Is there no righteous God in the heavens who rewards righteousness and punishes iniquity? If not, death is a welcome relief to many. Do you not see how low views of life, and morality, and scepticism as to the existence of God lead to the commission of this awful crime? But without dwelling longer upon this phase of the subject, let us—

Consider the true nature of this crime. In some instances the subject is irresponsible. Reason has been dethroned, and the poor soul has been led by a force not its own, and perhaps against its own will, to self-destruction. We draw the veil over these unfortunates. Our hearts go out in tender pity to them.

But in many cases the subject is responsible. The act is committed with full knowledge and with a real intention and purpose. How shall we, then, characterize it?

First of all it is *murder*, pure and simple; and using the language of human law, it is murder in the first degree. It is no less than this. It is a direct violation of the fifth commandment of the Decalogue, "Thou shalt not kill." It is not and never can be

justifiable. No matter what one's trouble may be, or worry, or anxieties, or sorrows, or struggles against poverty, or shame, or disgrace, or remorse, it is murder, undeniably so; the highest crime known. It strikes directly at God, as it destroys the life which He alone can give. It ruins eternally the soul created in His own image. It is taking the termination of one's life out of God's hands, where it belongs, into one's own hands. It is assuming God's prerogative. Being murder, it is to be held in the same horror as any other form of murder. Away with this cheap sentimentality regarding suicide as the act of a poor unfortunate which must be condoned simply because he was unfortunate. Rather save your emotions of tenderness and sympathy for the unfortunates who have the courage and sense to act manfully in trying to bear their miseries. Away with all pity for the man who will coolly, deliberately and with full knowledge take his own life! He has really precluded all sentiments of humanity in his behalf. He is a murderer. "Died by a wound inflicted by himself, while laboring under temporary aberration of mind," how stereotyped that formula has become. And we look upon the crime largely with indifference and perhaps help to increase the number of suicides by our very indifference, or at any rate by the easy way in which we regard it, and thus help to mold a public sentiment that in some sort tolerates and justifies self-murder. My friends, public sentiment needs to be educated differently. This crime needs to be viewed more and more in its true light. Let every man who contemplates self-destruction know without doubt that if he takes his own life he will be a murderer in the sight of high heaven and in the eyes of his fellow-men; and that he will go down into history, not as a poor unfortunate who was too weak and cowardly to bear the ills of life, but as a *foul murderer*. It seems to me something can in this way be done to check the alarming increase

of this crime. Suicide is murder, *murder*, and the memory of every responsible suicide ought to be execrated as such.

Then again suicide is base cowardice. Is it not true that we are almost in danger of making heroes out of suicides? Is not the prevalent mode of regarding such crimes, the disgusting notoriety given to their publication by the press, with all the nauseating details, the morbid curiosity of the public to view a suicide's remains, the cheap sympathy expressed for the so-called unfortunate—is not all this a manner of treatment which has the practical effect, in the minds of many, of making a sort of hero of the suicide? Let us reverse all this. Let us look upon a suicide as a stupendous coward, as a monster of meanness. Here is a man with a family. He has no work and no money. He struggles a while, then gets tired of it, and puts an end to his existence. And that leaves his poor wife to struggle alone with the children, with the added burden of his infamy and disgrace. Is not that man an ardent coward? Is he not contemptibly mean to put such a burden of sorrow and struggle upon his poor wife? Here is a bank cashier whose accounts are short. He ends the matter by putting a bullet through his brain. The miserable coward cannot face his wife and children, but is mean enough to send his wife to a premature grave through his awful act, and to embitter the lives of his children, and to cast upon them the stigma of a suicide's children. Oh, it is so cowardly mean! Take the case of a young man. He becomes dissipated, and by and by suicides. His reckless habits doubtless nearly broke the heart of his parents, but this last act completes the work of sorrow. While he lived they could still cherish the hope of his reforming; now they can only go down to the grave mourning for their suicide son. Let people look upon suicide as a cowardly crime. Let men who may harbor any thoughts of self-murder know assuredly that instead of

being immortalized with a cheap clap-trap heroism they will be execrated as arrant cowards, as mean scoundrels, for such an act.

Then again, suicide is the height of folly; nay, more, it is an eternal and irretrievable blunder. A gentleman once told me that a certain friend of his had said to him that if she could not get any employment in this city, and had much of a struggle, she would end the matter by trying the Platte River route. He looked at her calmly for a moment and then said that if she ever attempted such an act, if he were standing within arm's length of her, he would not lift a finger to help her out. Some little time later she asked him if he really meant what he said. "Yes," said he, "I meant it. If ever you are such a consummate fool as to attempt your life, I would not lift a finger to prevent it." She has never said anything about the Platte River route since that day. "A consummate fool," that expresses it precisely. Putting it on a low plane, that is the truth about it. What does the suicide gain? Does he flatter himself that should he cast himself into the river there would be a splash, a few rather pleasurable sensations, and then all would be over? Well, I read the confession of a would-be suicide in a certain magazine the other day, who, with the most awful blasphemy upon his lips, jumped from a bridge into the river. There was a splash, then a rush of such horrible sensations as make one shudder to read. The *pleasurable* sensations were not there. Fool! Fool!! Fool!!! who flatters himself that he thus can ride out of life as he rides out of the city on an elegantly upholstered Pullman!

But what does the suicide gain, we ask again? Take the case of a bank cashier who suicided in Minneapolis the other day because the paying teller had absconded with bank funds. Did that help matters any? Did that clear his reputation at all? Was it not supremest folly? To ask these questions is to answer them. I have so far put the

matter on lowest grounds. Now rising higher, and in view of the truth of the immortality of the soul, of the existence of a righteous God who will render to all the due desert of their deeds, of the fact of a hell of eternal torment, where every murderer shall be punished for ever and ever, what then of the folly of suicide? To use a homely figure, it is simply "out of the frying-pan into the fire." "But the fearful and the unbelieving and the abominable and murders . . . shall have their part in the lake which burneth with fire and brimstone" (Rev. xxi. 8). A murderer shall not inherit the kingdom of God who goes into God's presence with that sin still on his soul.

Oh, my friends, it chills the heart to think of the everlasting woe, "where the worm dieth not and the fire is not quenched!" And this is the portion of the impenitent murderer, such as a suicide presumably must be. Does the man who takes his own life imagine that he is going to escape trouble, and care, and sorrow, and remorse of conscience, and shame, and punishment? Vain imagination! What he has here might almost be considered a heaven to what he shall experience there in the presence and in the hands of a just and holy God!

May God help us to take more and more a stand by sentiment and speech against this crime of self-murder, and by all lawful means at our command help to develop and foster a righteous public sentiment against it, that thus we may contribute to the decrease of this awful and alarmingly increasing crime.

#### GOD'S RENEWALS.

BY REV. ELMITT BROWNE, M.A.,  
VICAR OF ST. JUDE'S, HULL, ENG.

*Thou renewest the face of the earth.—*  
Ps. cxl. 30.

I. THIS is a line taken from a hymn to the glory of the creation. This hymn is one of the most sublime in any language, in any age. It has been praised

by writers of the highest order, and it has afforded in its various details subjects for the greatest painters. At this time of the year, when we look at the picture which nature holds before us, portions of this psalm must recur to the mind, and especially such portions as that of our text, "Thou renewest the face of the earth"; for now the face of the earth presents one glorious spectacle of a complete renewal. The cold ground, on which lay the shadow of death, has burst forth with new life; it has taken off its shroud, and clothed itself, as by enchantment, in richer robes than were Solomon's in all his glory. The trees, which lately stretched out their barren boughs, have put on glorious apparel; and the moaning of the wind, as it swept through them, has given place to the music of the birds as they sing among the branches. The sun, which had a short, uncertain light and a scattered, chilly ray, beams forth continuously in long shining days. The bleak winds, which bore on their wings so many messengers of death, now breathe a balmy breath, which does not chill the cheek of the tenderest child. As we are made happily sensible of this glorious change; as we stand in the sunshine, and feel, with the preacher, how truly the light is sweet, and what a pleasant thing it is for the eyes to see the sun; as we look at the beauty which is spread at our feet, so delightful to the eyes; as we feel the warmth that is diffused around, so genial to the senses; as the perfume of the flowers and the song of birds steals upon us, and the glory and goodness of the whole scene lead captive heart and soul—we cannot help acknowledging the truth of the psalmist's exclamation, "Thou renewest the face of the earth!"

But this feeling, aroused within us by the splendors of a nature which has been raised into life afresh, must not be lost in mere empty reverie. The glory of the renewal must not make us forget the glory of the Renewer. From nature we must rise up to nature's God. The psalmist indeed begins with God:

"Thou renewest the face of the earth." And this sight of nature renewed ought to raise in our hearts a feeling of adoration, and draw from our lips a song of praise to the power, the goodness, and the beauty of God.

How it tells of the *power* of God!

What power there is displayed in making the trees and plants grow forth from the ground! So little is this power within the power of man that, until he saw it, he could not suspect such a thing. It would never have entered into his thoughts that out of corruption strength and beauty could rise, out of death life could spring. What affinity is there between the dead soil and the bare seed? How can there be virtue engendered in the one by the other? Why, when the seed is above ground should it remain bare seed; and when it is put into the ground, should it spring forth into life and grow? Why should it require a particular time of the year for its growth? Why, if the seed is planted in autumn or winter, would it not grow until the spring? Who tells each seed or root the time of the year? Who keeps for it the calendar of the seasons? Who whispers underground that the hour of its upspringing is come? Who awakens life within its bosom, and calls it forth in birth and growth? The fact of such growth transcends even the thoughts of man; and the act and growth is utterly beyond his power. Here is an abyss into which he cannot sink his imagination to fathom it, much less thrust his hand to act.

And not only in growth itself, but in the shape and feature of the growth, there are equal marks of the power of God. Growth is a mystery of God's power. The thing grown is equally a mystery of God's power; when the seed grows, it grows according to certain fixed laws, and those laws cannot be changed. They may be enlarged, but not altered. To every seed God, at the time of the creation, gave its own body, and every seed produces "after its kind." Wonderful

thing, that in the narrow cell of the little seed there should be inclosed the root, stem, branches, leaves, blossom, perfume of the flower; and in the small acorn the massive strength, the hard durability, the outspreading majesty of the oak! This particularity of growth is utterly beyond the power of man. He cannot give it. He cannot change it. He is indeed allowed a large margin outside the borders of creation to work, and to modify, to enlarge and to beautify; but he cannot alter the original law of creation. He may take a wild plant, and from the best slip of the plant may produce a more perfect plant; and from that more perfect plant may take the best slip again, and from that may produce a more perfect plant still—and so on, in an almost unending series, rising from one step of perfection to another; so that when the two extremes are seen together the wild, original plant, in all its dwarfy dimensions and its scanty development of foliage and flower, and the highly cultivated plant in the fulness and luxuriance of its growth, and in all its breadth and beauty of blossom, we are lost in wonder at such a contrast; we admire the skill of man that can so beautifully develop the growth of the plant.

But although the form of the plant is changed, the nature of the plant remains the same; and no cultivation and skill of man can ever change the nature of the plant. He may modify the form in the species, but he can never change the genus. He may perfect the rose, but he can never make it a lily. We may point to the development of the life in the species and the unfolding of its innate powers of beauty, and say: "This is the finger of man!" But in pointing to the different genera—to the rose as a rose, to the lily as a lily, not only for its life, but for its life in the form in which it is unfolded—we are constrained to say: "This is the finger of God!"

Men of science have spoken to us of a gradual development, as though creation could develop itself, and from stage

to stage rise into higher forms and higher genera. They have told us that, by the survival of the fittest, every form of being has risen from some lower form, and that all have risen from the lowest. How this survival of the fittest has been brought about we have not been told. And certainly in the vegetable kingdom the natural tendency is to degenerate unless corrected by man, and proof of this gradual transition in the animal kingdom from one kind of being to another kind of being has never been given. These positivists who will hear of nothing which is not proved, these agnostics who ignore everything that does not fall within the domain of their senses, have given us no proof and have afforded us no example of the theories which they maintain. If the rose can be made a lily, let us have the plants and flowers of the transition state, and see the steps and stages of the process. If the cow is developed into the horse, let us see the skeleton at least of the animal in its transition state, when it was neither a cow nor a horse. If man is a perfected ape, let us have before us the skeleton of the animal, when he was neither man nor ape. If, as some affirm, man rose from a protoplasm at the bottom of the Atlantic, let us have some remains of the different forms which this protoplasm took as it gradually rose up to man. And more than this: If there has been this gradual rising from the inferior kind to a higher kind, why not a gradual rising higher still? If a protoplasm has become an ape and the ape a man, why should not man develop into an angel? He has been developing before; why should he remain perfectly stationary now? He has lost the ape's tail, they say; why does he not grow the angel's wings, say I? He has had four thousand years to do it in, or at least to begin to do it in; but I am not aware that there is any, even the least, approach to such a transition. I do not care so much whether I rose from the ape; but, if that is the case, I should like to know whether there is not some

progress being made toward the angel. I have not seen in the human frame any such thing as wings; and I do not feel the budding of such happy phenomena in myself, not even a preliminary hardening of the spot where wings are supposed to grow. No! I do not believe that I rose from the ape. I have no proof of it either as to the mind or the body. When I shall see well-defined examples of such transformation, then I may examine them. But until then I shall continue to believe in a creation properly so-called; and that God created man after another type than the ape, even after His own image; and that to every seed He gave at the time of its creation its own body; and that it will develop itself after its own kind; and that no survival of the fittest, no power of self-elimination, nor any cultivation by man can step over the abyss that lies between genus and genus; that none can pass from this side to that, and that none can come from that side to this. The power of God, therefore, is seen not only in the life, but in the different forms which that life assumes in the different genera of tree, plant, and flower.

This power is none the less apparent in the *variety* in each species. How weak, how powerless is man in this sphere again! Even if he had creative power, could he create? Would he not have to copy servilely from what he saw? Could he make a blade of grass or a leaf of a tree so distinct that there should be no other blade of grass, no other leaf of a tree exactly like it, and yet so truly made that it should be pronounced at once to be a blade of grass, to be a leaf of a tree? Could he even imagine how it should be done, much less do it? And yet, in God's creation you will find no two blades of grass alike, no two leaves of the same tree or of any tree alike. If man's imagination did not serve him for one blade or one leaf, how would it serve him for the myriads of blades and leaves which are so alike that they can be classed under their proper genera, and so un-

like that there is not one other leaf in the same species that is exactly the same?

The power of God, then, is seen in this variety of species as well as in the different genera.

When we consider this, we gain a nearer perception of the might of God. We approach closer to the secret of His power, and we should thrill with holy awe before the majesty of that God who by His power has so gloriously renewed the face of the earth before our eyes. God spake once; yea twice have I heard the same, that power belongeth unto God. O Lord, how manifold are Thy works, in wisdom hast Thou made them all; the earth is full of Thy riches!

II. But there is something more touchingly displayed in this renewal of the face of the earth than the power of God. The power of God crushes us under the sense of our own utter nothingness. But besides the power, *goodness* is displayed, and goodness makes us glad. And *what* goodness? A goodness that supplies all that is necessary for our life, all that is conducive to our happiness. God foresees for us. He is never in a hurry; He is never after His time. There is a time in every year when the world has provision for eleven months: there is another time, when the world is only one month off starvation. God begins His provision in spring, that we may have it in due time in the autumn. And how richly does He provide! How ungrudgingly! How equally! He sends the sun to flood the whole world with its life-giving beams. He does not let His sun shine down from heaven by patches. It does not shine on this country and not on that. All the broad expanse of earth's surface that bears fruit lies basking under the creative beams. He pours forth His rain not here and there, but everywhere. The clouds drop fatness, and they drop even upon the wilderness. As God's almoners, they fly from one end of heaven to the other. He maketh His sun to rise on the evil as well as on

the good, and sendeth His rain on the just as well as on the unjust. And what harvests does He prepare and perfect! Some fields may fail; some countries may fail; and some countries may fail, and the harvests be at one time far below what they have been at another; but if so, other countries are more abundantly supplied, and make up the loss, and His promise always holds good every year. As long as the world lasts, seed-time and harvest, summer and winter, shall not fail. He filleth all things living with plenteousness. He maketh grass to grow on the mountains; the valleys stand so thick with corn that they laugh and sing.

And He gives not only necessary food, but enjoyment and luxury. He not only satisfies the appetite, but He delights the appetite. He gives not only bread to strengthen man's heart, but wine to make his heart glad, and oil to make him a cheerful countenance. He scatters enjoyments in every sphere; for every sense He finds delight. He scatters perfumes as sweet as they are subtle, as manifold as they are many; and the sense of smell is incensed by a nature which seems to worship man as king of creation, at his feet. He spreads forth colors that please the eye, and beauties that ravish the sight: the soft, tender green, upon which the eyes delight to rest, here delicately light, there richly deep, and the glory of flowers in all their variety and brightness; He pours forth harmonies which run up and down the whole gamut of musical delight to cheer his ear, and woos his sense of touch with the balmy breezes of day, and kisses him with the soft zephyrs of evening as with the kisses of his mouth. And all this is over and above mere necessity. It is enjoyment, delight, ravishment. God might have made every object painful to the sight, every sound discordant to the ear, and unpleasant every taste and smell. He might have done this, and still have supplied the necessaries of life and kept us in being. That He has (besides what is absolutely neces-

sary for our existence) poured forth richly everything that can minister to our delight; is a proof of His goodness; and no one can look on the face of nature, as it is now renewed again, and not feel how good the God of nature is, and not bless God in his heart, and praise Him for His goodness to us poor children of men.

III. But more than this. Not only is the power and goodness of God revealed in the face of nature renewed, but the *beauty* of God is also wonderfully displayed.

The workman is always more excellent than his work, the genius of the artist always greater than the production of his art. And the God who creates beauty is more beautiful than the beauty which He creates. Ah, how beautiful must God be! A moral beauty of course, for God is a Spirit. What peerless excellence there must be in Him! What spiritual beauty must shine in His person! What glory gleams from His presence! When we look into the face of nature, now all renewed, do we not trace some of the divine features of the great Creator and Renewer? What exquisite shape in every flower! What richness of color! What harmonious blending of various tints! Beauty seems to tremble like light upon the leaf, and there plays upon it, as it were, a smile reflected from the face of God! And if by scientific instruments we examine still more closely, the more we examine the more is beauty disclosed. New fountains of grace are opened to the vision, new floods of beauty beam forth.

And oh, if this beauty can be traced in this fallen nature, how much more could it be traced in unfallen Eden! If the face of nature is now the reflection in some sort of the beauty of God, what would it have been if this mirror had not been blurred over by sin! Some flowers of Eden we still inherit, but the trail of the serpent is over them all. And yet through the slime of that trail there shines the reflection of Paradisaal beauty, which was the undimmed

reflection of God Himself in His divine glory.

When, therefore, you contemplate the face of nature, learn more and more to see God reflected in it. Catch something of His smile. Mark some rays of His divinity. Trace some flashes of His glory. Let your hearts burn in love before this beauty, and leap joyfully in anticipation of that unclouded revelation of Him when you shall see Him as He is, and know Him even as you yourselves are known.

IV. But there is one sad reflection which will perhaps come in and disturb the ecstasy of our feeling as we gaze in rapture upon the face of nature. We see that nature is renewed, but where is renewal for us? There is a summertime for the year, but there is no summertime for human life. Every year the same renewal takes place in nature; the same outbursts of happy life and strength; the same overflowings of grace and beauty. But for us there is no renewal. We change indeed, but it is all in one direction. It is a downward change. The body grows old, and never renews its youth. The organs of the senses never recover their lost sensitiveness, and their sensitiveness is lost more and more every day we live. The eye, once dulled, never regains its brightness. The frame, once stiffened by time, never relaxes in youthful elasticity; but all is gradual decline and decay, working continually onward till arrested in death. And when we have said to corruption, "Thou art my father," and to the worm, "Thou art my mother and sister," there shall still be this constant renewal of the face of the earth. The sun will return again in warmth and light. It will again beam over creation; it will look into our window again and cast a patch of heaven upon the chamber floor. The place will know *it* again which knows us no more. The fields will spread out in beauty. The trees will wave their leafy honors. The bee will hum, the bird will sing—but for us no more; we shall be in the silence and darkness of the grave.

Well, at such sad moments as these, let us turn from the revelation of God in the face of nature to the revelation of God in the face of Jesus Christ. He, the Sun of the moral world, brought life and immortality to light by the Gospel. He, who in His life was the brightness of the Father's glory, shed forth the power, the goodness, and the beauty of God in His death, and the glory of God was seen at its full on the cross. There mercy and truth met together; there righteousness and peace kissed each other. There He slew Death by death, and killed the Winter of the grave, and then rose and brought in the Summer of the resurrection—and we look forward to a transformation of which summertime is but a feeble picture; and that summer will be one eternal summer: it will be followed by no winter. There will be no more decline, no more decay, no more death, but life everlasting.

May God by His Spirit renew us in soul here, and hereafter both in body and soul, and thus make us meet for the inheritance of the saints in light—an inheritance which is incorruptible, undefiled, and that fadeth not away!

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#### THE EXALTATION OF CHRIST.

BY REV. WILLIAM REDHEFFER [METHODIST EPISCOPAL], BUTZVILLE, N. J.

*Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven, and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*  
—Phil. ii. 9-11.

IN these words we have presented to us the exaltation of our Lord Jesus Christ, together with the purpose or end of such exaltation. In considering this subject let us hold in view the context and the seeming reason why Paul introduced it in this epistle, in



order that we may bring in no foreign matter, and by so doing misapply the Scriptures in our explanation of it. We notice that the exaltation of Christ is closely associated with His humiliation. The verses which immediately precede our text dwell upon this humiliation, and were introduced to illustrate and enforce the exhortation of the apostle that the Philipians might let the mind which was in Christ be also in them—"the mind of self-forgetting love." He illustrates this self-forgetting love by referring to the humiliation of Christ. And then, as an inspiration to his purpose, he follows the outcome of Christ's humiliation in His exaltation. Thus we can see how naturally the subject arose from the apostle's exhortation. We can also see in the whole trend of his thoughts Paul was thinking of believers. He was addressing believers; he was exhorting believers, and he used his illustration with a view of helping believers. He does not, in the verses selected, seem to have in his thoughts condemned sinners nor demons; so that to introduce condemned sinners or demons under the words, "things under the earth," or with the words, "every knee should bow and every tongue should confess," is to introduce something that is foreign to the thoughts of the apostle. This will be more readily seen as we pursue the thoughts presented to us in the above verses.

We might note right here that, from the language of the above verses, the exaltation of Christ seems to have been the outcome of His humiliation. The exaltation was the reward conferred by God upon Christ for His life of obedience when in the form of a bond-servant. Immediately following the words, "He humbled Himself and became obedient unto death, even the death of the cross," are the words, "wherefore (*i. e.*, on this account or for this reason) "God also highly exalted Him." Thus we see that the obedience in humility formed the basis or reason for the exaltation in glory.

This should cause us no trouble in our thoughts. In another place we find it stated that Christ, "for the joy that was set before Him, endured the cross, despising the shame; and hath sat down at the right hand of the throne of God." And in another place we hear the Saviour praying, "I have glorified Thee on earth, I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was." And again, "That they may behold My glory, which Thou hast given Me." It does seem that Christ had a reward in view that would be His when His work on earth was completed. The exaltation spoken of by Paul was that reward. Says he, "In consequence of this condescension and humiliation on the part of Christ, God also highly exalted Him." This exaltation, this reward, this imparting the glory, which Christ as Logos had with the Father before the world was, to Christ should cause us no troublesome thoughts when we consider who or what was exalted, and in what the exaltation consists.

I. In this exaltation, it is God who exalts. It is a noticeable fact that when Paul speaks of the humiliation of Christ, he says that He—Christ—made Himself of no reputation; that Christ humbled Himself. But when he approaches the exaltation, it is God who exalts. God here undoubtedly refers to the Father. It was to the Father that Christ prayed, and it is to the glory of the Father that the exaltation redounds. Christ, the Son of God equal with the Father, in the incarnation took the form of a bond-servant, and His earthly life was a life of obedience to the Father. He was subject to the Father, and by the incarnation He became forever united with humanity. When, therefore, He had finished His earthly mission, having made His prayer for the glory which He had with the Father before the world was, He in perfect obedience and submission waits for the Father's approval. God the

Father showed His approval and highly exalted Him.

II. Wherefore also God highly exalted Him. Who or what was exalted? God highly exalted Him—that is, Christ. But was it Christ as Son of God or Christ as Son of Man? It was not as Son of God, for as such He was ever one with the Father. In the days of His flesh He said, "I and My Father are one." He was then looking upon Himself as the Son of God. The divine in Christ could not be exalted. It was ever divine. In the days of His humiliation Christ did not consider equality with God a thing to be grasped. It was in His own divine nature. In His humiliation Christ laid aside His previous condition, the *form* of God. He laid not aside His divinity. Previous to the incarnation He as Logos was in the "form of God," but, taking upon Himself the work of redemption, He took the form of a bond-servant, and came in the likeness of man; in doing which He made His proper, divine self of no reputation. He emptied Himself, or made Himself of no effect. The divine was not brought to the front, as it were. The idea which some have concerning this "making Himself of no reputation" is unthinkable. Some say that Christ actually changed His divine nature in assuming the flesh. With Dr. Hodge we most heartily unite in saying: "Any theory which assumes that God lays aside His omnipotence, omniscience, and omnipresence and becomes feeble, ignorant, and circumscribed, as an infant, contradicts the first principles of all religions and, if it is pardonable to say so, shocks the common-sense of men." But for the divine in uniting with humanity—to make the divine attributes, the divine nature of no reputation, of no effect, to hold them back—is thinkable, and is in harmony with the various sayings and claims of Christ. In the incarnation we look on the divine and human. The divine as the Son of God cannot be exalted. But this divine is indissolubly united with the human. The human

nature thus joined in the the divine is exalted. It was Christ as God-man that Paul brought before his Philippian believers. It was this God-man, with the whole emphasis on the humanity, that was highly exalted. The exalted humanity is made to share freely with the Divinity in all the latter's attributes. Bishop Ellicot says: "The exaltation is not merely relative but proper; an investiture as the Son of Man with all that full power, glory, and dominion which as God He never wanted" (Ellicot: Phil. ii. 9). Origen says: "He is said to be exalted, as having wanted it before; but in respect only of His humanity." And it is in answer to His prayer: "And now, O Father, glorify Thou Me"—as God-man—"with Thine own self, with the glory which"—as Son of God—"I had with Thee before the world was."

III. "And gave unto Him the name which is above every name." This giving was done freely on the part of God. "The name," as Bishop Ellicot says, "is not to be understood generically, as *κύριος* or *υἱος Θεοῦ*, but specifically and expressly, as *Ἰησοῦς*, the name of His humiliation, and henceforth that of His exaltation and glory; a name with which now every highest attribute, grace, power, dominion, and *κυριότης* is eternally conjoined." It was the same name that, by the command of the angelic visitor, Joseph named Him. It was Christ's earthly name; it is now His heavenly name. We find that Christ adhered to it even after His ascension. When He appeared to Saul of Tarsus on the plains near Damascus, in response to the question of Saul, "Who art Thou, Lord?" He said, "I am Jesus." The name was not newly given to Christ at His exaltation, but it was repeated with Divine approval. Before His incarnation Christ was in the "form of God"; that is, He had a form, an appearance, through which or by which the divine was revealed to the heavenly intelligences. In coming to save man, He took the "form of a bond-servant," through which form or

appearance, in the likeness of man, He reveals the divine to us. In the exaltation this latter form, found in the incarnation, is not laid aside in order to take another or the previous form, but the God-man so exalted. The name Jesus is still His in His glory. Gave unto Him the name—a name is said to be the “summary of the person.” The conferring of a name is designed to have a deep significance. It is “pre-eminently so in the biblical conception of name-giving.” As one has said, “The name is intended to describe what is characteristic of the person.” It expresses not so much who but what one is. The name of God denotes all that God is for man. In Exodus iv. 3 we find these words: “And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by My name Jehovah was I not known to them.” And so in the New Testament, the name of Christ signifies what Christ is to us. The name is the vocalized expression of the character. When God confers a name there is no mistake as to its fitness. God gave the name Jesus to Christ in His humiliation; God gave it to Him in His exaltation. And what is very significant in the exaltation is this—the name which suggests the character of God to us is to express God to the heavenly intelligences. Herein is the glory conferred upon humanity. The exalted God-man who was God-man for our sakes is ever to remain God-man. His human nature was glorified and exalted. This name, Jesus, is above every name. It is pre-eminently *The Name* in all the universe. No name ever conferred by God or man can compare with it. It is more suggestive. It represents more. The name of Jesus thus magnified beyond all human thought, is, as Henry Ward Beecher has said, “A name which being pronounced, as it were, makes the very universe quiver with spontaneous and irresistible enthusiasm.” We come now naturally to the object, purpose, or end of this exaltation.

IV. That in the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

We notice the change from the old and familiar form of expression, “At the name of Jesus.” This change may help to do away with that relic of superstition and idolatry of making some outward sign of adoration “at the name of Jesus.” In the name of Jesus—this does not mean simply and *per se* the personality, but that personality as revealed to and acknowledged by man. It refers to that which the name represents. Dr. Cremer, in his *Biblico-Theological Lexicon*, says: “To give thanks in the name of Jesus cannot mean to give thanks in Christ’s stead; no more can to ask in the name of Jesus signify a prayer in which the person praying appears as the representative of Christ. Rather is it a prayer for which Christ Himself appears, which Christ mediates—a prayer based on the truth that Christ is our Mediator and intercedes for us.” Dr. Whedon says: “To ask in the name of Jesus is to ask in complete identification with Him, as inspired by His spirit and as incorporated into His body.” To ask in the name of Jesus is to pray in the light of the truth of Christ—in that which Christ reveals to us. “In the name of Jesus,” as Bishop Ellicot says, “with full force of the preposition *ἐν*, denotes the spiritual sphere, the holy element, as it were, in which every prayer is to be offered and every knee to bow.” Whatever is here spoken of as being done is done in this spiritual sphere, in the light and truth that is suggested by the name Jesus, and is in perfect sympathy with it. In the name of Jesus—in the spiritual sphere revealed by this name—“every knee should bow, of things in heaven, and things on earth and things under the earth.” These words have often been misinterpreted. Some go so far as to say demons and condemned sinners are here spoken of. But such

seems to be foreign to the thought of the apostle. What demons and condemned sinners may say or do in reference to the exalted Christ is not here referred to. The words "every knee should bow," refer to worship. Bishop Ellicot says, "Genuflection is the external representation of worship and adoration." This worship is to be done in the name of Jesus. It is foreign to the thought for any one to put demons and condemned sinners into the spiritual atmosphere suggested by the name Jesus; and being there, as offering worship in sympathy with that name. In the name of Jesus, etc., the idea is that all worship, all prayer, shall hereafter be made in that which the name of Jesus suggests. And does this not make us think of the words spoken by Christ to the woman of Samaria, "The hour cometh, and now is, when the true worshiper shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit, and they that worship Him must worship Him in Spirit and in truth." And again: "If ye ask anything in My name"—in that light, truth, holy element, which My name suggests—"I will do it." Every knee should bow of things in heaven, and things on earth and things under the earth. Dr. Whedon says of this: "Angels in heaven, men on earth, and demons under the earth are expected, soon or late, willingly or unwillingly, to recognize His position." This may all be true, but it is not to be found in the above verses, which bear on the exaltation of Christ. Dr. Whedon, when commenting on the words, "in the name of Jesus," which are found in John xiv. 13, says: "To ask in the name of Jesus is to ask in complete identification with Him, as inspired by His spirit, and incorporated into His body." The idea is not the recognition of authority or power, but of worship in the name of Jesus. And as there must be some sympathy between the worshiper and the object worshipped, we cannot see how demons or

condemned sinners can be included. The phrase "things in heaven, and things on earth and things under the earth," means heavenly intelligences—men on earth and the departed (see Bishop Ellicot *in loc.*). It is a phrase that signifies universal intelligent homage on the part of all who are capable of rendering such in the name of Jesus. As a recent writer says: "It seems better to exclude the idea of the spirits of evil here, for the homage of impotence or subjugated malice" is foreign to the thought of the passage. Besides their homage could not be in "the name of Jesus," in whatever way we understand that phrase. This is as true of condemned sinners as of demons. "And that every tongue should confess that Jesus Christ is Lord." This is an expression of the preceding expression. "The knee is but a dumb acknowledgment, but a vocal confession, that doth utter our mind plainly." To confess is to say the same, to agree, to coincide with, to say openly, to acknowledge publicly. The silent worshiping hearts shall give utterance to their thoughts, and there will be a wonderful unity. The angels and archangels who beheld Christ before His incarnation in the form of God shall, as they beheld the exalted God-man, recognize their Lord and make public confession. And the confession by worshiping men and angels will agree in this: that this Jesus Christ is Lord—Lord in the highest sense. Oh, how the divine attributes must shine through the exalted human for the angelic intelligences to recognize their Lord! All this worship and confession shall be "in the name of Jesus." It shall rebound to the honor and glory of God the Father. To some this may seem mysterious. The Trinity is a mystery. Jesus said to His earthly parents: "Wist ye not that I must be about my Father's business?" And again, in speaking of His work, He said to God the Father: "I have glorified Thee on earth." And again, "I honor my Father."

"The confession of Jesus as Lord of

all redounds to the glory of the Father, whose Son He is." It was to the Father that in His humiliation Christ was obedient. It was to the Father He prayed. It was the Father who highly exalted Him. And now, the work redounds to the glory of God the Father. "Wherefore, also, God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

"Oh, that, with yonder sacred throng,  
We at his feet may fall!  
We'll join the everlasting song,  
And crown him Lord of all."

#### NATURAL SELECTION IN THE SPIRITUAL WORLD.

BY REV. CHARLES R. HUNT [PRESBY-  
TERIAN], KEOTA, IOWA.

*That he might go to his own place.—*  
Acts i. 25.

The subject of the text, of practical moment to us, is one of moral adjustment, and involves fitness for the sphere occupied. Whatever meets the design of its author and satisfies the requirements of its office is, so far, a success; and whatever agency is incapacitated to execute the just and necessary functions of its position should be removed to its proper place. Even a stone, a brick, or a shingle has each its place in the economy of architecture, and our common discernment of fitness would cause such a reversed order as a roof composed of ponderous stone blocks and a basement only of shingles to present a half-pitiable, half-ludicrous phase, which the judgment would at once repudiate. Every realm of creation—mind or matter, animate or inanimate—has its order and label because of its nature, its identity, its surroundings peculiar to itself, with relations and dependencies—essential adjuncts of

the nature and surroundings of the realm. That this principle may be seen in its tangible actuality turn to the pages of natural history, where we find represented the families, tribes, and species of the different continents, each with its peculiar nature and the environment contributing most to its vigorous development. The habitat of a species—the place the fittest for a creature with the peculiarities of its instinct and structure—is the only region in which nature seems to be its friend. But also in the botanical and geological world the "place" of endogenous shrubs and the fossils of the reptilian age must be known in respect to their bearing upon these sciences; and in the science of the stars, what more significant than "place"—in its relative sense—the objective point sought as you wander through the heavens by triangle, ellipse, circle, or off on a tangent in pursuit of a comet? Also in logic and psychology, in the sense of a peculiar office or sphere, than "place" there is no more pregnant term nor more requisite factor. It is the third foot of a tripod—a *sine qua non*. But interesting as it may be for us to consider the import of "place" in the spheres of natural and intellectual science, still greater is its significance amid the species and graduations of the moral and spiritual world; for here the term is used not only in mechanical arrangement and scientific analysis, but it has also all the additional gravity of the moral and eternal world, with its attraction and repulsion, its reward and retribution. Let our minds be retentive of the significant truth that the Word of God, the only chart or expository of the spiritual world, with its differentiated types and places, explicitly declares, in consonance with Mosaic symbolism, the sacredness of certain places on earth, viz., patriarchal altars, memorial pillars of stone; Mt. Sinai, the consecrated spot for giving the law; the tabernacle, with its holy place separated by a veil from the Holy of Holies containing the Ark of the Covenant and its mercy seat—all of which point to

the coming kingdom of the Messiah, with its imputed righteousness here, and its intrinsic holiness throughout the cycle of eternities. We have also of the types of life in the spirit world a clear setting forth—as angel, arch-angel, cherubim, seraphim, with the powers of the air; and we have depicted the office of good angels, which is they wait on God, announce God's law, convey God's messages, protect God's people, inflict divine penalties. They are "ministering spirits," are guardians of cities and nations; they share in the counsels of God, sound the apocalyptic trumpets, and gather the elect to the judgment. But there are also evil angels, of whom Satan himself is the prince. Hear how different their occupation. St. Peter says (2 Epistle, ii. 4) that "God spared not the angels that sinned, but cast them down to hell and delivered them unto chains of darkness"; and Jude gives their history thus far, that "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Behold the difference in the office or "place" and occupation of good and evil angels. But there are other species of the spiritual kingdom which went from earth to the spirit world—the one found himself supremely happy, the other in torments and an impassable gulf between them. Having glanced at the great fact of species on earth and beyond earth, let us note that all creatures of moral susceptibilities and eternal existence are of the spirit nature and belong to the genus Spirit, while morally they constitute the two great families of the spirit world, viz., the redeemed and the unredeemed, and as such have their "own" respective places, as is necessary for the perpetuation of this wise and merciful apportionment.

I. The preservation intact of the families, species, and habitat of the spiritual world requires that the members of each great family, the redeemed and the unredeemed, should be assigned

to their fittest place or habitat for eternity.

1. This must be true out of respect for the harmony, purity, and order of heaven. There is no one in the City of God of whom it could be said: "He is a disturber of the peace, a shame and grief to his relatives, and a disgrace to the avenue or boulevard on which he lives." Such a character or species cannot be permitted there. The order of the celestial community may not be so disturbed. The role of eternal praise and the spontaneity of the currents of felicitous thought are inviolable rights which inhere in the citizenship of heaven. And the unchallengeable rule of the eternal city of redemption and moral perfection is not only that whoremongers, drunkards, and liars shall never enter there, but that "nothing that defileth or loveth or maketh a lie" shall ever be permitted to walk beneath the arch of its gateway or climb over its wall. Not that such a one would be looked upon as is a Chinaman upon the Pacific coast, but he would prove an actual monstrosity, a moral shame, and would necessarily encroach upon the unimpeachable prerogative and the sense of decency of the inhabitants, as well as violate the municipal laws of the divinely framed home of the soul. In most cities of the Orient, for a woman to walk the streets unveiled would be public effrontery and bring the indignation of the populace upon the perpetrator of such an acknowledged indecency; while we all know that under the regime of the highest civilization what an indignity and outrage upon decency would be actualized should certain persons presume to walk the streets in a state of nudity, which practice, persisted in, would place the stigma of infamy upon the street, its pavements and even its lamp-posts, and cause the price of real estate to depreciate, and if the officers did not soon rid the city of its shame, indignation meetings would be held by the citizens. And yet, to the inhabitants of the City of God the appearance of and associa-

tion with those still in sins, shameful rags would be equivalent to the disorder to which I have referred. "I will greatly rejoice in the Lord; my soul shall be joyful in my God, for He hath clothed me with the garments of salvation—He hath covered me with the robe of righteousness" (Isa. lxi. 10). What of those without the robe? "Because thou sayest I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked; I counsel thee to buy of me . . . white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear" (Rev. iii. 17, 18). "Behold, I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame" (Rev. xvi. 15). Dan. xii. 2 says some shall awake . . . to everlasting shame and contempt. Now, this being the legitimate state of things as a result of sin and righteousness, do you not think the condemned despoiler of heaven's noblest opportunities extended to earth would want "his own place?"

2. Not only for order's sake, but from moral considerations must he go to his "own place." All the opportunity which unfathomed depths of compassion and the sweep of mercy's unbounded forecast could provide have been extended. By all the inducements which life's opportune and sanguine day of probation could proffer, he has been overturned. The die is cast. Eternity is no longer a myth. Before God and His government he stands unacquitted—a rebel. Through all life's paths he has afforded the material for the record of a rebel—the habits and the development of a rebel; the wishes, heart, and character of a rebel—against his own soul's requirements, the provisions for an eternity of peace and the beneficent laws of God. Probation is past; and now to the place of what grade or species of character does he belong? The sheep of the kingdom or the reprobate goats? But

from further moral considerations, "to his own place" he must go because of the patent fact that all life's talents bestowed for the fulfilment of a divine plan have been prostituted to an ignoble end, a wicked misappropriation; and the acts of life, which were its servants, involve motives, given place within, which preclude the possibility of a normal growth or the play of his highest faculties for an eternity of joyful activity; and hence without Christ, the germ and environment of spiritual life, the faculties of the soul are atrophied, and a wicked imbecility for the spiritual world ensues. If the line of demarcation between the realm of celestial order and bliss and that where blind hatred and rebellion

—"hold eternal anarchy  
Amidst the noise of endless war  
And by confusion stand;"

if this line is to be regarded as the boundary inviolate and heaven's mansions be preserved uncorrupted as a home "where the wicked cease from troubling and the weary are at rest," then such a character as the rebel against God and the embezzler of divine treasures must have his own distinctive place, must be lodged with his own species.

II. Let us now consider the means of reaching one's moral grade, destination or "place" in the spirit world. We need not falter in the belief that God, whose scrutiny none can evade, is able by His word directly to appoint each to his place. But in the apportionment to the abodes of the righteous and wicked—heaven and hell—the respective habitat of each of the two great families under the genus Spirit, there are certain natural forces or laws of moral adjustment which may well claim our attention.

1. There are characteristic functions of privilege or duty in every position of honor; and this is intuitively true of the home of the saints of God, whose felicitous ebullitions are spontaneous, which acclamation obtains as one of the functions of the heir of heaven.

But this is a prerogative from which every unredeemed and rebellious soul is self-divorced. He has no praise; and if with angels and redeemed spirits encircling, silence would be dissonant and simulation would be shame. Poor self-disinherited soul—only a hideous caricature of praise as vacant of sincerity as is a parrot of reason or the wooden image which the ventriloquist makes to talk—with no energies which he may exercise in heaven, some other "place" would seem preferable!

2. A second function of the life in heaven is fellowship. What delights—with Abraham to tell of his call and journey to Canaan; Jacob, of his long service for Rachel, his distress over Joseph, and the joy at final recovery; Isaiah, to relate his trials and the secret of his fearless preaching; Daniel, the den of the lions and his promotion to be prime minister of the kingdom! But what a privilege to converse with that apostle who "thrice was beaten with rods, once was stoned, thrice suffered shipwreck, and was a night and a day in the deep, and who was in perils in the waters, by robbers, and among false brethren!" And what shall I more say, for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha, of David, of Samuel, and of the prophets? What a galaxy of stars of the first magnitude in the spiritual firmament! And these are to be known amid the fellowships of heaven, and a fellowship with devils even on earth is prohibited. Now, if permitted, could the unrepentant soul endure such association?

3. Another function of the heavenly life is unveiled mental vision and untrammelled mental freedom. Oh, think of the liberty of the washed, robed, and glorified saints who are permitted to learn the momentous and enravishing truths of heaven—in the university of the universe—say, with venerable, patriarchal Moses in the Law department, Paul in the Chair of Ethics, the Angel Gabriel upon History of Great Epochs and Military Tactics; while, suppose,

the glorious Redeemer should expatiate upon the door into the fold and the character of him who should climb up any other way! What kind of freedom here could the impenitent soul enjoy—whose habits of life have drilled him in wrong methods and whose sources of pleasure have blinded, deafened, and paralyzed his conscience and spiritual functions in company with the redeemed whose pinions never tire? But another mighty agency in moral adjustment and consequent assignment to "place" to which sinners are subject and which is a positive and not a negative factor in the work of adjustment is Natural Retribution, one of the forces of which is the reason, which now sees the effect of a wrong ideal, a practical idolatry, selfish and gross, by which the soul which might have been assimilated into the likeness of Christ—the model of heaven—has been gradually metamorphosed into a type of moral degradation. The conscience also presents its unmet claims, and sad regret causes memory, as another factor in natural retribution, to point backward to days of opportunity, and a conscientious reflection iterates:

"Of all sad words of tongue or pen,  
The saddest are these; it might have been."

4. But still another force, which is decisive in effecting God's own proclamation of a separation between the redeemed and unredeemed, may be mentioned: it is the law of sustentation. Just because the ponderous iron mass or the stone block should see the balloon sustained in mid-air, ascending to the clouds, shall they say, "Oh, we shall fly too"? Never in their present gross form. Never, until by fiercest heat they become sublimated into gaseous matter. Never as iron and stone will they fly. So the fact that the inhabitants of heaven can remain there sustained and enjoy the fulness of bliss is only by the support and protection of the laws of the kingdom of God; and to the sinner in "outer darkness" there is no protection or support from the laws of the kingdom of God, therefore he cannot



remain in heaven—nor enter there. To illustrate: The rigor of the frigid zone is so great that only such animals as are provided to endure its exposures can there sustain life. The sloth and ant-eater are animals which are not provided to endure the exposures of the frigid zone; therefore they cannot there sustain life. Let us now briefly notice—

III. The sense in which the hell of the hereafter is the unrepentant sinners' "own place." The adjective "own" signifies a "place" peculiar to himself, as if his own private office or his own peculiar habitat,—in the original, *idios*, from which we have the word "idiom," the genius or peculiar cast of language. But it is his own also as a member of a class or grade. Students belong to a class, and yet each holds his "own place" according to his standing. So you, if you choose the way of death, must take your place according to your proficiency in the customs of that dark abode, along with adulterers, the lustful, the hypocrites, unbelievers, drunkards, liars, and all that is profane and abominable. It is peculiarly his "own place," then—

1. By course of preparation, which course may be termed the conservation of energy in the spiritual realm; *i. e.*, all the forces of the sensibilities, intellect, and will are differentiated into a unit of essential wickedness. In natural science, heat and electricity are proved to be only different phenomena of a single force; so in this course of preparation for his "own place," the different faculties and functions, conscience, moral accountability, etc., are by the voluntary course in sin transmuted into the distinctive features of a unity and substance of wickedness. It is the iron in the fortification of self-protection, captured and molded into the artillery of the enemy.

2. It is peculiarly his "own place," in that it is a greatly curtailed sphere of activity. I have shown that the functions of the heavenly life could not be exercised by the unredeemed soul.

His sphere and territory are much abridged because of his abnormal state. His unregenerate soul and undisciplined moral faculties are the cause of a state of paralytic inactivity in his relations to God. The fish of Mammoth Cave are blind—not by accident nor special creation, but being so situated that the organs of vision may not be exercised, the energies or life force which would have utilized these avenues of communication with the outer world were applied elsewhere and that apartment abandoned, and the fish left blind in a dark cave as a consequence of the disuse of its eyes. So the moral and spiritual faculties are atrophied and the privilege of their healthful functions lost through disuse. It is the sinners' own place, then, because it is the contracted and degraded sphere in which he has inclosed himself.

In concluding, let us think upon the significance of "place" because of—

IV. The eternity of this doom. Vast inclosures of adamant, with towers of iron and turrets of steel, cannot be taken by a vagrant boy, with twine string upon crooked stick for a bow and a pine splinter for an arrow. So there are towers of great, eternal truth which may not be laughed down or caricatured away by any individual, or a whole generation of the tide of human life; nor may these great lighthouses of warning or beacons of invitation be ignored with impunity; and here are some to consider:

1. This doom is eternal, because it is the verdict of moral government. The protection of the good demands it. The *finale* is pronounced, and to no higher court can you appeal.

2. It is a self-imposed destiny, and never, until "the Ethiopian can change his skin and the leopard his spots" and *transmute* themselves into a different type or species, will there be any commutation of the sentence: "These shall go away into everlasting punishment," and "the wrath of God abideth on them."

It must be as the legitimate conse-

quence of wrongdoing. Also, it is destiny self-imposed, because the rebellious soul has cast itself off from all the divinely instituted means in the kingdom of grace for the betterment of its condition. It was besought to use its opportunities, but rejected God's arrangement, spurned the offer of many mansions, and now must remain in its "own place."

3. This matter is eternal with the lost, who abide in their own "place" not only because they have cut themselves off from agencies and appliances in the kingdom of grace, but because all the conditions are now complied with for growing worse and worse. More intense in hatred, more malignant in rebellion, more rancorous of their chains, more envious of the blood-washed, and all without a compunctious throb in their being. It would not be easy to conceive of the passions, virulence, and hatred of their tongues and hearts. But enough! Human responsibilities are great. God's arrangement and governmental laws are wise and just. And now, to which place will you go? For which are you preparing? Behold how the law of natural selection pervades the family of the redeemed, in whom each grace is instinct with desire for something better: For here faith expectant spreads her pinions as she looks from the delectable mountains across the valley and shadow to the coast whose air is praise. Hope casts her anchor hard by sapphire walls in the harbor of heaven, and charity goes from sick-rooms, hospitals, and prisons of earth convoyed by soft-plumed messengers to look upon in heaven, Him to whom she has ministered on earth, "inasmuch as she did it unto one of the least of these My brethren." Life is yet before you!

Heaven's door opens, beckons. To which "place" will you go?

CHRISTIANITY consists in the loyalty of the heart and the allegiance of the life to Christ; and these may be maintained anywhere.—*W. M. Taylor, D. D.*

## THE REWARD OF INTENTION.

BY THE REV. JOHN MACLEAN, PH. D.  
[METHODIST], PORT ARTHUR, ONTARIO, CANADA.

*Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?—James ii. 21.*

EARNESTNESS in life is the secret of winning. A deliberate attitude toward that which is right is the significant one occupied by the man who is noble and true. In questions of religion there can be no legitimate choice between an earnest stand for the truth and an easy pursuit of righteousness which is liable any moment to lapse into an absolute state of indifference. A listless state of soul cannot beget a healthy life, and a strong character cannot be produced by an indifferent attitude.

The faith which brings salvation is a definite thing, begotten by God in the soul and appropriated by a deliberate effort of the will. Groping after God in the darkness is not an indifferent thing, nor is the sacred presence to be found in an indefinite state of mind. Onward there lies a tangible salvation, which is sought eagerly as a thing to be enjoyed. The faith which clings to the hand of God begets strength, which finds expression in works of righteousness. It seeks through the practice of piety to lead the soul into a larger growth, and to guide others into the way of peace. The earnest deeds which are the outflow of the abiding faith become a means of salvation. Abundant blessings follow as the reward of faithful works. The life of faith is one of earnest purpose, having a definite aim.

The records of history teem with the names of men who have been honored for the great deeds which they performed. In every department of public life—in the fields of literature, science, art, religion, and politics—there are men who have stood forth prominently before the world, worthy to be remembered for their goodness and greatness, whose life-story is told in connection

with some movement or notable act. There are others remembered for their iniquity and the severity of the punishment which they received. The opportunities of history have made it possible for some men to use their talents and to occupy positions of eminence which at any other period in the world's history they would have been altogether unable to do.

Are all those great men honored now with a monument in some public square whose life-story has been written and oftentimes repeated, the only men who have been able to do some lasting work, and efficiently to perform their mission in life? Some men have risen by the force of a true purpose in life, making the most of their opportunities, overcoming obstacles and using them as stepping-stones to greater heights and usefulness; and others have been children of opportunity, begotten for their work through some movement, of whom the world would have known nothing had not the epoch or movement brought them forth out of their obscurity, molded them by its influence, and made them great almost in spite of themselves. Is it legitimate to suppose that every man thus highly honored was elevated by just methods and in accord with true principles? Has there never entered into the plan for recognition a single element of selfishness, a desire to set aside others, and certain modes of action which savored of injustice to others? It would not agree with the tenor of the teaching of history to assume that every man esteemed great was seen and known by the world in his true character. False methods have often been employed for the purpose of attaining heights where the majority of the commonplace men and women could be seen from this vantage-ground. Some have obtained the rewards of opportunity, and more than the world owed unto them have they received.

What has become of the men who have done great work—service which has been a blessing unto the world? They have toiled in obscurity; yet they

have done in many instances nobler things than those who have dwelt amid the hum of the crowd, and through the plaudits of the people, started by some one delegated to do that work, have been elevated. It is a sad thing for some of us, no doubt, to realize this, for unless we have the faith and patience to wait for the larger and truer recognition, there is apt to arise in us despondent feelings, which will destroy the hope of better days. Not every Johnson has a Boswell to record his sayings and introduce him to the public gaze, which is by the interpretation of some the chief element of success. There have been many heroes who have performed rare deeds of bravery, and while the world was cheering them in the act of helping others they have quietly slipped into a vacant space in the crowd and been lost to view—the men and their names lost so far as human vision could grasp; but the impression made upon the hearts of the onlookers has become an eternal thing, having entered into the character and become a part, and an important part, of the world's education. There have been anonymous gift-bestowers unto the world. Anonymous heroes and discoverers have been more numerous than those of whom we have a record. The works of some of the greatest literary men are no longer read, their names forgotten; but their true work, what has become of it? The names and work of some of the world's workers are hidden in the libraries among the musty volumes of past ages; and some have never had a biographer, and their names are lost to posterity. If recognition and remembrance of our deeds by the world is the true element of success, then there are few successful men, and the world is in a sad condition indeed. Of the many thousands belonging to a single generation in the world, or even in a nation, few, very few, are remembered. Are those, then, the only true men, the heroes and the toilers who are worthy of being remembered? Surely not. There are thou-

sands in every nation worthy of recognition who are passed by because they seek not popularity, being more concerned for their work than about themselves. The good or evil belonging to a life or an act does not belong to the performance which the spectators can grasp; but it lies in the heart or will. There may exist evil in covetousness, envy, and malice which never finds expression in outward acts. The good or evil lies in the intention. Thus Abraham was justified for offering his son Isaac upon the altar, but the sacrifice was never completed. It was his intention to slay his son and the lad's intention to suffer, and the sacrifice was accepted as completed, as it already was in the heart of Abraham. Herein we see the good lying in the intention and unexpressed in the outward deed. "Whoso looketh on a woman to lust after her, hath committed adultery with her already in his heart." This is the evil which has not found completion in the act. Judgment is, however, given for the good and against the evil, although they have never been expressed. The Pharisee, praying and living for recognition among men as a good man, may doubtless receive that recognition, but he will fail in receiving the recognition which is eternal, for his goodness is judged according to the will of the man. We all in a great measure find what we seek, and we obtain the reward our hearts desire.

The murderer is not he who slays his brother, but he who does all he can to kill him, and fails because of the protection which is afforded to the man who knows nothing of the evil dwelling in the heart of his brother man. The donor who gave a guinea, believing it to be a penny and consoled himself that he would be recompensed in the eternal land, failed to estimate matters in the light of the teachings of Christ. Men and women are often judged wrongly by their friends through a misinterpretation of their words and acts. A sentence uttered relating to an absent friend, repeated by another

with a different emphasis, and removed from the conversation of that other, wears a different aspect, and that which was spoken in kindness seems as if it were the utterance of an enemy. The intention and the act are separated. Man judges from the appearance and God from the heart, which is the real man.

The human method of recognition is according to the deed as it is seen. As men cannot read the heart, they often misinterpret the deed, elevating and praising the unworthy and passing by those who are nature's noblemen. Some of the bravest and best of men have gone down to their graves "unwept, unhonored, and unsung."

The preferment of one of England's greatest preachers to a bishopric was absolutely set aside because of a seeming act of discourtesy contained in the use of "*Madam*" to the Lady of the Realm after the example of Massillon, the notable preacher of France. Some of the greatest poets and scientists have been neglected during their lives, and, after dying in poverty and forsaken by their friends, after the example of the Man of Nazareth, they have had monuments erected to their memory. The world's estimate of the men had changed. And it is because of the inability of men to free themselves from the prejudices of their age and to value men and monuments at their true worth that it is held to be impossible for any man to write a true history of his own times. Our heroes have gone from us unrewarded, but it is the world that has made the mistake, and it is the loser, and not the men themselves. In the eyes of the world, the hero is the man who exhibits his heroism on the field of battle before the gaze of the nation. Men, however, differ in their estimates of glory and heroism; for one of our greatest heroes, as he repeated several stanzas of "Gray's Elegy," said to his officers: "I would rather have written those lines than take Quebec to-morrow"—and yet the world esteems the victorious Wolfe as a greater man than the poet Gray. It is this differ-

ence in the method of estimating things that makes the change in the lives of men as to their thoughts and acts. Some men strive for the eternal as the abiding element of success, more concerned as to the strength and purity of their work than as to what men say of it, while others are anxious for the temporal recognition, and therefore make the external part attractive, that men may see it and comment favorably upon that which they have done. It is this desire to shine that makes the difference between men. Not every man who is honored is to be reckoned as seeking recognition; but many seem to fail because they care nothing for the world's verdict, and they toil chiefly at their task, finding pleasure in that, and awaiting patiently the recognition-period of their lives in the eternal land.

In rewarding men for what they are worth, we are compelled to take into account the spirit with which their actions have been done, the intention of the act. A man makes an engagement with a friend to attend an important gathering and give an address upon some public question. The assembly meets at the hour appointed for the purpose of listening to the address. The lecturer does not appear; the engagement has been broken, the audience disperses, angry at the insult offered in not fulfilling the engagement. The people have a right to be indignant if the lecturer has thought so little of their time and the rules of society as to treat them in this manner. The lecturer, however, lives at some distance from the town where the meeting is held, and in order to reach the place has to cross a lake. Upon the day of the meeting he sets out on his journey with ample time to reach town, but a storm descends, and for safety the little vessel has to seek shelter in a cove, so that he does not reach the town until the next day. His delay was accidental, not intentional; and he is judged accordingly by the people. There may be some, however, who never learn the cause of the delay, and he is held under

condemnation by them. Before God the act and the intention are both known and the true judgment is given. Impossibilities are never demanded, and righteous judgment is always granted unto men.

Wherever there is choice there is responsibility. It makes all the difference as to the reward of a deed or its punishment whether the person doing it is a child, an idiot, or a man of intelligence. If a child or an idiot strikes you or uses some strong language, the power of the law is not brought into requisition; but if the same is done or said by a man of understanding, punishment is inflicted, and justly too. The reward of righteousness is limited by God to the power of choice possessed by the individual. The good or evil of the deed is adjudged by God in account with the deliberate intention of the person and his power to understand what he is doing. Sometimes the deeds are at variance with the intention of the actors, and under such circumstances human wisdom misinterprets the life and thoughts. How often—oh, how often—have men and women prayed earnestly, striving to serve God, but they have had difficulties at home of which the world has known nothing, and instead of sympathy, kind and loving words, there have been given harsh and cruel judgments! You have wished to contribute to a worthy cause, and when your friends have been expecting a large subscription you have given a small one. They have called you hard names, when, indeed, you have suffered more because of your inability to give than they have at their supposed loss. Like the widow, you have contributed your all, and the great men have turned aside with a Pharisaical feeling of their goodness. You may have given a handsome subscription to a religious enterprise because others have done so, or to be seen of men; verily, then, you have your reward in the applause of men. There are some intentions which never find completion in deeds, as in the case of Abraham,

who never completed his sacrifice of Isaac. You may fully intend the performance of an evil act, but be hindered from accomplishing it, not from any desires of your own, but by circumstances beyond your power. That you did not commit the sin was because you were unable to perform the deed. This uncompleted act is judged, however, as if it were done, for that it was not done was not because of any virtue which belonged to you. The judgment of the evil deed, because you intended fully to accomplish it, is also true of a good deed and a good life. If a man does all he can to help another, and is prevented from completing the act, it is accepted as if he had done it. These hindrances cannot be controlled by man, and the reason that he failed lay not in him. The accomplishment of many of life's purposes and the reward which God bestows upon man according to the intention is like unto one climbing a hill. The climber is determined to reach the summit, but, as he climbs, unseen powers hurl him downward. He struggles, only to be thrown from the position which he has reached. He never gains the summit, but he would have been there if his will and his struggles could have taken him. Such a one receives his reward in agreement with his will, and not in accord with the place upon the hill which fate at last found him. God rewards men according to the will, and punishment is also inflicted, not in agreement with the appearances, but with what man truly is in his heart. How often men and women pine for the battle-field and the mission-field, where they may serve God and their country, anxious to have some large field where they may display their heroism. The question then comes home to us: Are all those who are not missionaries and soldiers outside of God's work, and do they lack the heroic spirit? Is it not in many instances a craving for display and not for something to call out the heroic spirit? Heroism is not found upon the battle-field or in the mission-field more

than in the cottages and mansions of the village and the city. Heroism is a thing of the heart. The patient mother sitting night after night by the bedside of the weary sufferer is as heroic as the soldier who wins the Victoria Cross or the Legion of Honor for an act of bravery. The one is the deed of a few hours, the other a heroic attitude maintained for many days or weeks. The bed-ridden patient, wan and wasted, may be more heroic than the brave fireman or sailor who rescues a fellow mortal at the risk of his own life. The smile of the lonely sufferer racked with pain, yet speaking kind and cheering words to those around her, is registered in heaven as a triumph as great as that exhibited on the field of battle or on some lonely mission-field. There are heroines in the mission homes of our own land as great as Joan of Arc and Grace Darling. The poor woman who gathers her little family around her knee, teaching them to be true and good, while the husband is squandering his earnings of the week at the tavern, has her record on high, and she exhibits the same spirit as was shown by the Lady of the Lamp at the Scutari Hospital during the Crimean War. There are deeds undone and battles unfought which will be accepted by the Master of men at last, and due reward given. The bravest man is he who can perform a noble deed without the world standing ready to applaud, conscious of the presence of Him who will reward at last. To escape from life is cowardice, but to endure the trials of every day is the truest kind of heroism.

"He's truly valiant that can wisely suffer  
The worst that man can breathe."

It requires greater courage to overcome imaginary troubles than real afflictions. It is easy to be a hero when all the world is looking on, but it is heroic to perform the same deed when there is no one present to witness it. No man need fail in doing his duty in his limited sphere. Every man and woman can serve God to the utmost in the sphere

which he fills. His reward will not be more, but less, for doing inefficiently the work in a large sphere or for using his greater advantages for personal aggrandizement. No man can do more in a foreign field than at home, and no one can serve God in a large sphere more than in a small one. It is a question of the heart. Use all your powers in the place which you now occupy, and you cannot do more elsewhere.

When you are translated to a higher position, you will serve God better with your growing powers; but the translation will come in God's own time, and then in the larger field all that can be said of you was said already of one in a lowly position, "She hath done what she could." Many young men and women long for positions in the city; but let me assure you that a man can serve God as effectually in the country and small town as in the city. Let me also assure you that whatever is due unto you will at last be given by the Rewarder of men. As one writer has said: "It is sometimes saddening to think that a long life of unrecorded benefactions should have no memorial. But this is not true to fact. No word of a loving heart, no act of a helping hand is lost; and their results, as wrought into the lives of men, are worthier memorials than the page that rehearses them, or the tablet that records them." Whatever is due unto you at last you will receive—not more or less. God makes no mistakes, and if you strive honestly to serve Him where you are, awaiting the changes which may come by His providence, you cannot fail. Every life with a noble ideal and honestly spent, no matter where, is a successful life. All that is true lives on, and you will find your life again in the eternal land. A true man rejoices to contend and endure, and does not long for luxury and ease. As Rembrandt said, "A picture is finished when the painter has expressed his intention." Even so an act is done when the will has done all it can, and when the whole intention of the life is expressed God

takes His child home, to continue the expansion of his powers, and to grow young, as the angels do.

### WE BEHELD HIS GLORY.

By D. J. BURRELL, D. D. [REFORMED],  
NEW YORK CITY.

*And we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.*—John i. 14.

ST. JOHN was the apostle of the glory of Christ. He saw it more clearly than others, doubtless because as the beloved disciple he entered into the secret place of his Lord's confidence. The heart has perceptions to which the mind is oftentimes a stranger. The Virgin Mother also knew that her son Jesus was more than an ordinary man; this was the secret which as a fond mother she "kept in her heart." But she was slow to perceive the full meaning of it. Not one of the disciples seemed fully to believe in Him. It was not until the last journey down through Caesarea Philippi that Peter, foremost always, was moved to utter the good confession, "Thou art the Christ, the Son of the living God!" But the great truth came ultimately to them all. Then even doubting Thomas, in the presence of his risen Master, was constrained to cry, "My Lord and my God!"

To see the divine glory has ever been the yearning desire of earnest men. It is not possible. Can the naked eye gaze at the noonday sun? Can a child hold the ocean in the hollow of its hand? Can the finite form a conception of the infinite? Yet this vain longing is proof of our divine lineage. So Moses entreated, "Show me Thy glory!" And God answered, "Hide thyself in the cleft of the rock yonder and I will pass by." He hid himself and waited, but all that he heard was the rustle of a garment, all that he saw was a vanishing robe. No man has ever seen God and lived.

It was, however, to meet this fervent desire of the human heart that God

condescended to give a visible token of His real presence. It was the Shechinah, the luminous cloud that hovered over the tabernacle and which, as pillar of cloud by day and of fire by night, led the children of Israel through the wilderness to the land which flowed with milk and honey. It rose between the wings of the angels over the Ark of the Covenant, shadowing the mercy-seat where Jehovah had promised to meet his people and commune with them. The Shechinah was no longer needed when the only begotten Son of the Father became flesh and dwelt among us. He was its antitype, its glorious fulfilment. Great is the mystery of godliness, God manifested in the flesh; the angels desire to look into it.

We have neither the Shechinah nor the Incarnate One; we know Christ no more after the flesh, yet His glory lingers. Is it not strange that, of all the procession of the mighties who have passed by, not one has wholly escaped the twilight of oblivion save this Carpenter of Nazareth? Kings and potentates, sages and philosophers, Cæsars and Alexanders and Napoleons—their greatness has vanished like the unsubstantial fabric of a dream. Of them was it written, "The path of glory leads but to the grave." But not so of this Nazarene Carpenter. His name has grown brighter with each succeeding age, and shall until every knee shall bow at the mention of it.

"No mortal can with Him compare  
Among the sons of men;  
Fairer is He than all the fair  
That fill the heavenly train."

The apostle said, "We behold His glory." We also, good friends, have seen it, the glory of Jesus of Nazareth, waxing like a crescent from the beginning until now. What was the glory that John saw? What is the glory that gives an unchallenged preeminence to the Carpenter of Nazareth over all the earth to-day?

I. It was not *the glory of an illustrious birth*. No bells were rung when

Prince Immanuel came. He was of humble parentage, a child of the people. His boyhood was passed in an obscure village in a remote corner of the earth. He learned the trade of a carpenter, and at eventide wiped the sweat of honest toil from His brow. There was no halo around His head, nor any outward token of glory beyond that of other men.

II. Nor was it *the glory of any natural endowment*, such as extraordinary wisdom. He was indeed possessed of that. The great themes which reach out into eternity—God, immortality, judgment, heaven, hell—themes which the sages and philosophers had avoided or treated with the utmost diffidence, He boldly confronted—He, an untutored hand-worker. And when He touched these problems He solved them. His teaching was characterized by the utmost simplicity. There is much turgid prolixity in the philosophical discussions of our time. Goldsmith said to Dr. Johnson, "You make your little fishes talk like whales." This is our fault, and men foster it by their foolish fondness for a seeming profundity which is mere *bathos*. This Jesus used no sesquipedalian words. He set forth the sublimities in terms so plain that a wayfaring man, however foolish, need not err in them. And He spake with the might and power of an original authority—not like the scribes, who were mere empyrics, but like one who had dwelt in the midst of those glorious realities of which He testified from personal knowledge. His word was, "Verily, verily I say unto you." He waved aside the wisdom of all the rabbis who had gone before Him. "Ye have heard how it was said by them of olden time" thus and so, "but I say unto you." *I!* Who is this that speaks in such presumptuous terms? The Carpenter of Nazareth. Yet His words have outlived all the wisdom of the wise; and now, nineteen hundred years having passed, they wield the commanding influence among men and nations. As a teacher of divine truth this



Man from the carpenter-shop of Nazareth stands solitary and alone. The world assents to the judgment of the officers sent by the Sanhedrin to arrest Him, "Never man spake like this man."

Nevertheless this was not the glory which John saw, nor can it account for his preeminent place in history until this day.

III. Nor was it *the glory of power*. He was indeed possessed of power beyond all other men, inasmuch that He said, "All power is given unto Me."

He had an absolute command of nature. Xerxes scoured the stormy waves, and they roared back defiant laughter. Jesus said, "Peace, be still!" and, like naughty children, they sobbed themselves to sleep before Him. At His reproachful word the fig-tree withered; in His hands the loaves multiplied that the hungry might be fed. He went down to the marriage at Cana:

The conscious water, touched by grace divine,  
Confessed its Lord, and blushed itself to wine.

Not less absolute was His authority over men. To the fishermen by the lakeside, to the tax-gatherer at the receipt of customs, He said, "Follow Me!" and, as if moved by some mesmeric or hypnotic influence, they straightway rose and followed Him. And multitudes have been doing it ever since. He spoke of the heavenly grace in hearing of the Magdalene, and she, her garments bedraggled in vice and her heart filled with unutterable shame, came and wept before Him. He spoke to the children, and they came clambering upon His knees; He spoke to the unclean spirits who had taken possession of the demoniac, and lo! he sat at the Lord's feet, clothed and in his right mind. He called aloud at the grave's mouth, "Come forth!" and the sheeted dead arose to newness of life.

In all these visible tokens of the power of Jesus we are impressed with the thought of reserve power. His miracles told not so much of what He did as of what He might do. There was

the hiding of strength. When they came with lanterns, and staves, and spears to Gethsemane, He said, "Whom seek ye?" They answered, "Jesus of Nazareth." And at His words, "I am He!" they went backward and fell to the ground. Was this because there was for a moment a breaking forth of His secret power? Had they touched the live wire of Omnipotence? In any case, such a manifestation befitted Him who made the supreme claim, "All power is given unto Me."

Nevertheless this was not the glory of which John spoke, nor is it the memory of this manifestation of power that gives to Jesus His conspicuous place as the greatest of earth's mighties.

IV. Was it *His extraordinary goodness*? Here indeed He stood solitary and alone. He was not conscious of sin. No confession of sin ever fell from His lips. Adam hid himself among the trees of the garden because he was ashamed. David cried, "Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions and my sin is ever before me." Isaiah exclaimed, "Woe is me, for I am a man of unclean lips!" Paul was overwhelmed with contrition: "Oh, wretched man that I am, who will deliver me from the body of this death!" But Jesus sent forth this challenge, "Which of you convinceth Me of sin?"

If a single flaw had been found in His life and character, if the searchlight of criticism through these centuries had been able to detect so much even as a suggestion of a single sin, or ill-considered word, or selfish deed, the whole fabric of the Christian faith would have fallen asunder, for it rests upon the absolute perfectness of the character of this Jesus. But the world unites in the confession made by the centurion who had charge of His crucifixion, "Verily, this was a righteous man."

Nor was this merely negative goodness. All the positive graces of character were bound together in Him. Name any attribute of a noble life, and lo! He had it in perfection. He was *par excellence* the Son of man, *i. e.*, the ideal of manhood. His biography was written in eloquent words. "He went about doing good." He showed forth kindness toward all—His friends and His enemies, drabs, thieves, lepers, God's poor, and the devil's poor—to all alike and impartially. He deserved the tribute which Renan, His infidel biographer, has paid to Him: "Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; His legend will call forth tears without end; His sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus."

But the glory which the apostle saw in Him, and the glory which all believers have seen in Him since the beginning of the Christian era, was something more than this, something more than adventitious greatness which natural or supernatural powers and grace could confer upon Him.

V. We beheld *His glory as of the only begotten of the Father*. He had nothing less than the glory of Godhood. He was the only begotten of the Father; His glory was like that of the Shechinah, at once the shining forth and the adumbration of deity. He was God manifest in flesh. To attribute to Jesus all the foregoing tokens of greatness, while denying Him this divineness, this glory as of the only begotten of the Father, is to all infinitely short of the truth.

He claimed to be very God of very God. His claim was verified at His birth by the singing of the angels; at His baptism by the voice from heaven; at His transfiguration by the enfolding cloud, which was again the Shechinah, the excellent glory, and the voice saying, "This is my beloved Son"; at His death by the shrouding of the heavens and the rocking of the earth; at His

resurrection by the breaking of His bands of death when He took captivity captive; at His ascension, when He arose with uplifted hands and vanished from sight, leaving His benediction upon the world; at Pentecost, when there came a baptism of fire and of power because Jesus had breathed upon His disciples; and all along history by innumerable miracles of grace, for He still walks up and down our thoroughfares opening blind eyes, wiping away the scales of leprosy, dispossessing those who have been demented by unclean spirits, and raising the dead. This is the glory of Jesus of Nazareth, the glory as of the only begotten of the Father.

VI. But why *this shining forth of glory*? It is surely not for the gratification of the curious. At this point we come upon two significant words, *grace* and *truth*. The only begotten of the Father was full of grace and truth.

His coming to the earth was to show the grace of God to usward. He brought the message, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." As the Shechinah led the children of Israel out of the land of Egypt, out of the house of their bondage, so did this living antitype of the Shechinah, the only begotten of the Father, come to deliver our ruined race from the bondage of spiritual and eternal death.

The word *truth* here characterizes our Lord's devotion to this work. *Aletheia* is a larger word; it means more than veracity. It means *loyalty* to a noble purpose. It means an unswerving devotion to a supreme object of life. So we say of a man, sometimes, he is true as steel; he is true as the needle to the pole. So true was Jesus to His errand of grace, He never forgot it, He never swerved from it. Perhaps He might have chosen an easier path, but in that He would not have been a true man. He set His face steadfastly toward the cross. He never

flinched. In the beginning He offered Himself to bring a message of amnesty to the world. As He set forth, He caught up the handwriting of ordinances which were against us—the decree, “The soul that sinneth it shall die.” It was His purpose to erase that decree in blood and nail it to His cross. For thirty weary years He was ever mindful of His mission. With that grim death-sentence in His hand, He ran the gantlet of men and devils. They reviled Him and spit upon Him—on He ran; they scourged Him, they loaded Him with shame and obloquy—on He ran, until He reached the hill-top outside the walls of the Holy City, and there, while they nailed Him to the cross, He delivered His message of grace. While His enemies seemed to be nailing Him to the accursed beam, He was blotting out the handwriting of the ordinance which was against us with His own precious blood and nailing it to His cross (Col. ii. 14).

His work was done; His glory—the glory of the only begotten of the Father—was perfected in this message of grace. And the heavens opened. A retinue of angels met Him and bore Him back to the glory which He had with the Father before the world was. “Lift up your heads, O ye gates,” they cried, “and be ye lifted up, ye everlasting doors, and let the King of Glory enter in!” He was dead, but liveth and is alive for evermore, and ever maketh intercession for us.

The head that once was crowned with thorns  
Is crowned with glory now.

And meanwhile, here on earth, His name grows brighter with every passing year. The story of His work in our behalf is finding its way to the hearts of the children of men. Wherefore God hath given Him the NAME which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil. ii. 10).

## GLEANINGS FROM THE TRANSFIGURATION.

BY REV. R. T. JONES [PRESBYTERIAN], PHILADELPHIA.

*And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart.*

*And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.*

*And, behold, there appeared unto them Moses and Elias talking with them.*

*Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.*

*While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.—Matt. xvii. 1-5.*

To most people mountains have fascinating charms. Their high, towering summits and natural beauty lend them an enchantment that is rapturous in its effect. But many mountains, though great for their magnificent landscape, yet in a historic sense have been made greater on account of some thrilling events—events in the lives of individuals and nations—which occurred on them. Thus we think of Mount Hermon—the Mount Blanc of Palestine.

From the ancient of days it was an object of admiration, and extolled by the Jews. Of its majestic height and copious dews the Hebrew bards sang in sweet and melodious strain.

But to the Christians Mount Hermon shall be forever dear as the place where occurred the matchless scene in the life of Jesus—the *Transfiguration*.

The shades of evening were falling as Jesus climbed to one of Hermon's peaks. He loved the stillness of night and the solitude of the mountain.

Peter, James, and John were favored as His companions to witness that heavenly scene verifying His own

words, "But I tell you of a truth, there be some standing here which shall not taste of death till they see the Kingdom of God."

Ascending Mount Hermon in faith, from the Transfiguration we learn two most valuable lessons, one pertaining to the *divine reality of Jesus*, the other concerning the *future condition and safety of the saints in glory*.

Here God attests the divinity of our Saviour: "This is My beloved Son, in whom I am well pleased." His eternal Sonship is proclaimed.

Yes, Jesus was and is more than man. He is the God-man. In His life on this earth how beautifully the divine and human are met and blended! It was as man He walked the roads of Judea and Galilee, but it was as God He walked upon the waves. It was as man He mingled His tears in genuine sympathy with those of Martha and Mary, but it was as God He said, "Lazarus, come forth."

Previous to the Transfiguration many were the marvelous deeds Jesus had wrought, deeds stamped with the supernatural, and manifesting His divine power. But notwithstanding all, the disciples were slow to behold the *divine* in His life. But on the Mount of the Transfiguration the three favored ones heard the voice of God attesting the claims of Jesus, "This is My beloved Son."

*Our Saviour is divine.* In worshipping Jesus, we do not bow to a mere hero, or martyr, or good man, or a reformer; but we acknowledge Him as our Prophet, Priest, and King, who is God, for "I and My Father are one." His mighty deeds, His miracles, His resurrection, and God's voice from the cloud sufficiently prove the divine reality of Jesus, and these are corroborated by our *experience*.

The influence He exerts on our souls is divine. This we know to be true from our experience. And what power can shake the positive knowledge learned from experience?

Our seeing the stars shining confirms

the figures of the astronomers; the restoration of the patient's health is to him a sure proof of the doctor's skill, and the perfume of the rose is a proof of its existence; so to the believer the constant influence of Jesus in his soul is an assurance, a positive proof, that *He is divine*.

All concede that only the divine operation of God's spirit can regenerate the soul. Essential in our conversion is the supernatural, but not less essential is the same power to guide us in this world of conflict and temptation to a perfect character and heaven.

The *divinity that shapes our ends* is constantly working in us, producing the desired effect.

Between the believer's heart and the divine heart there is a sweet communion, and through the channels of faith and love Jesus communicates to His followers strength and comfort.

Abraham Lincoln—immortal name—was truly great—great in his office, great everywhere. But what a mighty man in sympathy was he! His large heart throbbed in compassion for the down-trodden, the afflicted, and the unfortunate. During the civil war many a soldier was court-martialed to bear punishment for desertion, mutiny, or breach of orders. But the pleadings and tears of a mother for her doomed son always affected the President's heart, and pardon was the result. After the assassin's villanous deed, no longer could the great man do any act of kindness. When his heart ceased to beat in death, his sympathy, his philanthropy, no longer could find expression. But Jesus, the Divine Emancipator of mankind, was not separated even by death from the living. He is "the same yesterday, to-day, and forever"—the same in His influence, the same in His sympathy.

"For they are dead which sought the young child's life," but Jesus still liveth. The tongues that have spoken loudly and the hands that have written against the Saviour have crumbled in the grave, but the divine Captain of

our salvation is still working mighty deeds in human hearts. He is marching on, conquering and to conquer.

The spreading of the Gospel and the experience of believers confirm the Scriptural truth that Jesus is the Son of God—"This is My beloved Son, in whom I am well pleased; hear ye Him."

Concerning man from this great event in the life of Jesus we learn:

1. *That death does not annihilate the soul.*

Death works a great havoc among the sons and daughters of Adam's race. It uproots affection, breaks the family circle, and separates loving hearts. On account of death many are the lonely and bleeding hearts in our world to-day. "Rachel, weeping for her children, refused to be comforted, because they were not."

But though death may separate and demolish the body, it cannot annihilate the soul; for there is life beyond. The appearance of Moses and Elias is abundant proof of this.

Prior to the discovery of America by Columbus, we can readily imagine that there were men speculating upon the possibility of land beyond. But after the brave Italian sailed over the unknown seas, discovered a new continent, returned with the news, no longer was America in the realm of speculation, but a positive certainty. And who is there can doubt the existence of America?

Before the star of Bethlehem shone on this world—a chaos of darkness and ignorance—there was in the human heart a longing for immortality, a hope for life beyond. But Jesus did not speculate. He revealed life and immortality, and the scene on Hermon confirmed His teachings.

Nine hundred years had rolled away since Elias had been taken up in the whirlwind, and fifteen hundred years since Moses died on lonely Nebo. On Hermon they appeared. They were not dead, but living with God in the palace above—glorious fact! inspiring truth!

The dove returned to Noah with an olive leaf in her mouth. That leaf was a message. It proclaimed that the waters were abated, and that land was in sight. Moses and Elias brought a message from Mount Zion proclaiming life beyond the grave. Thus life beyond the grave is not the creation of fancy or myth, but the revelation of God to man, confirmed by the heavenly messengers on Mount Hermon, and forever established by the resurrection of Jesus.

2. *The gathering together of the saints in heaven.* Moses, the law-giver, leader, and prophet, and Elijah, the man of prayer and faith, lived too far apart as to time to meet on earth, but they met in heaven.

The closing act in the life of Moses is stamped with sadness. The "man of God" and the brave leader who accomplished so much in life is not permitted to land in earthly Canaan. One act shuts him from the promised land. But he can ascend Mount Nebo and from a distance view the coveted spot. And there, an old man and alone in a lonely place, he breathes his last—no earthly friend or relative to wait on him in his last hours.

Elijah, on the other hand, in the midst of heavenly splendor, was instantaneously translated. But whatever the mode of their departure from this earth, the end accomplished was the same. They were gathered home.

While death comes to all in God's own time, it comes in different ways. Some suffer great agony, and wane away for months, if not years; others, in the prime of life and full of ambition, drop suddenly on the street or in the office. To others it comes in railroad accident or cyclone and storm, and to others on the deep blue sea.

But whatever form it comes, the end is the same: it gathers home.

A colored man was a novelty in the community. One stormy afternoon a father sent his newly hired colored servant to bring his little boy from school. He reached the school-house as the chil-

dren were coming out. The sight of a negro frightened the little ones; they ran back. But one little boy in the crowd did not run. He knew that the colored man was his father's servant, and that he had come to take him home.

To the unbelievers, to the godless, death has a terror. The unprepared try to flee from it. But God's children recognize it as their Heavenly Father's servant coming to take them home.

In its very presence the believer sings, "I will fear no evil, for Thou art with me." Blessed thought—going home to that place where there is no more parting.

Let this thought cheer the drooping head and the lonely heart.

"Ye who have mourned when the spring flowers were taken,

When the ripe fruit fell richly to the ground.

When the loved slept, in brighter homes to waken,

Where their pale brows with spirit wreaths are crowned."

Be of good cheer. For the fathers, mothers, and sons, and daughters are safe and well in glory.

"Large are the mansions in my Father's dwelling,

Glad are the homes that sorrows never dim;  
Sweet are the harps in holy music swelling,  
Soft are the tones which raise the heavenly hymn;"

and

"Soon we'll reach the shining river,  
Soon our pilgrimage will cease."

3. *Recognition in heaven.* We shall know each other there. Not only had Moses and Elias become acquainted in heaven, but even the disciples, as yet in the flesh, recognize them. What a happy thought this suggests—not only we shall meet, but we shall also know each other.

True, Jesus will be the central figure to us in the mansion above. But around that inexpressible joy cluster other joys. One of them will be the meeting with those noble souls whom we have not met on this earth, but have contributed to our happiness and joy here. The prophets, the apostles, and

all the sacred authors whose writings have guided our souls—meeting with them—thrice blessed thought!

Many a time we have sung with rapturous delight, "Rock of Ages, cleft for me," and "Jesus, lover of my soul," and "All hail the power of Jesus' name," and "Nearer, my God, to Thee," and other inspiring hymns.

We praise God for Perronet, Watts, Charles Wesley, Toplady, Williams, and hosts of other sweet singers. But in heaven we shall meet them and know them, and unite with them in singing the songs of the Lamb.

But there are others in heaven. We knew them on this earth; we lived under the same roof; we ate from the same table; our hearts were entwined with cords of love around theirs. But, though separated, the binding-tie of affection is not broken, and soon we shall meet them, and know them. Glorious reunion in our Father's home!

The hope of meeting beyond sheds light of joy on our path now, and makes the heart vibrate with heavenly longing.

A friend was about crossing the ocean to visit the scenes of his early days—his happy days of boyhood. He was going alone, leaving his family behind. On being asked if he could feel contented without his family, his reply was, "I would like to have my family with me, but my desire to meet and the hope of seeing my aged father and others is so strong that I am quite resigned for the time being to part a while with my family."

Is not that an illustration of the Christian's feelings when about crossing the sea of death. There are attachments to this world. There are friends here. Can we part with all? Oh, yes! We have friends and dear ones beyond; we have an interest in heaven; and for heaven's immortal bliss and glory we part with all things below.

We praise God for these lessons from Mount Hermon, and the transaction on Mount Calvary has made them doubly sure. Therefore

"Let not your heart be troubled; ye believe in God, believe also in Me.  
In my Father's house are many mansions.  
I go and prepare a place for you."

### STRIKING THOUGHTS FROM RECENT SERMONS.

CHRIST is inspiring our hearts with reverence for man. If God so revered human nature as to come to it as "the carpenter's son," man must be of great dignity, and justice to him will be homage to God. Justice is always extending its meaning and sway. Let it grow! Justice in one age becomes cruelty in a later. It was once "justice" to hang men for a word. It was "justice" later on to imprison Bunyan 12 years for preaching. Then it was "justice" to send children to work in factories at eight years of age. It has been called "justice" to make high prices and pay low wages, and to steal both "the common and the goose." But these factors have now been cast out from the definition. And who shall say how wide the circle shall yet be drawn? An eight-hours day for miners may yet be as easily granted as it has been indignantly refused. Women used to work more than eight hours in the pits, dragging coal-trucks along by chains fastened round their waists. That was thought "just" then, but it would not be endurable now. Combinations were once illegal. Even now extraordinary efforts are sometimes made to harrass and vex a trades union. If the union does what is wrong, let it be punished. But societies of workmen are as much for the public safety as for the advantage of the men themselves.

But if capitalists and the nation are to be just to workmen, workmen must be just to one another. Intimidation at elections, and in Ireland, is not worse than the boycotting, molestation, and intimidation of fellow workmen at home. It would be highly gratifying, no doubt, if all men would do just what we wish them to do; if all voters would go to the polls; if all parents were enthusiastic for their children's education; if every workman would save for a rainy day; if every one would regularly attend public worship. But people do not so gratify us, and we must not seek to hammer one another into a cast-iron righteousness. On both sides justice must prevail, and justice is needed in the form of a tolerant attitude toward those who do not comply with our wishes, as well as in other forms. Only such justice as Christ inspires will bring peace. In His Spirit is the sovereign remedy for that selfish desire out of which nearly all injustice flows. Loving and adoring Christ, men will learn to desire what is good and just, and only as our wishes harmonize with our duties can we be said to enter into rest.—*Hollowell*. (Matt. xi. 28.)

We hope for the day when the best things will be made the common things. We hope for the day when men will seek not so much to give charity as to do justice; when men will seek not for patronage, but for opportunities of service; when the Church shall no more present the spectacle of haggling for her rights, but instead shall be anxious to let every one see how every detail in the life of the community is dear to her—how it believes in just and generous dealing, how it has caught the Master's spirit of losing the life to save it. We hope to see the ideal of Christ's teaching in the State as well as in the Church. We hope to see the day of unnatural interpretation of His words disappear. We hope to see men believing that He meant to create not only a vast religious change, but in, and through, and by it, to create a vast social change; to make the employer regard the workman as his brother, or as his son; to make men regard injury to women as injury to their own sisters; to make a man find himself not in some mystical dream, but to find himself in the often unconscious wants of those around him. We

hope, and let no man say we are optimists—we have grounds for our hope—we are beginning to see that dawn of better things which 50 years ago would have been impossible. We have found even that there are companies which sometimes think of wages as well as of dividends. We have found that it has at last dawned upon all, in a measure, that man is more than money; character than possessions; purity and decency than high rents.—*Eyton*. (1's. iv. 6.)

We look upon our work as only an exhausting function in our life; we seek our inspiration in getting away from it, and putting ourselves, as we say, through literature and through art into those lines which we imagine, in our error, to be more blessed than ours with richness of feeling and grandeur of vision. What fools we are! We need no escape from work; we need not fall on others. We also stand in a great succession; we all have a spiritual ancestry. In every piece of drudgery man can engage in, be it honest and helpful to the progress of society, the same inspiring memories are at work as in those who sang of the time when princes dug their wells, and nobles hollowed them out with their scepters and their staves. There is not a bit of routine in life, however cheap our unthinking minds may count it, but it was started by genius; but the fundamental facilities of life, the things we use as carelessly as we tread the pavement, the very fire we light, the very alphabet we use, our daily bread, the coins we handle, the wheel that carries us along, the doors that turn on their hinges, the glass in which we see heaven, even the tools we handle at our work, each represents some early triumph of man's spirit even greater than those inventions and discoveries which we count the crowning glories of our crowning century. This language we throw so cheaply at each other, Chaucer, Shakespeare, Milton were the mouths that forged it. We cannot use a word, we cannot use a meaning or the variation of a meaning of a word in English, without molding our mind and lips to the emphasis and accent of some original spirit. The inspiration of genius is on everything we touch. There is not a crank the miller turns, not a brake or engine upon our railway, not a boat that sails our sea, but requires genius, character, self-sacrifice for its invention and inauguration in the service of humanity. In manual toil, in commerce, in education, and in public service at home, at the council board, in the Church, there is not a bit of routine you can put your hand to but the saints and the heroes were at the beginning the origin of it. Princes dug this well of yours, yea, the nobles of the people hollowed it out with their scepters and their staves. If I repeat these commonplaces, it is only that we may feel how this common life of ours in the very fiber and grain of it is saturated and dyed with this purple wonder, with the stain of love, and blood of the hearts of the greatest of men.—*Smith*. (Num. xxi. 17, 18.)

### THEMES AND TEXTS OF RECENT SERMONS.

1. Protestantism in North America. "He hath not dealt so with any nation."—Ps. cxlvii. 20. W. H. Roberts, D.D., Philadelphia, Pa.
2. Spirituality vs. Genius. "And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? Arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite."—1 Kings xxi. 7. John Sparhawk Jones, D.D., Baltimore, Md.

3. Qualifications for Divine Service. "Then said they unto him, What shall we do that we might work the works of God?"—John vi. 28. Rt. Rev. Boyd Carpenter, D.D., London, Eng.
4. Mariolatry. "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."—Matt. ii. 11. Justin D. Fulton, D.D., Dallas, Tex.
5. The Generations. "One generation passeth away, and another generation cometh."—Ecl. i. 4. T. De Witt Talmage, D.D., Brooklyn, N. Y.
6. Inspiration and Inerrancy. "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."—Acts xx. 26, 27. Willis R. Craig, D.D., Chicago, Ill.
7. Christianity and Social Problems. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isa. ii. 2, 3. J. M. P. Otts, D.D., Nashville, Tenn.
8. The Working and Power of an Accusing Conscience. "Then Judas, when he saw that He was condemned, repented himself, and brought again the 30 pieces of silver to the chief priests and elders, saying: I have betrayed the innocent blood. . . . And he cast down the pieces of silver in the temple, and departed, and went and hanged himself."—Matt. xxvii. 3-5. Rev. J. R. MacLeod, Three Rivers, Canada.
9. A Profitable Life. "I beseech thee for my son Onesimus, whom I have begotten in my bonds: which in time past was to thee unprofitable, but now profitable to thee and to me."—Phile. x. 11. D. J. Burrell, D.D., New York City.
10. Three Hundred Better than Thirty Thousand. "And the Lord said unto Gideon, By the three hundred men that lapped will I save you and deliver the Midianites into thy hand; and let all the other people go every man unto his place."—Judg. vii. 7. Rev. Cortland Myers, Brooklyn, N. Y.
11. God's World. "The earth is the Lord's, and the fulness thereof."—Psalm xxiv. 1. Rev. B. Fay Mills, Brooklyn, N. Y.
12. The House of God (a dedication sermon). "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."—Gen. xxviii. 16, 17. Pres. Augustus H. Strong, D.D., Geneva, N. Y.
13. The Saloon and Municipal Reform. "And when he was come near, He beheld the city and wept over it."—Luke xix. 41. Charles L. Thompson, D.D., New York City.

### Suggestive Themes for Pulpit Treatment.

1. The Disgrace of Moral Cowardice. ("For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision."—Gal. ii. 12.)
2. The Obligation of Commendation. ("I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing."—2 Cor. xii. 11.)
3. The Avenging Jesus. ("The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—2 Thes. i. 7, 8.)
4. Non-Commissioned Heralds. ("I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied."—Jer. xxiii. 21.)
5. The Messiah's Armor. ("For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak."—Isa. lix. 17.)
6. Life's Brevity an Incentive to Diligence. ("I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance; knowing that shortly I must put off my tabernacle, even as our Lord Jesus Christ hath showed me."—2 Pet. i. 13, 14.)
7. Christless Fear and Christian Fearlessness. ("And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the woman, Fear not ye."—Matt. xxviii. 4, 5.)
8. Faulty Exegesis. ("Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto them, He shall not die; but, If I will that he tarry till I come, what is that to thee?"—John xxi. 23.)
9. The Wide Reach of Individual Sins. ("What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin?"—Gen. xx. 9.)
10. Unrecognized Deliverances. ("And the ass saw me and turned from me these three times: unless she had turned from me, surely now I had slain thee and saved her alive."—Num. xxii. 33.)
11. Prayer for Individuals. ("And the Lord was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time."—Deut. ix. 20.)
12. The Fruit-Basket. ("Thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there. . . . and the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God."—Deut. xvi. 2, 4.)
13. Confidence an Essential of Love. ("And she said unto him, How canst thou say, I love thee, when thine heart is not with me?"—Judg. xvi. 15.)
14. The Desire and Need of the Masses. ("And the next day almost the whole city was gathered together to hear the word of God."—Acts xiii. 44.)



## HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

**Marginal Commentary: Notes on Genesis.**

GEN. xi. 5. *And the Lord came down to see the city and the tower which the children of men builded.* Possibly "children of men" here is emphatic, like the "daughters of men" (vi. 2), indicating a godless type of enterprise.

God's arresting the builders' scheme indicates the impious element. It was all an act of rebellion against Jehovah, and can best be understood if we regard it as the first *organized scheme of godless empire—the first world-kingdom of history.* God struck at every element in their plan. He defeated their centralization by compelling diffusion. He broke up their ideal civilization by introducing such confusion of speech as made coöperation hopeless. And He hewed to pieces their idolatrous polytheism by destroying the unity of their worship and creed. In its inception the daring and defiant scheme was demolished; otherwise no one can tell whereunto this would have grown.

7. *And there confound their language.* How this was done must ever remain a mystery. It is plainly recorded as a supernatural, if not miraculous, interposition. It may have been an inward process, whereby old associations of ideas as connected with words were so broken that new forms of speech became natural. Or it may have been an outward process, whereby confusion of the lips, of pronunciation, of dialects, made exchange of thought impossible. Or it may be that, as in Chinese today—like words convey totally different meanings—some changes of inflection hopelessly confused the mind.

One scientific fact may throw some light upon the possible process. It is a well-known medical phenomenon that often in case of effusion of blood in the brain *words cease to remain connected with former associations and other words*

*take their place* without any apparent law to guide the new association. For instance, a man who two days later was fatally paralyzed, came into his house and said to his wife, "I brought a trundle-bed home and it hangs on the bootjack," meaning a *bundle* on the *hatrack*. During those two days before his stroke he was an example of Babel—all the old associations of words broken up, and new associations taking their place, so that he became unintelligible to members of his own family. He would call a table a clock, and a door a jar; sometimes the association, as in this latter case, partially disturbed (a door ajar), and sometimes no perceptible link remaining.

May this not suggest how easily God could so disturb the mental process as to destroy all old links between words and ideas and create a new association?

8. *They left off to build the city.*

Note: It is not said the *tower* was left unfinished. And possibly this, as the nucleus of the new empire, was the first built. The Jews have a tradition that it was overturned by a terrific tempest and shattered by lightning.

9. *Therefore is the name of it called Babel, i. e., confusion.* This is the essential point. There was a *confusion which compelled diffusion.*

We tarry to expand somewhat the central thought of the narrative: The history of this Babel Tower is the history of the origin of heathenism and the typical history of all godlessness.

We cannot but be struck with the fact that from this point to the close of the Bible we never *lose sight of Babylon*, and meet it at last in the Apocalypse as a mystical symbol of an apostate religion.

BABEL in the Book of Genesis represents *worldliness undertaking to achieve success without God.* Concentration, civilization, organization, coöperation, idolatry—a monstrous scheme of com-

bination of godless elements in defiance of God. It ends in confusion and disaster. BABYLON in the Book of Revelation represents *worldliness*, undertaking even under the forms of piety to achieve *salvation without vital godliness*. Concentration of nations under one imperial scepter, held in the hands of a religio-civic power, a world-empire in a nominal church; commanding civilization, a masterly complete organization, and coöperation between Church and State, with a virtual system of idolatry of the Virgin, the relics of saints, and a man who in the temple of God claims honors as an infallible being. Its end is confusion and disaster. Already its concentration has been broken, and a multitude of Christian and Protestant bodies have been compelled to separate from it because the words which once represented evangelical ideas have been hopelessly associated with unscriptural ideas; e.g., justification, intercession, the church-sacraments—confession and absolution, prayer, eucharist, baptism—all connected with misleading ideas.

The parallel might be carried out to almost any extent.

And it may be said of all attempts under whatever name to build up a *justifying righteousness out of good works*, that it is a Babel Tower, whereby men seek to reach unto heaven. The highest success attained by a Christless morality is failure, for however attractive and symmetrical outwardly, it is an idol shrine. God will at last smite it with confusion.

A kindred thought is suggested by these studies: All the various false faiths of the world are the outgrowth of an original godless scheme. Jehovah confounded men's ideas, even of religion, and they separated into sects. Some connected the conception of God with the sun, and moon, and stars, like the Parsees; some with ancestors, like the Confucianists; some with stocks and stones, or even fetishes and mud-forms and charms, like the lowest heathen; some with warlike heroes and forms of beauty and wisdom, like Ro-

mans and Greeks; some with great natural forces, like the Egyptians. The only hope of unity in religion is a return to Jesus Christ and Him crucified—the exchange of Babel confusion for Pentecostal fusion into one body of Christ.

Hence our radical objection to any Parliament of Religions which encourages those who babble in the confused tongues of Babel to think that their utterances have any real resemblance to the dialect of the Kingdom of Heaven!

As Babel ended in confusion and dispersion—we may say that the attempt to turn the Church into a centralized, civilized, paganized, idolatrous world-kingdom ended in *dispersion*. All Christian sects are the ultimate outgrowth of protest against the errors that crept into the degenerate Church when it became a world-kingdom.

It is a curious and perhaps significant fact that while Babel and Babylon are the same names, and both are traceable to the Hebrew root *Babil* (*confundere*, confusion), the native etymology is *Babil—Gate of God*. What man means shall be the portal to God, becomes the doorway to confusion and dispersion, leading away from God, because not fashioned according to His will. What a typical fact as applied to an apostate church!

CHAPTER XII. should begin with verse 27 of the previous chapter. The expression, "Now these are the generations," etc., being the ordinary way of beginning a new narrative (Comp. xi. 10). The whole genealogy is mainly recorded to trace *Abram from Shem*, and at that point begins a new departure with Abram as the THIRD HEAD OF THE RACE—not like Adam, a covenant head in which the race fell, nor like Noah, a covenant head in which the race again began development, but ran into rapid decline; but a forecast of the Messianic Head, for in Abram God's called-out people first find their nucleus—a *chosen race* which is a type of the Church of Christ—the true *Ecclesia*.

Around *Abram*, therefore, all interest now centers. God twice experimented with mankind as such. Now He undertakes a new trial of man, in an elect people with special, unique privileges and responsibilities. Note:

I. *Abram's* five surrenders:

1. Country and kindred.
2. Choice of land (yielding to Lot).
3. Worldly charms of Sodom.
4. Ishmael, child of nature.
5. Isaac, heir of promise.

Back of all, and the root of all, the surrender of *self-will*.

II. The typical character of *Abram*—Seven marked particulars:

1. Called out even from his own family.
2. Walking by faith, not knowing whither.
3. Renouncing idolatry, indolence, indulgence.
4. Separation and Testimony. Family. Altar. Witness.
5. Covenant relation (Comp. xvii.; Rom. xi.).
6. Pilgrim Life: Pilgrim. Stranger. Sojourner.
7. Progressive Revelation (compare successive appearances of God to him, each time with a fuller disclosure).

III. The grand typical motto of redeemed humanity:

"I will bless thee. . . . And thou shalt be a blessing."

"Blessed" is a grander word than "happy," which latter is from *hap*, luck. Bless is from Gothic, *Bleths*, merciful, and root of bliss, implying a gift of God. The promise implies both highest self-gain and service to the race.

*Abram*, up to seventy-five years of age, lived at Charran; then called out for a fourfold purpose:

1. A protest against idolatrous associations.
  2. An example of righteousness by faith.
  3. An illustration of the obedience of faith.
  4. The founder of the Messianic line.
- What a host of worthies sprang from

him—Joseph, Moses, Joshua, Nehemiah, David, Daniel, etc.

This is obviously so important a new stage in the narrative, that we need to examine more closely.

Here is the Genesis of the Old Testament body of believers.

A new chapter of history, a new covenant, and covenant head—in fact a new dispensation!

Here we meet the *second redemptive promise* and prophecy:

"In thee shall all the families of the earth be blessed." Compare the first, which was in substance this:

"The seed of the woman shall bruise the serpent's head."

CHAP. xii. 1. The former chapter traces the history down to the death of Terah, to complete the mere historical narrative; and now, because God has a wider purpose to begin Redemptive history, the present chapter is a return to the date of *Abram's* call (Comp. Acts vii. 2).

From this point the narrative touches *only the chosen people* represented by *Abram*, and, to the very close of the Bible, no others are brought within the horizon save as they are in some way *linked to the fortunes of Israel*. By this fact both prophecy and history must be read and interpreted.

*Get thee out of thy country and from thy kindred.*

The father of *Abram* and the family as such appear at first to have been called to go to Canaan and to have obeyed in part (xi. 31), and so to have got as far as Charran, and there stayed. How like hundreds of professed people of God, who get to a certain point in obedience, and there stick fast to this world and their self-will! Then those who will follow God more fully are called out even from their *kindred*. God has always a church within the Church—a few who dare to follow wholly, as Caleb did, and go, not "knowing whither." Note the forms of expression. Of Terah and family, it is said, "They went forth

from Ur of the Chaldees to go into the land of Canaan, and they came to Charran and dwelt there" (xi. 31). But of Abram and his family, it is added, they went forth to go into the land of Canaan, and into the land of Canaan they came" (xii. 5).

Can there be any doubt about the significance of the contrast?

3. *I will curse him that curseth thee.* Note two different words to express cursing, perhaps to convey the contrast between the impotent invocation of curse, and the omnipotent visitation of it. The word God uses of His own malediction is the stronger.

"And in thee shall all families of the earth be blessed."

Here is another line of definition added to the Messianic prophecy. For centuries Abram's seed continued to be the special depository and guardian of the revealed truth of God, and ultimately from them went the saving Gospel forth to all peoples. Again, the Messiah came of Abram's stock, and the special trust committed to them was not, as it is often said, *Monotheism*, but *Jehovahism*. Others may not have been polytheists nor idolaters, but no other people understood the truth embraced in that name Jehovah and all it implied.

Several verses are now occupied with Abram's journey from Charran to Canaan. Our data are not accurate enough to locate Ur and Charran with certainty. Charran seems to have been in about the same latitude as Tarsus in Cilicia, three or four hundred miles northeast of Damascus, beyond the Euphrates. The general direction of his journey must have been southwest. Tradition still connects Abram with the neighborhood of Damascus. Shechem is probably Sychar. Shechem means a *shoulder*, referring probably to the *ridge* of land connected with Ebal and Gerizim.

7. *And the Lord appeared unto Abram.* This is noticeable as the first clear record of a personal "appearance" of Jehovah to man. Adam heard His voice, and to Noah and Abram He had spoken; but here is a stronger expres-

sion, "appeared"—a visible manifestation, a literal theophany. After all that has been argued on this point, it is impossible to determine the character of this manifestation. Of God we are told, "whom no man hath seen or can see" (1 Tim. vi. 16); "No man hath seen God at any time" (John i. 18); in which latter case it is immediately added, "the only begotten Son, . . . He hath declared Him." And from these passages it has been generally inferred that all personal manifestations of God have been in the *second person* of the Godhead—an anticipation of the incarnation. Augustine considers that it was the angel of the Lord, who, until Jesus came, was always the medium of these communications. As the whole matter is speculative, we may dismiss it, only assuring that for all practical purposes these were manifestations of the person, character, and will of Jehovah Himself.

8. *And there he builded an altar unto Jehovah and called upon the name of Jehovah.* This expression occurs so often in Abraham's history that it cannot but be significant. Before this an altar has been referred to only in case of Noah. (Compare xiii. 4, 18, with xii. 7, 8.) Now, first the definite promise is made to Abram as to the land of Canaan: and here he built an altar as a memorial and a form of dedication. The altar could mean no less than worship, and seems to hint at *family* piety and prayer.

Bethel was as yet called *Luz*—Separation, Departure); but by anticipation, "House of God."

AN acquaintance with the Bible should be required of every schoolboy. I do not now refer to its religious lessons, but I speak of the Bible as the basis of our social fabric, as the embodiment of the most instructive human experiences; as a collection of poems, histories, precepts, laws, and examples, priceless in importance to the human race. These Scriptures have pervaded our literature.—*Pres. D. C. Gilman.*

## THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JULY 29-31. AUG. 1-4.—NOT FORGETTING.—Heb. xii. 1.

This is the meaning of our Scripture—that we are to lay aside every dangling and hindering thing which prevents our striving for the goal of the lifted and the noble life. The figure is that of the racer in the arena. Notice as he runs he is intent on that one thing—the goal. In a most real sense every thing else is forgotten—his previous training, his other victories if he have won them, every emotion or distraction which would be a bothering obstacle. The thing he is intent on is reaching that goal. And this is the exhortation of our Scripture. O struggler for the true and noble life, do you take example from this racer in the arena, do you lay aside all impeding weights, cast them off, *forget* them, that so, at last, the celestial life be yours.

But it is among the commonest of failings, instead of forgetting dangling and impeding things, to wrap them about ourselves by a perpetual and hugging memory of them, and so to make our struggle for the noble life a hampered and a laggard one.

(a) Frequently we fail to forget *injuries we have done others*, and so hamper ourselves.

No man can possibly run well in the race for the noble life who has a nagging consciousness that toward some one else he has been mean, unfair, unjust, untrue. And besides being a very despicable thing to do, it is quite impossible to lay aside the weight of an injury you have done toward some one else by a simple and sheer forgetfulness of it. Such a thing will not down so. The only way in which to forget an injury you have wrought toward some one else is to sink it in an apology and in restitution, if restitution be needful. Only so can you forget it, lay it aside rightly and really.

(b) So, too, we ought to forget in-

juries done *by others* to ourselves. Said Nelson at Trafalgar to two of his officers who were angry at each other, "There is the enemy; now shake hands." Only thus could they fight with unhampered hearts.

(c) Also, we frequently fail to forget our *sorrows*.

In a most deep sense there are some sorrows we never can forget.

"There follows a mist and a weeping rain,  
And life is never the same again."

But it is one thing to cherish the lessons sorrow brings us, and another thing to so treat our sorrow by perpetual and brooding thought upon it that it becomes only a vast black robe we keep perpetually wrapped about ourselves, preventing all free and noble motion of the soul. As an example of a right treatment of sorrow see 2 Sam. xii. 15-23.

(d) Also, we frequently fail to forget our *defects*.

The true treatment of defects is not idly to bewail them, but to gather heart, and purpose, and teaching from them for renewed attempt.

(e) Also, we frequently fail to forget our *past attainments*.

No man can live on his past. While he wraps what he has done around himself, the world sweeps on, and he is left.

(f) Also, we frequently fail to forget our *sins*.

And yet there is a most sinful forgetting of our sins. He that covereth his sins shall not prosper. But when through repentance and faith in Christ we have been forgiven our sins, it is right that we forget them, and with free and relieved heart address ourselves to the earnest running of the course of the Christian life.

Let us not fail to forget. A child said of some one, "She has a good forgettery." It is a right and true thing to have a "good forgettery" toward

those things which may prevent our steady and strong striving for the goal of the noble life.

AUG. 5-11. — THE HELP OF HINDRANCES.—Phil. i. 12.

From Rome St. Paul wrote his epistle to the Philippian.

And, there in Rome, things which had a very jagged look had happened to him. If there ever were a man apparently thwarted, disappointed, jumbled in purpose, the apostle was that man.

Rome was the world's metropolis. That city was the focus-point of the civilization of the time. From thence ranged out to the remotest borders religion, resource, wealth, law.

It was not strange, then, that for many years Paul had turned longing thought and wistful eyes toward Rome. It had become the marshaling purpose of his life to unfurl the banner of the Crucified in the City of the Cæsars. For this he lays his plans; for this he offers steady and fervent prayers. He is restless till he can plunge into that thickest center of opposing forces with his Lord's overcoming Gospel.

And at last, the great apostle does enter Rome, but in very different fashion from the way in which he had thought to enter it.

You remember how it was—something like those years before he had gone to Jerusalem. There, in the temple courts, a mob had gripped him, and only with the utmost difficulty had he been, with his life, rescued from it by the commander of the Roman fortress of Antonia, set hard by the temple to keep the turbulent Jews in order; then Claudius Lysias, this commander of the Roman garrison, sends him up a prisoner to Cæsarea, the official residence of Felix, the Roman governor of the province; here the Jews who had mobbed him in Jerusalem come to prefer charges against him—that he is a pestilent fellow, a mover of sedition, a profaner of the temple; but though it is impossible that these Jews make good

their charges, Felix, itching for bribes, and wishing to curry favor with the Jews, keeps Paul a prisoner; two weary years of an unjust captivity now pass; at last Festus supersedes Felix as chief governor; but no more than Felix will Festus do justice by the unjustly imprisoned Paul; and so, at last, Paul, satisfied that no fairness will be shown him, falls back upon his right as a Roman citizen, and appeals his case to the Emperor at Rome, and this appeal makes it necessary that he appear before the Emperor at Rome in person.

So, still a prisoner, he sets out for the imperial city. On the way, there is the weary voyage, the shipwreck and escape at Malta, the waiting there through the three stormy winter months; then, at last, the landing at Puteoli, and then the trudging land journey of many a mile to Rome.

So Paul reaches Rome at last—but a prisoner. He is remanded to the chief of the Pretorian Guards, though his captivity is somewhat alleviated; though he may even dwell in his own hired house—a little room in one of the vast tenement-houses in the squalidest portion of the city—still he is a prisoner, kept, guarded, hampered, hindered, chained. Could we have seen him—always, night and day, whether he ate, or slept, or wrote, or preached—we would have seen him shackled, with his own wrist fastened to that of a Roman soldier, between whom and him there was always dangling the heavy coupling-chain.

Not thus had the apostle thought to come when, years before, he had projected a residence in Rome, on his way to Spain. He had thought he would go where he listed throughout the city, preaching here and preaching there, a free man, charged with a great mission. But when, at last, he does stand where he had so long hoped to stand, under the shadow of the palace of the Cæsars, confronted by the might of all the false religions of the world massed in its metropolis, he stands there a prisoner—chained, hindered.

But not only had this hindrance come to the apostle. Paul began preaching at Rome as best he could, a prisoner. The congregation gathered to him at his hired house. He preached the large, free, widely inclusive Gospel he had always preached. He declared, as he had before declared, that in Christ Jesus neither circumcision availed anything, nor uncircumcision, but a new creation. He announced, as he had before announced, that the dispensation of specialism had passed; that now there was neither Jew nor Gentile, Greek nor barbarian, bond nor free; but that all believers were gathered into a high and spiritual unity in Christ. But there was a Jewish party in the Church who could not endure such doctrine. They had accepted Christ as Messiah, but they had not yielded the merely prophetic and, for the time, ritual law. They were sticklers for it. To them a Jew was still the greatest man in the world, and the Gentile—if saved at all—was saved through a kind of uncovenanted mercy. They preached Christ—but partially and busily. Before you can get to Christ, they said, you must march through a long and weary avenue of ritual observance. Many of these people were in Rome. Immediately they clashed with the broad Gospel Paul was preaching. They clashed bitterly with him. They tried to thwart him. They said mean things about him. They set themselves to lessening his influence. In every way they attempted to add affliction to his bonds.

So here again was Paul—Paul hindered. Chained by the government, he was opposed by many of his brethren. He stood in no broad and open way. His feet were meshed in difficulty. His hands were hampered by opposition.

Well, is not this Paul, standing here amid these hindrances, at least in some degree a frequent symbol and illustration of your life and mine? How often does it turn out that, even though at last we may reach Rome, we do not find things at Rome as we had thought

and hoped! How often baffled are our purposes! How rarely do we stand within the undimmed brightness of our expectations! What weary windings do our journeys take! How chained we find our hands! How perplexing and surprising our oppositions! It is the commonest of dooms—this doom of hindrances.

And now, with this exposition, think of the Help for hindrances, and the Help of hindrances.

Well, I think here is a great help for hindrances, viz., that the *Divine purpose gets itself accomplished notwithstanding hindrances*. Writes Paul to these Philippians, "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel."

At least Paul *does* stand under the shadow of the palace of the Cæsars and, though it be with chained hands, preaches Christ crucified. God's purpose does accomplish itself notwithstanding hindrances.

O my troubled friend, amid the discouragements and difficulties of life; in the face of the rocky obstacles which so frequently confront it; beneath the nights of disappointment which so often shut down upon it—I know no truth so strong and solid against which our weary souls can lean as this, notwithstanding the dear purpose of our God marches unhindered on. Here is consolation, here is strength.

I am baffled, but God is never baffled. I may be discouraged, but God's head sinks never. I may be stunned by the crash of discords, but God's ear catches the chiming of the inner harmony striking through them all.

And if I but sink myself into God's great and benignant purpose, I shall not much care for personal hindrance, and the thought that the Gospel is furthered will soften them and cushion them.

But see the *Help of Hindrances*.

(a) Prisoner—but prisoner meant protection.

(b) Prisoner—but prisoner meant

leisure for the writing of the great Epistles of the Captivity.

(c) Prisoner—but Paul's imprisoned, hindered preaching meant the stirring even of his enemies to a more earnest preaching of Christ.

(d) Prisoner—but prisoner meant the better showing of the passive virtues of Christianity.

(e) Prisoner—but prisoner meant access to the higher classes—Felix, Festus, saints in Cæsar's household, Cæsar himself.

O hindered one, what you call hindrances are often mightiest helps!

AUG. 12-18. — DOING WHAT ONE CAN.\*—Mark xiv. 8.

She hath done what she could—exquisite eulogium. Or, to translate more accurately, what she had she did.

Learn first—*The definiteness of life.* She hath done what she could; that is to say, she had somewhat to do.

I was reading how Robert Dale Owen tells in his autobiography of a "foot-loose man ruined by happy circumstances." Said this man to Mr. Owen: "Ah, Mr. Owen, I committed one fatal error in my youth, and dearly have I paid for it! I started in life without an object, almost without an ambition. I said to myself, 'I *have* all that I see others contending for; why should I struggle?' I knew not the curse that lights on those who have never to struggle for anything. I ought to have created for myself some definite pursuit, no matter what, so that there could be something to labor for and to overcome. Then I might have been happy." And when Mr. Owen urged him, even then, to seize some noble object and put himself to actualizing it, he replied, "It is too late; the power is gone. Habits are become chains. *You* can work and do good; but for *me*—in all the profitless years gone by I seek vainly for something to remember with pride, or even to dwell on with satis-

\*I have been helped somewhat in the preparation of this topic by a chapter in a little book entitled "Blessed be Drudgery."

faction. I have thrown away a life!" And yet this man, ruined by luxurious circumstances, was living the sort of life too many think happy. Vain notion! Mr. Emerson says truly, "He who sits on the cushion of advantages must pinch himself lest he go to sleep." Yes, he must pinch himself right smartly lest he fall into the worst of slumbers—an utterly aimless living. Somewhat to do, and the life definitely directed to the doing it, is an absolute necessity.

This our Lord teaches us: "My meat is to do the will of Him that sent Me, and to finish His work."

This nature teaches us. The tiniest rotifer whirling in its water-drop has a definite mission. He is at work transmitting the dead and putrescent inorganic into the sweet and healthy organic, and is so fighting back the threatening waves of death.

Consider how a man's work, the somewhat he has to do, springs *out of his own being.* Every man may find the somewhat in himself. And it is one of the solemnest of thoughts that, whether consciously or not, each man is working in himself, and that the results of such working must abide in character. A man cannot think and not make character. A man cannot act and not make character. As a writer says, "Every human deed of right or wrong fulfils two offices: it produces certain immediate extrinsic results; it contributes to form some internal disposition or affection. Every act of wise benevolence goes *forth* and alleviates a suffering; it goes *within* and gives interior force to the spirit of mercy. Every act of vindictiveness goes *forth* and creates a woe; it goes *within* and inflames the diseases of the passions. In the one relation it may be momentary and transient; in the other irremediable and permanent."

There is somewhat to do for every man, to build *within himself* a compacted, pure, beautiful character. Holy character—that is the article of a standing or a falling life.



Besides, a man's "somewhat to do," a man's definite work, springs out of the *relations* in which he stands. Each man is a unit, and so he stands alone; each man is merged into a larger unity, and so he cannot stand alone. Every particular man is tied by innumerable and interlacing filaments to other men. So are men bound each to each—into races, nations, families, churches, business communities, neighborhoods.

Out of these springs at once the definite work, the "somewhat to do," for every man. There is definite duty set against each one of us.

Learn, second, the fact of *ability for life*. She hath done what she could; that is to say, having "somewhat to do" she could do it. And the Divine Help hastens to flow in upon and furthers all faithful doing.

Learn, third, the need of *really doing* our "somewhat" in life. She hath *done* what she could; that is to say, she *veritably did it*.

But from the real doing our "somewhat," how we allow ourselves to be prevented:

(a) By dreaming about the doing, instead of doing; by an aimless reverie.

(b) By thinking our "somewhat to do" so small that it is worthless.

(c) By fear lest our doing should provoke the sneer of some Judas.

(d) By putting off our doing; some other time we will, not now.

Let us learn, fourth, how we shall best discover our "somewhat to do"—*by love*. Mary simply loved her Lord and did what her love prompted, and lo! the fittest thing she possibly could do she did. "Against the day of My burial hath she done this," said Jesus. She anticipated her Lord's necessity. Let me love Christ and then do toward Him what my love prompts, and I shall find my work without mistake:

(a) In myself.

(b) As toward others.

"So shall we make our branches lift a golden fruit

Into the air of Heaven."

AUG. 19-25.—THE CHRISTIAN MOTIVE.—Rom. i. 5.

Or, as the New Version renders it, "for His Name's sake."

Name, in Scripture, stands for the person bearing it as revealed and known (Ex. xxxiv. 5, 7; the baptismal formula Matt. xxviii. 19).

So, then, for His Name, for His Name's sake, means for the sake of the adorable Person, Jesus Christ.

Here, then, we have laid bare the innermost nerve of the Christian motive—for the sake of the Person, Jesus Christ.

Think of the circumstances in which our Scripture is set. The apostle had, for many years, been stirringly evangelizing in Antioch, Cyprus, Iconium, Derbe, Lystra, distant Galatia, and beyond the blue waters of the Ægean, in Philippi, Athens, Corinth. All these places had felt the heat of and been kindled by the flaming torch of his pioneering enthusiasm.

There seems to have come to the apostle a little period of repose and calm after vanquishing service in Corinth.

But conquests behind cannot satisfy the fervid apostle. As Napoleon interpreted their successes to his soldiers under the shadow of the Pyramids, so to the apostle, "while anything remained to be done, it was as though nothing were done."

And so he seizes this slight leisure for writing this Epistle to the Romans; as Coleridge calls it, "the profoundest book in existence." And, as he writes, his heart burns to carry the news of his great Gospel to Rome; further, to Spain; further, to all nations (Rom. i. 5).

And then the urgent motive for such vast and various enterprise speaks forth; it cannot stay suppressed, "for His name," for the sake of Jesus Christ, the personal Saviour and the personal God.

First—Consider certain things about this motive.

(a) It is the motive of *a person*, and so distinct. "Principles for the intel-

lect, persons for the heart." It is an immense advantage of this Christian motive that it is a motive made distinct, because it is a motive embodied in a personality. There is no blur about it. What one does is done for the sake of the distinct Person, Jesus Christ.

(b) It is the motive of *another* person, and so unselfish. Selfishness is the root of sin. Selfishness is undue love of the personal self. What is to distract a man from selfishness? Plainly, the severance of preponderating affection from himself and the fastening affection round *another* person. Love

"Smote the cord of self, which, trembling,  
Passed in music out of sight."

(c) It is the motive of the *holiest* person, and so transfiguring. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit (2 Cor. iii. 18).

(d) A motive thus of a person, and so distinct, and unselfish, and transfiguring, is a motive *working*. It definitely accomplishes. Nothing like the Gospel of Christ can so change lives and keep them changed.

Second—Consider some applications of this motive.

(a) It is the test of one's Christianity. Here is a searching question—am I living and doing for the sake of Jesus Christ?

(b) The method of the reception of this motive; self-surrender to and perpetual communion with Jesus Christ.

(c) This motive makes all life and all deeds sacred. Even as Zechariah tells us, in that day shall there be *even upon the bells of the horses* holiness unto the Lord.

(d) This motive is the standard for decisions. For the sake of Jesus Christ—will plainly disclose to you whether you may or may not do this or that.

## LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

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

"WHO LAID THE FOUNDATIONS OF THE EARTH, THAT IT SHOULD NOT BE REMOVED FOREVER" (Ps. civ. 5).—So spake David, in the assurance of his faith—a truth which the Lord impresses upon the mind of the believer in the question (Job xxxviii. 4), "Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding." Yet, in all ages, scientists have endeavored to answer the question so far as light enjoyed gave them the "understanding" needed. But every one is aware that not only have scientists failed to discover as yet what the "earth's foundations" really are, but they have failed to fully agree upon the basis of facts at present known.

The "American," or contraction, theory, as it has been called, originating

with Prof. Joseph Le Conte and stated by Dr. Marcus Benjamin, is one of these attempts at answer, thus: "The contraction theory assumes that the earth was once an incandescent ball, now cooling; and this cooling compels yielding along its lines of weakness."

Now comes Prof. William Harkness, who declares in an address before a scientific body that, judging from certain earth-action or "cosmic-behavior," the earth is a "rigid solid." We find the example quoted of the glass ball, which, "six feet in diameter, will change form by the pressure of its own weight. The earth does the same."

This may explain, along "lines of weakness," the origin of mountain-ranges, as growing out of, or built upon, the "earth's foundations."

But this is sufficient to show that after

the latest scientific utterance, David remains fully warranted in his expression of faith. And although nature still persists in holding her secret, by degrees the thought of men is stirred by the Divine Intelligence, and facts are being constantly disclosed which stand ever nearer the great truth.

**EXCRESCENCE.**—If it is true, as pointed out in the theories above stated, that mountain-ranges are the result of earth-pressure upon its own "lines of weakness," we find therein an illustration of the nature of what may be termed excrecence.

In men's moral nature, over-development, undue emphasis upon lines of weakness, result in excrecence. We talk of the "rounded man," "the well-balanced, complete man," as one who presents the ideal result of an equal development of the whole nature.

Yet, since the earth, which the Perfect Creator made, has its hill and mountain range, that which in man's development is called moral excrecence may not, after all, be deserving in all cases of the ill-will therein apparently expressed. For instance, a man may be morally a rugged man, without being in any sense a rough man; his manner may be obstructive, without being impassable; his whole character may attain a sublimity which can never be inaccessible.

"... THE FATHER OF LIGHTS, WITH WHOM IS NO VARIABLENESS, NEITHER SHADOW OF TURNING" (Jas. i. 17).—Prof. Charles L. Doolittle, of Bethlehem, Pa., treating the subject of "variation of latitude," before a recent scientific gathering, substantiates the declaration of La Place, that "all astronomy depends upon the invariability of the earth's axis of rotation upon the terrestrial spheroid, and upon the uniformity of the rotation."

He also finds that whenever variation in such latitude was reported, the observer always found afterward that he was in error, and that no variation had taken place.

This not only reaffirms a great astronomical law, but gives a new force to the utterance of the Apostle James concerning "the Father of lights, by Whom alone all such law must subsist."

"TIMES ARE NOT HIDDEN FROM THE ALMIGHTY" (Job xxiv. 1).—While these words may not be frequently quoted in our ordinary use of the Scriptures, they have, nevertheless, been emphasized by the recent fact that electricians, busily at work endeavoring to explain certain phenomena relating to the alternating current, have discovered that the most fruitful source of knowledge lies in the study and understanding of (to use the words of Dr. Youmans, quoting Dr. E. L. Nichols, of Cornell) "minute particles, or intervals of time, following abrupt changes of the conditions of equilibrium, and also of successive time-elements which go to make up a cycle in the case of periodic changes."

He also gives much interesting information regarding "the special adaptability of photography to the investigation of short-time phenomena. By its means, a clear negative has been taken of a bullet in flight. So brief was the time-space of the flight that the bullet seemed to be absolutely motionless. A bullet shot through a window-pane was also shown in a photograph, giving therein not only all the attendant details of shattering glass, but the "perturbations of surrounding air" as well.

While learned men are thus studying "time infinitesimal," bringing forth things which seem to be altogether new, we are reminded that, as ever of old, times infinitesimal or times infinite "are not hidden from the Almighty."

"AND KNOWLEDGE SHALL BE INCREASED" (Dan. xii. 4).—Prof. Edward Hart, of Lafayette College, gave a most interesting and instructive paper, a short time ago, on "Twenty-five Years' Progress in Analytical Chemistry," which shows in at least one department of human learning something of

the force of Daniel's prophecy as applied to our own day.

Among other things, Professor Hart said: "One of the marked changes in analytical methods which the lapse of years has brought about is in the time necessary for their performance. In 1868, analyses were made, almost without exception, by persons usually employed in teaching. Only here and there, in the larger cities, an adventurous pioneer, depending altogether for support upon fees received for doing analytical work, had established himself. Nowadays, careful analysis is the foundation-stone of nearly all our larger industries, and the number of determinations made has increased a millionfold." To show the facility with which analytical process is to-day carried on, Professor Hart cited the instance of silicon determinations, which once required a day, but are now made in about fifteen minutes.

Recent advances in mechanical science, as shown by Prof. Stillman W. Robinson, of the University of Ohio, also illustrate that knowledge in Daniel's time and knowledge to-day are so vastly apart by reason of the increase of the intervening centuries that the progress made would strike one as almost incredible. Instances will be given in this department next month, under the head of the quotation from 2 Chron. xxvi. 15.

"IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH" (Gen. i. 1).—It is interesting, indeed somewhat amusing, to note the varying and conflicting opinions among men of the highest scientific standing concerning the age of our earth.

Attempting to meet the indefiniteness of the Scripture declaration, Dr. Walcott, of the United States Geological Survey, has gathered some facts and more figures, which, though astounding in their variableness as well as magnitude, are, after all, about as indefinite as the utterance of the first verse of Genesis.

He quotes, among others, Professor Winchell's opinion that the period of rock creation or formation alone was 3,000,000 years; also W. J. McGee's opinion, which holds the estimate altogether at about 680,000,000 years, while Charles Darwin is satisfied with 200,000,000 years.

Dr. Walcott's own opinion is that about 56,000,000 years would cover the period in question, basing this enormous figure upon certain results obtained in a personal investigation made in the State of Nevada. Here exists an area of rock about 40,000 miles square and 21,000 feet thick. In this vast rock-formation lies a limestone strata 6,000 feet deep, with 1,500 feet of limestone, containing immense deposits of shells, under it.

Given, in Dr. Walcott's opinion, merely 1,200,000 years in which to account for this sandstone and shell deposit, and but 16,500,000 years for the placing of the limestone strata at its reported thickness, it is easy to see that geologic time must ever be calculated at the rate, not of thousands, but millions of years. Any attempt, however, as appears in the statement of opinions above, to give actual figures, results only in the ludicrous. Probably the most deliberate and least variable statement rests in Gen. i. 1.

"FEAR NOT, O LAND, BE GLAD AND REJOICE" (Joel ii. 21).—Joel was not the only prophet to call upon the people of the land in which he lived to be glad and rejoice amid the innumerable blessings of prosperous national outlook. Isaiah especially is the prophet of cheer. Indeed, the entire Scriptures teach the one great truth, that God desires above all things else, that the nations of the earth shall be happy.

That this state is not always improved by the present law existing in many a land needs no comment here. But we are glad to observe that no less an authority than the eminent Dr. Nicholson, Professor of Political Economy in the University of Edinburgh, has said

boldly, in the presence of a representative scientific gathering in England, that the inquiry before the political economist to-day is not "How nations are made wealthy," but "How nations are made happy." For the essence of wealth is to possess ability to satisfy desires—in short, utility; hence, to create happiness. Accordingly, the economist ought to discover by his calculus of utility those principles of production and distribution that will lead to most happiness.

"AND NIGHT UNTO NIGHT SHOWETH KNOWLEDGE" (Ps. xix. 2).—By day and by night, knowledge of the great Author of all truth is revealed before the eyes of men.

By day, we read the indications of His wisdom upon the fresh and beautiful page of river and plain, of mountain and sea. By night, with telescope's aid, we scan the gleaming characters of the skies.

Yet all we thus observe but increases our hunger. We long for wider revealings of the Divine wisdom; therefore we hail with delight any announcement of invention and discovery which will facilitate the acquirement of the coveted knowledge. And now the Divine language of the night is to be better read than ever by one of the greatest aids, indeed the greatest astronomical appliances, known to man.

The giant refractor known as the Yerkes telescope is about to be com-

pleted, and will be placed in position for service in what is to be the finest observatory in the world, located at Lake Geneva, in Wisconsin, about seventy-five miles west of Chicago.

A description of this magnificent instrument puts one upon the tiptoe of anticipation.

An idea of its capacities may be conveyed by the announcement that its object-glass is three feet four inches in diameter; its tube over sixty feet in length and weighing six tons, not including the declination apparatus attached.

The pier, upon which it is to rest when completed, will be of cast-iron, standing on a base of solid masonry, the whole weighing forty-five tons. When the telescope is pointed directly overhead, the object-glass will be lifted seventy feet and more above the base of the pier.

To conveniently reach the eye-piece, the observer's chair will be raised or lowered, as desired, upon a detached platform constructed for the purpose. The magnetic driving-clock, which moves the telescope, will weigh one and a half tons. The dome, which is to be of steel and eighty-five feet in diameter, will be controlled by the finest electric motor ever invented for such use. The observer's platform, as well as all movements of the telescope itself, will also be manipulated by electricity, employing the most finished apparatus money and thought can produce.

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## EXEGETICAL AND EXPOSITORY SECTION.

### The Eschatology of the Book of Job.

By D. H. BOLLES, OLEAN, N. Y.

#### PART I.

THE Book of Job is a book of marvels. It is marvelous for its grandeur and elevation of thought, for the magnificence of its imagery, and the sustained grace and energy of its language. It is marvelous also for the mystery

that enshrouds it, and doubts with which it is replete. Probably no book in the Bible presents so many points of textual controversy, or has been subjected in all its parts to so critical and exhaustive an examination. Fortunately, however, these subjects of perplexity are not often fundamental or important, and do not detract from the supreme excellence of the book. Gen-

erally they are topics of curiosity, which serve to exercise the critical acumen and evolve the erudition of the learned, and do not in the slightest degree affect the meaning of the passages in which they occur, or in any manner concern any other class of readers. But to this there are a few notable exceptions. There is one passage in particular fraught with extraordinary interest, which has attracted more attention and given rise among the learned to more differences of construction than any other in the whole book. We refer to the passage (Chap. xix. 25, 26, 27) beginning with the words, "I know that my Redeemer liveth;" and the dispute is of serious concern, for, though the textual disagreements are many, its most important bearing relates to the scope and reach of the passage itself.

No one doubts the immediate motive, or what may more properly be termed the special incitement, of this astonishing outburst of eloquent faith. Job's friends had been arguing that the afflictions of his life are sent by God as punishment for sin, and that as his afflictions were extraordinarily severe his sinfulness in the sight of God must have been extraordinarily heinous. "Not so," Job answers; "afflictions are not always designed as retributive. Often they are designed as disciplinary. That is the case now, as God will make manifest by appearing as my deliverer."

But this is the only undisputed point in the passage as a whole. The conflict of opinion as to the ultimate thought of the utterance is chronic, vehement, and fundamental. By one class of commentators it is contended that Job meant that God would appear as his deliverer while he was yet in the flesh. Again, it is insisted that the Divine intermediation was contemplated by Job as an occurrence after his death. But here comes in another division of opinion, for, while some claim that his utterance was a profession of faith in the resurrection and the heavenly life, others maintain that he was looking forward to Hades as his

final and eternal destination, and to a Divine manifestation in his favor there.

The utmost art and ingenuity of criticism, all the resources of profound scholarship and labor the most untiring have been lavishly expended in the discussion of these questions, and yet the learned are still as far from an accordant interpretation as ever. Such being the condition in which the doctors of criticism and philology have placed and left this celebrated text, why should not a layman, who, while pretending to no qualification as an expert, has from an honest and reverent regard for the most sublime figure in the ancient world, and the commensurate grandeur of his life and utterance, made it the subject of careful study, have a hearing on this issue? Perhaps, too, the professional training and vocation to which the writer has devoted the better part of his life, and which have necessitated his acquaintance with the weight and value of evidence and induced the habit of discrimination and analysis, may wholly or in part make up for his deficiencies in other respects.

It is not very surprising that special attention has been drawn to this portion of the book, especially among English-speaking people, for the common English version of it is such as to prompt every devout and intelligent reader to desire an embodiment of its thought in a more apt and adequate expression. Indeed, it requires no learning to convince even the uncultured intellect that there was much in the thoughts of Job when giving them voice that the English rendering does not disclose, and assuredly that rendering utterly fails to satisfy the yearning of the pious Christian soul. It indeed, if not absurd, verges so closely upon absurdity and is so inadequate a disclosure of what we feel must have filled and fired the heart of Job as to mar, if not destroy, its sweet and solemn import. Even if his intention had no loftier aim than the purely selfish one of asserting that the Almighty would vindicate him from the imputation of

his friends, the English words in which that purpose is couched are but a feeble, involved, and imperfect fulfilment of it.

Our love and admiration for the King James translation is supreme, and in general unqualified. Like the great body of the people, we are intolerant of any attempt to supplant it by a revision. Yet we concede that in a few passages (and they are but few) it signally fails to do justice to the original thought. The text we are considering is, to our view, the most flagrant instance of its inaccuracy, and it is the more to be regretted because it both misrepresents and fails to represent one of the most beautiful and most important portions of the Old Testament Scripture.

As already stated, one, at least, of the objects of Job in his fervid declaration was to assert (in effect) that God Himself would finally confute the imputations of his friends by manifesting Himself in the way and to the effect of a full acquittance. But was this his only object? As the answer to this question has an important bearing on the meaning and reach of the declaration, and therefore of the interpretation of the text, it deserves a careful and thoughtful answer.

That the text was not intended by Job as an answer to those imputations is altogether clear. He had already done that in detail, and with astonishing force and beauty of argument and illustration, and every renewal of the aspersions afterward was met in the same direct and forceful manner. Then again, it was no answer to them for him to say that God would at some indefinite time in the future vindicate him from them. But, while there was no argument in his ejaculatory words, they were replete with solace and ineffable comfort to himself. He said to his accusers in effect, "Say what you will, charge me as you please with heinous offenses, you cannot confound or disturb me, for I know that God lives, and He will both vindicate and compensate me." His torture both of

body and mind was so excruciating, and his indignation against his friends so vehement, that he would summon to his consolation and support every thought, every conception, connected with his Divine vindication that would minister relief to his bruised soul and give them utterance. If he had before this entertained a belief in the resurrection and eternal life, now was the time to express it. He would of a surety say in some form, "Though overwhelmed by anguish, I believe that my Redeemer lives; that He will for all my torments reward me with the rapture of the heavenly state." We are confident that he did mean this, and even more than this; and our confidence is based both upon the Hebrew text, properly rendered, and upon weighty considerations growing out of his situation and environment, to which we will first devote our attention.

In this light the passage has been read and regarded for centuries by Christians of all creeds and denominations. To the fading sight of millions who have died in the faith it has embodied the assured and the assuring promise of heavenly rest. For this reason, in spite of mistranslation and obscurity, it is recited as an essential part of the solemn service at every Christian burial. And it was because of his consciousness of the incalculable value of the thought, not to himself only, but to mankind—not to the men of his time alone, but to the men of all time—that before he gives it expression he ejaculates the impassioned wish (verses 23 and 24) that the words he is about to utter might be graven on the rocks as his eternal testimony to their truth.

This prefatory, yearning desire for their perpetuation we regard as cogent proof that in the coming utterance he was stirred by some higher and nobler purpose than merely his own exculpation. For him to implore that the immutable rocks might bear enduring record of his innocence implies a measure of egotistic weakness entirely at variance with the grandeur of his char-

acter as developed throughout the book. His respect for himself he makes manifest by the vigor with which he repels the attacks of his friends, and it requires no further vindication. That it was an attribute that never degenerated into an egregious, absorbing, unmanly, or ungodly regard for either his ease of body or his peace of mind, his aggrandizement or personal gratification, is a fact equally patent to every thoughtful reader. No, it was not as a dictate of vanity or as a mode of ministering to his own satisfaction that he proclaimed his soulful wish; it is because he has that to say which concerns his fellow-men, then and forever, in the highest degree. What that was, what message of measureless significance to the world he was about to body forth, has been for ages treasured by the devout and sorrow-stricken as among the world's precious resources of hope and consolation.

Those who deny that the text we are considering imparts the theory or idea of the resurrection and the life celestial base their denial upon a structure of commingled assertion and argument, which, compactly stated, is as follows: The doctrine of the resurrection was an outcome of the Christian dispensation, and at the era of Job was unknown to the world and, being unknown to his contemporaries, was unknown to him. Hence he could not have had it in mind when uttering the words of the text. By those who deny that Job was ignorant of the resurrection, but who yet admit that the Divine intervention which he alludes to he contemplates as one to occur after his death, it is claimed that, while he was ignorant on the subject of the resurrection, he was familiar with the idea of Hades, or what is now termed the intermediate state, as being the eternal abode of departed spirits, and that it was to him there that he expected God to appear as his vindicator.

But is it true as a fact, historically or otherwise ascertained, that the resurrection theory was unknown in the age of

Job? History states no time—neither date nor era—when it was first mooted or entertained. We know it is true that its full development as settled doctrine and an article of general faith was the work of the Christian dispensation. But we know quite as positively that it was an established and distinctive feature of the Pharisaic creed long before the Christian era. We know that unmistakable traces of it are found in the traditions and in the earliest authentic chronicles of the ancient world. We know that at the time of the first European advent to the North American Continent the adventurers found among the inhabitants a well-defined and universal belief in the existence of a state of happiness after death, in which their dead were active participants, each preserving his individual and characteristic traits and features, each clothed in his actual, if not material, form, and each attended by the *simulacra* of his mundane accessories—his arms, implements, and “faithful dog.” It was a belief that had been handed down from generation to generation, through how many centuries there was nothing to indicate, but a belief doubtless inherited from an Asiatic ancestry, and quite possibly derived from a prehistoric age.

Nay, the conception of the Hades, in which (according to one class of commentators) Job expected to find his abode after death, was in fact nothing more than a debased form of the theory of resurrection. For there the souls of the dead—shrouded, visible, though intangible, forms—still lived and moved, acted, thought, and suffered. The shapes they took on were facsimiles of the features, forms, and movements that distinguished them in life. What were those shapes but the spiritual body described by St. Paul; and what but the resurrection, as bodied forth in his words of more than mortal eloquence, was the transfiguration of the man into it from the natural body he had inhabited before death? Hades, it is true, was a fable; but it was much



more than a mere shadow of the truth. It pre-supposed the supreme facts, that the soul of man survived the body and that it was clothed in the very image of his body. The fable emphasized the eternal and inherent tendency of mankind toward the belief in spiritual indestructibility.

Whatever may have been the age in which Job lived, we are able to fix with sufficient certainty upon his place of residence; and we are justified in the assertion that his people were fully abreast of the highest civilization of the time. We grant that the highest conception of the post-mortem condition (then prevailing) was embodied in the fable of Hades. For many ages of the ancient world the great majority of the human kind never mounted higher. But this grand Mesopotamian patriarch had the eye of an eagle, an intellect that swept through the upper realms of thought as on the eagle's tireless pinions, the creative imagination of a poet, the far-sighted, prophetic wisdom of a seer. He was not on a level with the current superstitions of his time: he soared high above them. He was not in line with the men of his generation; he was far in advance of even the vanguard. Who shall set bounds to the perceptions of such a spirit, or dare to limit the range of its convictions? Who can deny its power to scale the very heights of God's providence, or presume to quench its aspirations in Stygian darkness and gloom?

Besides, God was his friend. Though for a time He turned away His face and allowed Satan to work his will, His love for His sorely-beset servant never waned. From Him came the sustaining patience and the unfaltering trust in a living Redeemer. And if Job was not able, by his own unaided vision, to conceive the glory that follows the death of the righteous, what better mode of upholding that loyal heart than for God to whisper to the anxious ear the sublime truth afterward proclaimed aloud to the listening nations, "I am the resurrection and the life?" It was an age

when the Almighty was very near and very helpful to the suffering and sorrow-laden of His people; and we cannot believe that He, who afterward more than restored all that Job had lost in a material way, should have withheld the disclosure of the final destiny of the faithful, the assurance of which has, to the upright in heart, of all forms of consolation, proved the most gracious, benign, and triumphant.

That God refrained from uttering to the ancient world the promise of the resurrection is easily understood. Many other important truths, cardinal truths, accepted by the modern world and necessary to its life and movement, were withheld, and for the same reason. The average human mind, even among his chosen people, was too simple, feeble, and benighted to appreciate thoughts so transcendent and refined. But this reason did not apply to a mind and soul like those of Job. The mountain tops catch the glory of the coming sunlight long before it strikes the levels below. We know that God did reveal it to Moses when, in the solitude and silence of the wilderness, He spoke from the burning bush. Why should He not reveal it to Job, His servant, His worshiper, His faithful friend, who was fighting his forlorn battle with the foes, as it were, "of his own household," with the torment of his body and the anguish of his soul? It is true, as St. Paul says, even the holy men of those early ages had not received the promises (Heb. xi. 13), but they died in the faith, having seen them afar off and embraced them. And why should Job, who surely was entitled to stand in the company of Abel, Enoch, and Abraham, not rank among the worthies whose spiritual sight was so quickened that they saw in the distance that better country—even a heavenly—and the city which God had prepared for them, and with longing eyes looked forward to it as their final refuge? Is it conceivable that God would leave this stricken spirit exposed to the malign and pitiless assaults of Satan and not supply him

from the Divine army with the shield of that great consoling truth? Should we—could we—justify an earthly friend of one thus sorely beset, who, knowing that by the utterance of a few potent words he could ease the troubled heart, should yet stay his tongue and permit the victim to suffer on? Shall God be less merciful and tender than a mortal friend? What should we say of the physician who, finding his patient in great bodily torment, which a few drops

of anodyne would relieve, should refrain from administering them? Surely the Great Physician would not manifest an indifference so un pitying.

Unless, therefore, the words of the text, properly interpreted and rightly understood, are imperative to the contrary, we are compelled to believe that Job had caught the promise "afar off," that it was dear to his soul, and that it was the inspired thought of the passage in question.

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## SOCIOLOGY AND COMPARATIVE RELIGION.

### **Papers in Social Science and Comparative Religion.**

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

#### II.—SOME MODERN ASPECTS OF THE HOLY CITY.

JERUSALEM, of tender and tragic memories, maker of history, mother of mighty influences; Jerusalem, builded upon thine own heap, the sacred shrine of three great religions; Jerusalem, at once the glory and the shame of the past; Jerusalem, the type and promise of the future—we have walked about thy walls and stood within thy gates! What have our eyes beheld? Not the city of David, not the Jerusalem over which Christ wept (not a building remains, hardly one stone upon another, of the ancient city), but "Jerusalem the golden" still. No other city presents such aspects or awakens such emotions. As one walks its streets, he sees not only a city built upon cities, but cities within a city, types of civilization and religion that well-nigh represent the world as it has been, as it is, and as it is to be.

The first impressions of Jerusalem are to many painful. Where is the city of which "glorious things are spoken"? Its streets are now narrow, and dirty, and wretched. Its bazaars—mere dingy booths arranged along arched, dark streets—are unattractive, even as com-

pared with the similar bazaars of Cairo or Damascus. Its industries are meager. Its population is crowded. Its beggars are many, although perhaps not more than are found in other Oriental cities. Its lepers still reach forth their fingerless hands outside the gates.

But dirt and poverty and leprosy are not the real bane of Jerusalem. Does vice abound? Not in the form of intemperance and immorality. Probably no city of like size could be found in either the East or the West where there is less of these evils. The vice that abounds is principally municipal; but this to no greater degree than in practically many other Turkish cities and towns, where different European powers find it necessary to maintain separate post-offices in order to insure their letters against being robbed for the sake of the stamp, where justice is everywhere an unblushing farce, and the universal rule seems to be for no official of the government, whether in the custom-house or anywhere else, ever to do his duty, or to fail to do it, without a bribe.

But even municipal misgovernment, with all its blight, is not the greatest bane of the Holy City. Fanaticism is, as it ever has been, the real enemy within the gates. It would not be impossible for the tragedy of the Crucifixion to be re-enacted, or for the sword of the prophet to be drenched in blood.

or for fires hardly less hot than those of the Inquisition to be kindled at Jerusalem did outer conditions permit. The descendants of those who cried "Crucify Him! Crucify Him!" do not appear so very hostile to the followers of Christ. On the contrary, their hospitality is often very impressive. Yet there came to my knowledge more than one probable case of a Jew being quietly "put out of the way" by those of his own race because he was resolved to follow Christ. The Moslem, whether on the street, or in his mosque, or bowing in prayer upon his house-top, seems to be at peace with you and with all the world. Yet I met a gentleman in Jerusalem, whose experience is well known to many and by no means exceptional, who was arrested, imprisoned, threatened with death, sent with the army into Arabia for five years, and later into Crete for two years, while secret instruction was given to his guard to see to it that he should not return alive; and all because he had turned from Islam to serve Christ according to his own conscience. The fanaticism of Jesuitical and other so-called "Catholic" sects in Jerusalem is subtle and varied.

The misdirected zeal of these different religionists and their bitter hostility to each other is all the more interesting from the fact that they hold so much in common. Jews, Christians, and Mohammedans call Jerusalem "holy," and the representatives, or mis-representatives, of each have built here costly altars and shrines. All bow to worship before the same God—the God of Abraham, of Isaac, and of Jacob.

The Mohammedans are, nominally at least, the party in power. Their great Mosque stands on the site of the ancient temple. Until a comparatively recent date it was closed against all except the followers of the prophet. Now, for the consideration of a "bakhshêsh," the defiled Christians and other unbelievers may don a pair of dirty Moslem slippers and enter the sacred precincts.

In the center of the Mosque is a large

rock, on which tradition says that Abraham was about to offer Isaac. This rock became very fond of Mohammed on the occasions of his famous night visits to Jerusalem, and would have followed him to heaven had not Gabriel put forth his hand and restrained it. The imprint of the angel's hand is still shown in the side of the ledge. In the ceiling of the lofty cavern beneath is shown another deep indentation in the rock where Mohammed put his head as he arose from prayer. Under the floor of the cave is a prison in which the demons are confined, and from which they are allowed to come forth only on Fridays, while the faithful are at prayer. All these traditions and a hundred others like them seem to be implicitly believed.

Jerusalem, next to Mecca, is the place counted most holy by the Moslem world. Hither come yearly many thousands of the devout. From this point pilgrimages are made to Mecca and to other shrines. I witnessed the departure of one of these processions to Neby Mûsa, west of the Jordan, where the Mohammedans believe Moses to have been buried. Fifteen thousand Moslems were gathered together on the hillside and in the valley near St. Stephen's Gate. Several thousand devotees were in line, with flags and drums, some marching with somber countenance and measured step, others (the Dervishes), swaying and whirling and shouting "*La ilâha ill' Allah.*" This demonstration occurs annually in honor of Moses, the great lawgiver of the Jews, and the prophet honored next to Christ by the Christian world; yet probably no Christian or Jew, even if so disposed, could have entered the Mosque that day and come out alive.

The Moslem is, politically, in possession of the Holy City, and has been for six hundred and fifty years. Turkish soldiers hold the citadel to-day, as Roman soldiers held it in the time of Christ. Yet the Moslem awaits a Christian conqueror. Centuries ago he walled up the "Golden Gate" in the

eastern wall, for his prophet declared that through this gate a Christian conqueror should come to possess not Jerusalem alone, but the world.

Whether that prophecy is ever literally or essentially to be fulfilled, it is true that the Mohammedans in Jerusalem are relatively declining. The Turkish Government publishes no statistics, and it is exceedingly difficult to secure reliable data in regard to the population of Turkish cities; but a gentleman who has resided in Jerusalem for more than a quarter of a century assured me that twenty-five years ago the Mohammedans comprised about one-half, while at present they number only about one-fifth, or at most one-fourth, of the entire population.

If the Holy City is ever to belong to Christ, from which direction shall the conqueror come? The early crusades were a dismal failure. The latter-day crusades of the Latin and Greek and the other so-called Catholic Churches are organized upon a different basis; and not only in Jerusalem, but throughout Palestine, one finds upon the traditional site of almost every prominent Bible event either a church, or a chapel, or a convent, or a monastery. No single city presents such an array of these as Jerusalem.

The most interesting point in Jerusalem at which to study this phase of Christianity is the "Church of the Holy Sepulcher," covering the supposed site of the Crucifixion and the burial of Christ. The location is said to have been determined by Helena *through the aid of a miracle* (!). Here Latins, Greeks, Copts, Syrians, and Abyssinians have their separate chapels and shrines. Here outer display and the worship of sacred places have seemingly reached their *ne plus ultra*.

Along the so-called "Via Dolorosa," leading up from the Pretorium to the supposed place of the Crucifixion, are fourteen stations, which mark the different events which are said to have taken place as Christ passed on His way to Golgotha. One of these is a depression

in a stone, near the fifth station, where Christ placed His hand as He staggered under the burden of the cross. Another marks the place where St. Veronica is said to have wiped the perspiration from His brow, whereupon the likeness of His face was left imprinted upon her handkerchief. (It would be interesting if some of our "Catholic" friends or their apologizers would point out the essential difference between these absurdities and those of the great Mosque, where the imprints of Gabriel's hand and Mohammed's head are shown in the rock.)

Many thousands of pilgrims, some of whom have come almost from the ends of the earth, pass over the Via Dolorosa every year, kissing, when possible, every so-called sacred place. While I was in Jerusalem, just before the Greek Easter, it was estimated that nearly ten thousand of these pilgrims (largely from Russia) were in the city. As I watched them along the way and in the Church of the Holy Sepulcher, with poor, travel-stained garments and worn, haggard countenances, bowing to kiss the different memorial tablets and lay their foreheads on the stones, my soul was moved with pity, and I could not but cry out with tears: "How long, O Lord, how long shall these be kept in ignorance of the true way of peace and eternal life?" On the Sabbath, as I watched the procession of priests moving through the aisles of the church, with swinging censers, following patriarch and bishops, who were covered with gold and jewels and robes too gorgeous for kings, my soul was stirred with indignation at the outrageous caricature and misrepresentation of the religion of Jesus.

Everywhere within the church and around the doors were armed Turkish soldiers. Not less than two hundred of them are present on every similar occasion, to keep the peace between the followers of the Prince of Peace (!). This precaution has been found necessary through the experience of bitter feuds and bloody encounters between the dif-

ferent sects. Is it any wonder that orthodox Jews and Mohammedans alike look on this type of Christianity with contempt?

If St. Paul's soul was stirred within him when he entered Athens and found an altar upon every fabled place of the gods, while the place of the true God was so little known, how much more would he be moved on entering modern Jerusalem? Judging by our own feelings, his sense of "the fitness of things" would be least shocked on finding one of these "Catholic" chapels on the site of the "barren fig-tree."

I do not mean this as a sweeping characterization of all Roman, Greek, and other Catholics. I found not a few of them in the Holy City who personally seemed to have the spirit of Christ, but their altars and shrines too often hide rather than help to reveal God. It is only when the mind sweeps away all this rubbish of pious mummery, and contemplates the tremendous events that have occurred within the limits of this city, and considers the changes that, under the providence of God, are being silently wrought out, that one can gather the richest fruit of his pilgrimage to Jerusalem.

To-day, as in the past, the most profoundly interesting object in the Holy City is the sons of Abraham, "the heirs of the promise." At first sight, their condition seems to be poor and depressed. Many are the chapters that tell of their captivity. It may be that the last one is being written now. Perhaps no wail that went up from beside the rivers of Babylon was ever more pathetic than that which is heard to-day in the little narrow street, known as the "Jews' Wailing Place." As I watched them, with faces to the wall, swaying to and fro, and uttering their sorrowful cry, I could not but recall the Master's words: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and

ye would not! Behold, your house is left unto you desolate."

Some of the litanies which they chant on certain occasions have little in them but despair. As, for example:

*Leader.*—For the palace that lies desolate,

*Response.*—We sit in solitude.

*Leader.*—For the palace that is destroyed,

*Response.*—We sit in solitude.

*Leader.*—For the walls that are overthrown,

*Response.*—We sit in solitude.

*Leader.*—For our majesty that is departed,

*Response.*—We sit in solitude.

*Leader.*—For our great men that lie dead,

*Response.*—We sit in solitude.

*Leader.*—For the precious stones that are buried,

*Response.*—We sit in solitude.

*Leader.*—For the priests who have stumbled,

*Response.*—We sit in solitude.

*Leader.*—For our kings who have despised Him,

*Response.*—We sit in solitude.

Other litanies are full of prayer and hope, as:

*Leader.*—We pray Thee have mercy on Zion,

*Response.*—Gather the children of Jerusalem.

*Leader.*—Haste, haste, Redeemer of Zion,

*Response.*—Speak to the heart of Jerusalem.

*Leader.*—May beauty and majesty surround Mount Zion,

*Response.*—Ah! turn Thyself mercifully to Jerusalem.

*Leader.*—May the Kingdom soon return to Zion,

*Response.*—Comfort those who mourn over Jerusalem.

*Leader.*—May peace and joy abide with Zion,

*Response.*—And the branch (of Jesse) spring up at Jerusalem.

Is this prayer being answered? There are indications that it may be so.

Twenty-five years ago the total number of Jews in Jerusalem was not more than fifteen thousand, or less than half of the whole population; now it is not less than forty thousand, or at least two-thirds of the whole population. While the outer appearance of the Jews is, in so many cases, unattractive and unpromising, you will nevertheless find them largely in possession of the shops and other industries of the city. And they are reaching forth to compass the city in the manner foretold by the prophet. In the thirty-first chapter of Jeremiah, after the assurance of great spiritual blessing in store for Israel, it is written (verses 38-40): "Behold, the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down, any more forever." In Zech. xiv. 10 it is written: "And the land shall be inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses."

From time immemorial the Jews in Jerusalem believed that the tower of Hananeel used to stand at a point within the city not far east of the Jaffa gate. About six years ago, when the workmen were digging at that point to lay the foundations of the Grand New Hotel, they came upon what had every indication of being the ruins of the ancient tower.

Several times I went over the territory defined in these prophecies. From the old tower of Hananeel extends a line of new buildings almost to the "Tombs of the Judges," in the valley of the dead bodies north of the city. Following the course a little farther to

the northeast, we came to "the king's wine-presses," cut in the solid rock, with one huge cistern-like receptacle for the wine-skins, small at the mouth, and about twenty feet in depth, measuring, perhaps, forty by thirty feet below.

Whatever may be the significance of the fact, it is interesting to note that, within the bounds defined so minutely in these prophecies, over which the final Jerusalem shall extend, are included nine-tenths of all the permanent buildings and wonderful improvements which are being made within and around the city.

These new buildings are owned largely by the Jews. And the report has been circulated and confirmed that a syndicate of wealthy Persian Jews has recently purchased a very large strip of territory, extending from beyond the king's wine-presses around toward the northeastern corner of the city.

The sons of Abraham seem thus to be fulfilling this part of the prophecy. But, in the same chapter, it is also written: "I will put My law in their inward parts, and write it in their hearts." Shall this promise be realized? The signs of its fulfilment are not easy to read in the intense anti-Christian movements of the Jewish mind. But there are other signs of the times. The conversion of the Jews may not be hopefully near, but I have been assured by many Christian workers—ministers, physicians, educators, and others—not only at Jerusalem, but also in other parts of Palestine and Syria, that an increasing number of Jews are hungering for that which the New Testament contains, and are searching its pages with a far less prejudiced mind than heretofore. This search is not always conducted openly, for such a thing at present would mean, in many cases, ostracism, persecution, and perhaps death. But there are hopeful signs that the words of Christ shall yet be realized: "Ye shall know the truth, and the truth shall make you free."

The same thing is true of the followers of Islam. The sheikh of the great Mosque and the Sultan of Turkey do not stand for all that is going on in the Mohammedan mind. The Shadleh movement, which originated about twelve years ago near Acca and was recently suppressed (temporarily, it is hoped) by the Turkish Government, furnishes an illustration of the moving of a more liberal religious spirit and desire for a larger religious life among the Mohammedans. The members of the sect, although still remaining nominally Moslems, adopted the precepts and sought to be led by the spirit of the New Testament.

I met a notable example of this type of mind at the house of the "Americans," in Jerusalem (a little band of Christian disciples who, whatever may be their errors in regard to certain doctrines, yet live Christ daily before men). This man and many of his friends are

found often at this house. He says: "I have been seeking all my life for two who are agreed in the spirit of God, the spirit of love; and at last I have found them." He still remains, nominally at least, a Moslem; but his fellowship is almost wholly with Christians. His co-religionists ridicule him, and say: "You also are a Christian." They have persecuted and threatened him. But his reply is: "You may cut me in pieces, if you will; but I shall go where I find the Spirit of God."

The coming of the Spirit of Christ into the hearts of all who dwell at Jerusalem may not be near, but everywhere there are indications of the dawning of a better day. It will not come by the sword, nor by the warring of creeds, nor by the multiplying of shrines and relics, "but by My Spirit," saith the Lord of hosts. "For as many as are led by the Spirit of God, they are the sons of God."

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## MISCELLANEOUS SECTION.

### Christianity at Chicago in 1893.

By W. D. SPELMAN, BROOKLYN, N. Y.

THE emblem of the civilization of ancient Greece is the academy, of imperial Rome the phalanx and the camp, of the middle ages the rich cathedrals which, like cenotaphs, are bestudding Europe.

What is most typical of this our own day and life? Briefly, the stock exchange. Commerce dominates the nineteenth century; and that which distinguishes the commerce of this from that of other ages is its unification of interests, its convergence of forces, its gigantic aggregations. The genius of John D. Rockefeller and like men in their dauntless flights have pioneered the world into "combination." The idea permeates the atmosphere over the earth's entire zone of civilization, and is inbreathed alike by finance, mechanics, agriculture, science, religion, state-

craft. Instead of competition, co-operation is the result; instead of waste, economy; instead of limitation, facility.

In religion the occasion for similar coalitions is compelling universal attention through press and platform. The unnecessary expenditure of money, labor, time, through independence of action, and the constant hindrance and discredit of Christianity through conflicting ambitions and endeavor have become apparent to all. Bishop Cleveland Coxe writes, "Christianity is paralyzed by sectarian divisions." Dr. Howard Crosby, before his death, with a fine irony displayed, "A Church split and hostile, preaching unity and love." Dr. Josiah Strong refers to "the fragments of the dismembered Church of Christ," and Dr. Washington Gladden to "the strife of the different missionary agents." To meet these diagnoses many remedial specifics are advertised. The uniform Sunday-school lesson, the

Evangelical Alliance, the Society of Christian Endeavor, these and the like may perhaps be esteemed as first steps toward unification. More recently and more directly now stand forth the Lambeth proposals, and the Grindelwald conferences. Dr. McCosh advocates "pastoral work under a parochial system," and with much the same intent Dr. Gladden "the Municipal Church." Less happily conceived, but to the same worthy end, is the new "Brotherhood of Christian Unity" in America, and in England the progressing "Civic Center." All these and many more are earnest, loving endeavors to bring together into cordial co-operation and, if possible, into organic union—borrowing again Dr. Strong's language—"the fragments of the dismembered Church."

Accordingly throughout Christendom every eye has been eagerly turned, every ear attentively bent, every heart hopefully prayerful, awaiting the fruit which it was expected would blossom in the great congresses auxiliary to the Columbian Exposition last summer.

And blossom they did, not indeed with superabundant luxuriousness, yet with such degree of promise as to warrant at this stage the query, "What shall the harvest be?"—for certainly the harvest is not yet. During their progress meager indeed were the notices of the daily press; brief, inconclusive, not to say vacillating, was the attitude of the religious weeklies, their few more vigorous papers rather voicing suspicion or protest; while from a list of over 100 bi-weekly, monthly, and quarterly periodicals, of which 23 are distinctively religious, I have been able to find during or since their occurrence but nine papers on the several general religious congresses. True, the personal influence of those in attendance must have time to radiate and make itself effective; yet, as a calm, unrippled sea portends all absence of progress to the sailing craft floating on its bosom, does not the general apathy that has fallen upon the communities

toward the tolerable September blossoming indicate its considerable withering in the leaf? And this is my text.

For this there is a reason. The conception was in confusion, the confusion of two ideas; and for their clear apprehension we may perhaps wisely resort again to our illustration.

When Mr. Rockefeller projected his magnificent commercial fabric, he based it, I apprehend, first, on the assumption of a mighty oil deposit whereon to build an oil business; then, second, he deftly constructed his great engine for its manipulation, transportation, and marketing. He never created a gallon of petroleum; he simply accepted the fact of the deposit and then organized for operation.

Now, it is precisely this, applied to Christian unity, which I desire to submit in this paper, and for which it seems to me I may claim the strategic character of a flank movement. I would have ignored this embattled front—these assumptions of divisions in the Church; I would have flatly denied that the Church of Christ is dismembered; I would have declared it to be a unit throughout the earth, indivisible and indestructible—and these declarations I would have had fulminated with all the enthusiasm of the congress of the congresses; with all the definiteness of exact statement; with all the influence of the eminent individuals gathered in the magnificent consistories.

To make the general acceptance of this statement possible and intelligible, I would have defined the difference between the Church's constitution and her earthly operation. It seems to me that by the confusion of these two things severances seemed to exist which did not; and that by thus dividing the question, and settling the constitutional feature clearly and emphatically by itself, we might fearlessly have left the other to work out for itself a blessed harmony of operation in love.

The Church of Christ: it is not a



material earthly thing to be districted, named, counted, and pivoted upon prelate, presbytery, or pastor; it is spiritual, and its organic constitution is in one person, Jesus of Nazareth—the Christ of God, risen from the dead, living now, exalted, imminent, eternal—and in Him constitutionally the Church is one. Too long has Catholicism anathematized and Protestantism protested. Whether of St. Petersburg, of Rome, of Canterbury we are one; gathered man by man, back through all the centuries, out from an alien estate, into the Church enrolled on no parchment of earth, but written in heaven, known of God—of Him alone—and made heirs of eternal life.

Let it be observed that this constitutional being does not necessarily encroach upon the claims of the earthly organizations. Still may Rome consistently maintain the See of St. Peter; still Russia uphold her apostolic episcopate through the patriarchs of Constantinople and the White Czar; still Wittenberg, Geneva, and Westminster urge whatever emancipation they may find ground for. These stand for organized earthly operation. Each will claim their own to be the true Scriptural and apostolic form, yet each will concede to all the essential constitutional being.

But some will object that this is in no degree drawing the world into more effective practical co-operation; that it is a beautiful concept, but they will ask how this will tend toward harmonious evangelization. I answer that there can be no result without a motive; that a mere recommendation from Chicago of unity of action has fallen to pieces of its own weight, before it has escaped from the palings of Jackson Park; it has been like the mechanical union of sand and water, which through natural gravitation quickly precipitates again into water and sand. On the other hand, the recognition and acknowledgment of this oneness of the Church will break down millions of barriers between brother and brother, will change antagonism into comity, and will furnish

an only abiding and at the same time a true basis for cooperation.

Some time since, in the city of Brooklyn, a group of men were hanging a new transparency before a Protestant mission chapel, when from a Catholic conclave there was hurled a potato with such force and accuracy of aim as to shatter the glass of the new sign. Behind the arm that hurled that potato there was an idea, and that idea was that enmity existed between the two religions. Suppose it had been mutually given out from Chicago that Catholic and Protestant alike might be so called of God as to be brothers in Christ, while yet each maintained his respective outward form of worship and denominational relationship—must not this surely have affected such occurrences as the one I have instanced? And does not this incident fitly illustrate the whole subject?

But some zealous churchman may ask whether the promulgation of this spiritual relationship in Christ might not derogate from the allegiance of the people to their denominational Churches. Well, possibly! Is there a child of God on earth who would hesitate between the two alternatives? If so, let that man look to his relationship. But again, it might change in some degree, and probably quite variously, men's *opinions* of the denominational churches, but very rarely their affection for or devotion to them. On the contrary their whole Christian character would be enlarged and their service rendered more intelligent and more interested.

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COLDNESS is akin to sin, and heavenly warmth is akin to righteousness. Enthusiasm ennobles always, delivers men, even on the lower reaches of life and conduct, from many a meanness and many a sin. And when it becomes a warmth of spirit kindled by the reception of the fire of God, then it becomes the solvent which breaks the connection between me and my evil. It is the cold Christian who makes no progress in conquering his sin.—*Maclaren.*

## EDITORIAL SECTION.

## LIVING ISSUES FOR PULPIT TREATMENT.

**The Religious Forces of the United States.\***

BY JAMES H. HOADLEY, D.D., NEW YORK CITY.

*Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names.—Num. i. 2.*

It is the purpose of this paper to call attention to the religious statistics gathered by the United States Government in making up the census of 1890. The Government volumes containing these statistics have not yet been published, but the results of that work have been given to us in a volume prepared by Dr. Carroll, who had charge of the division of churches in this, the eleventh, census of the United States.

The facts with regard to the different churches in this country which are set forth in this book are of the deepest interest, and every Christian should become familiar with them. Very many intelligent people in this country are grossly ignorant regarding religious statistics. Many are purposely kept in ignorance with regard to these matters. False and misleading statements are constantly made with regard to the comparative strength and growth of the different religious sects.

Therefore, when an opportunity is offered by which the exact facts can be known, every lover of the truth should be anxious to know just what the facts are.

I. In the first place, most people will be surprised to learn how many differ-

ent sects there are, and into how many branches some of these sects are divided.

America has taken the lead among the nations in the matter of invention, and she has also produced more varieties of religion, or phases of religious thought, than all other nations. This is, no doubt, due in a large measure to the fact that here every man is at liberty to think and act for himself. Free thought and free discussion have had their legitimate fruits in the great varieties of religious belief which we find in the United States.

The census reveals the fact that there are 143 different religious sects in this country, and 130 of these are Christian sects. In addition to this number, there are 150 independent congregations that can agree with none of the sects, but are compelled to remain alone by themselves.

There are 6 different kinds of Adventists; 12 different kinds of Presbyterians; 13 different kinds of Baptists; 16 different kinds of Lutherans, and 17 different kinds of Methodists. Strange to say, according to Dr. Carroll's statistics, there are 6 or 7 different kinds of Catholics.

It must be borne in mind, however, that some of these 143 sects are very small in numbers—a few having but 25 members in the whole country.

Many of the sects differ only in name. If these could be brought together in one, we would have only 42 sects in the country. More than 100 have no good reason for existing in separate organizations. Without a single change of doctrine or polity, the 17 Methodist bodies could be reduced to 3 or 4; the 12 Presbyterian bodies to 3; the 12 Mennonite to 2, and so on through all the list. The slavery question before the war was the cause of very many of these separations; and there is no reason whatever, now that the

\*The facts and figures contained in this sermon are taken from Dr. H. K. Carroll's new book, "The Religious Forces of the United States." This book is the first volume of the American Church History Series, and is published by the Christian Literature Company, New York, 1893.

issues of the war have been forever settled, why they should not unite again as brethren.

The names and descriptions of some of the sects among the Christians of this country are almost incredible. Take, for example, this Baptist denomination, called "The Old Two-Seed-in-the-Spirit Predestinarians." This is not by any means one of the smallest and most obscure of the sects. Its members believe "that every action, whether good or bad, of every person and every event, was predestinated from the beginning. Not only the initial sin of Eve, and the amiable compliance of Adam, and the consequent fall of man, but the apostacy of Satan." They are thoroughly Predestinarian, and not only Predestinarian, but they are "Old Two-Seed-in-the-Spirit Predestinarians." "The two seeds are good and evil; and one or the other of them will spring up into eternal life or eternal death, according to the nature of the predestination decreed in each particular case."

As showing the trifling things that sometimes cause division in the various sects, we have the "River Brethren," a body so called because the first members in this country were baptized in the Susquehanna River. Their peculiar beliefs are "trine-immersion, the washing of feet, non-resistance and non-conformity to the world." Even this sect has divided into three bodies. The last body that separated could not bear that in the ceremony of feet-washing one person should do the washing and another the drying.

In their eyes, the simplicity of the Gospel requires that one person should both wash and dry the worshippers' feet. On this point alone they separated, and they call themselves "The United Zion's Children." Among nearly all the various sects there are some remarkable divisions, similar to those already mentioned.

II. Another interesting and almost startling feature brought out in this census is the large number of adher-

ents connected directly and indirectly with the various Christian sects.

The population of the United States according to the census of 1890 was 62,000,000. Of this number 56,992,000 are said to be Christian. Counting out the Jews and other religious bodies not Christian, there are in these United States but 5,000,000 non-religious persons. We have no warrant for believing that all these 5,000,000 are atheists and unbelievers. Many of them, no doubt, have more or less marked religious beliefs. Many of them, no doubt, live in lonely places, as Dr. Carroll suggests, where there is no church. From the figures given in this census, we may conclude that there are comparatively few persons in this free land who are indifferent or averse to religious institutions.

The census states that there are 111,036 ministers and priests, and 165,297 different societies of Christians or separate church organizations. There are 142,000 buildings used for religious purposes.

So far as the Protestants were concerned, there was but little difficulty in the way of securing the exact number of communicants. The figures were taken from the official records of the churches. According to these records there are 14,180,000 Protestant communicants in the various churches, or, in other words, there are 14,180,000 professed Christians among the Protestants.

It was a more difficult task to make out a list of the communicants in the Roman Catholic churches. It has been ascertained that usually about 85 per cent. of the Catholic population were communicants.

At this ratio, there are 6,257,871 Roman Catholic communicants in the United States. The entire Roman Catholic population is only 7,362,000, while the entire Protestant population of the United States, according to this census, is 49,630,000.

These figures tell us that there are seven times as many Protestants in this country as there are Roman Catholics.

And if we count in the Jews and others, there are eight times as many non-Catholic as there are Catholic.

There are 142,000 church buildings or places of public worship in the land. These buildings will seat 43,000,000 persons. This would indicate that the Church has kept pace with the increasing population in providing places of worship for the people. But it must be borne in mind that these church buildings and places of worship are not evenly distributed. In some sections of the country and in some parts of our cities there are too many churches—more than necessary to seat the people who live about them; and in other places there are far too few churches. Take, for example, one section of the city of New York. From East 92d Street to East 109th Street, and from Central Park to the East River, there is a population of 60,000 people. In this region there are but two churches—a Roman Catholic church and a German Methodist church—not one English-speaking Protestant church for all these 60,000 people.

A most significant and encouraging fact brought out in the census is with regard to the comparative growth of country and church, and also with regard to the comparative growth of Roman Catholic and Protestant churches. During the ten years between 1880 and 1890 the population of the country increased 24.86 per cent., but the Christians increased during that time 38 per cent. That this was not due to immigration alone, which was very great from Roman Catholic lands, is shown by the fact that while the Protestants increased 42 per cent. the Roman Catholics increased but 30 per cent.

It is a significant fact that while the value of church property owned by the Roman Catholics in the city of New York is \$8,124,750, that owned by the Presbyterian Church in all its branches is \$9,354,000. The entire valuation of church property in New York city, including all religious bodies, is \$54,670,600.

These facts and figures will no doubt surprise a good many people, especially those which relate to the comparative growth of the Roman Catholic and Protestant Churches. Their accuracy can hardly be questioned, for they agree substantially with those given by the Rev. Daniel Dorchester in his carefully prepared estimates published a few years ago.

It has been repeatedly stated in the daily press and on the convention platform that the people do not go to church as they used to in former days. It has been constantly affirmed by pessimistic ministers that religion is dying out; that the Sunday newspaper, and the Sunday excursion, and the general indifference to religion produced by prosperity and worldliness were rapidly emptying our churches. But the facts of the late census are dead against any such gloomy view as this. The outlook, as well as the present condition of religion in this land, is not encouraging and hopeful.

From what has been said a few facts should be emphasized:

1. That this Republic need have no fear of the Roman Catholics. And this for two reasons among others: In the first place, the Protestant Church, in spite of the enormous immigration of the past twenty-five or thirty years, is growing a great deal more rapidly than the Roman Catholic Church. There are seven Protestants in this country to one Catholic, and there is but little danger that the ratio will be materially changed in favor of the Catholics for many years to come. The Roman Catholic Church loses every year from its ranks a very large number, more than it gains from Protestant sources. We need not fear Catholic domination in this country. What we ought to insist on as Americans is fair play. According to our form of government majorities rule. The Protestants, being seven to one as compared with the Catholics, ought to have their fair share of representation in all the public offices.

And in the second place, our institu-

tions and customs are antagonistic to the Roman Catholic idea of the Church. That Church can never make very rapid progress in a land where free thought and free speech prevail. The Church of Rome is to-day, and ever has been, opposed to free thought and free speech. It is the enemy of an enlightened conscience. Where men begin to think and act as free men, it may be depended on that they will not long submit to tyranny and oppression of any form. The American spirit will assert itself in the end.

If we can insist upon free thought and free speech, and at the same time maintain our system of public schools, we need not fear Catholic domination in this land.

2. The tremendous power which Protestants might exert if they only combined their forces.

The 49,000,000 Protestants constitute a mighty army. In all matters of public interest good men should combine.

The immortal element that centers in our great cities is very small when compared with the entire population. There is no reason, even in our centers of population, why the corrupt and depraved element should have control of public affairs. If the good men, who are vastly in the majority, would only assert themselves and do their duty as citizens, our cities could be rescued from the hands of corrupt and unscrupulous demagogues.

3. We should remember that even though one in every three of the population is a Christian, there is much work for the Church yet to do.

Two out of every three are not yet professed Christians. A vast number of these men and women are directly under the influence of the Church, and from their ranks its numbers are repleted every year.

And there are large numbers constantly coming to these shores from across the water. They have lived under the despotism of the Old World, but when they begin to enjoy our liberties they will soon want our religion.

The Church should meet these immigrants with a pure Gospel. Christian people have much work to do in this land still.

4. Attention should be directed to the fact that substitutes which have been offered for or in the place of Evangelical Christianity in this country have thus far proved failures.

These substitutes have come and gone every age since Christ. They have declared that the Christian religion was a failure, and they have come to put something better in its place. But they have been as fleeting as the morning cloud and the early dew. They have very soon vanished away. It will be the same with those that are springing up in this age.

In 1875 the Theosophical Society, a substitute for Evangelical Christianity, was founded in this city. It has spread into 19 or 20 of the States of the Union, and after 19 years of existence it has but 695 members all told, and church property worth \$600.

The Society of Ethical Culture was founded in this city in 1876. It has spread to 4 of the States, and after 18 years of existence it has but 1,064 members.

The Unitarian, a sect which denies the divinity of Christ, which was established under the most favorable circumstances in New England more than a hundred years ago, and which has had every advantage of education and refinement, has to-day only a trifle over 67,000 communicants, though it has church property valued at more than \$10,000,000, with a seating capacity of 165,000 people.

While the Church of Christ has gone steadily on in this free land, increasing in strength and power every year, its rivals have had but little, if any, growth.

5. And finally, the outlook, as judged by the last census, is most encouraging and hopeful.

Never before in its history has the Church of Christ been so aggressive. Never before has it been so thoroughly

organized for active work both at home and abroad. Each decade it is seeking to adapt itself to the needs of the times. The Christianity of to-day is a more practical Christianity than that of the past. It has more faith in itself and in

its Divine Lord and Master. It believes in the power of the Gospel which it preaches to meet all the moral and spiritual needs of man. In the twentieth century, which is before us, it is to do its best work for Christ and for humanity.

## EDITORIAL NOTES.

### Award of Prizes.

IN accordance with our announcement in the closing number of Vol. XXVI., we give herewith the names of the successful competitors in the contest for the prizes for contributions on the subject, "Light on Scriptural Texts from Recent Science and History." They are "Bernard," "Benignitas," and "Jabbok." Referring to the sealed envelopes containing the names that answer to these pseudonyms, we find that they are respectively Rev. A. L. Golder, Canton Center, Conn.; Rev. A. McLeod, Ph.D., Thorburn, Nova Scotia, and Rev. J. A. Burrow, Jr., Knoxville, Tenn. The conditions of the contest were not observed by other contestants, as will be seen on reference to the issue of December, 1892.

### Praying and Preaching.

IN a letter written by John Newton to a friend, who had asked him for some rules as to the preparation of sermons, he said: "Of all the maxims I have met with about preaching, I most admire that of Luther, which is: 'To have prayed well is to have studied well.' . . . If my mind were in a right frame toward the Lord, I think I should not be greatly embarrassed if called to preach at five minutes' warning to the most respectable congregation." He who has improved his time in his study, and has thoroughly dedicated himself and all his acquisitions to the Master at the altar of consecration, will be inspired and guided by the Spirit in his effort to edify others. That Spirit will teach not only what one should say in

self-defense in the presence of accusers, but also what and how one should speak in the presence of those who wait on him for saving truth.

### "The Sun Dance."

IT will interest our readers to know that the publication of the article on this subject in the pages of THE HOMILETIC REVIEW for June has resulted in prompt action by Governor Rickards, of Montana, looking to the suppression of the cruel and heathenish practice within the bounds of his jurisdiction, which practically means its extinction in the United States. Sheriffs and prosecuting attorneys have received orders to institute proceedings against all who take part in, or even prepare for, this "barbarous festival." To Chaplain Bateman, the author of the article, is largely due the credit of this result, and we heartily congratulate him upon it. It is true that these instructions have not been rigidly observed in certain quarters, and that the "Sun Dance" has been celebrated this year, with its usual tortures and barbarities; but the probability is that it has been seen for the last time.

### Restlessness in the Pulpit.

THAT the time may come in the experience of a pastor when he will be compelled conscientiously to answer the question whether or not he will remain in a particular field is not to be denied. That many a field is forsaken from an unworthy motive is equally undeniable. Ambition on the one hand, discouragement on the other, not infrequently

draw men away from positions where the Lord would have them "abide" and labor. All success is at the cost of self-sacrifice. Sometimes it is the Lord's will that men should do nothing else than preparatory work. "One soweth and another reapeth." At other times the harvest is withheld until the laborer has proved himself fit to enjoy it. If he desists from the plowing, he will be denied the privilege of the garnering. The experience of Dr. Cuyler, than whom there has rarely been a more successful pastor, is well worth repeating, for the benefit of any of our readers who may be tempted to seek new pastures and new flocks. He gives it with his own pen.

"My first parish was a very discouraging one, and I was just threatening to play Jonah and leave it, when the Lord poured out His Spirit on the little flock, and we had a revival that taught me more than six months did in a theological seminary. Many years afterward I was sorely harassed with doubt whether I should remain in a certain pulpit or go to a very inviting one nearly a thousand miles away. I opened Richard Cecil's 'Remains'—a volume of most valuable thought—and my eyes fell on these pithy words: 'Taking new steps in life are very serious dangers, especially if there be in our motives any mixture of selfish ambition. "Wherefore gaddest thou about to change thy way?" I turned up that text in the Book of Jeremiah. It decided me not to gad about or change my field of labor, and I have thanked God for a decision that resulted in my happy thirty years' pastorate in Brooklyn. There are unquestionably times and circumstances in which a minister or any Christian worker should change his place of labor; but never under the promptings of a restless, discontented, or self-seeking spirit."

There is needed more of the spirit ascribed by Goldsmith to his "village preacher":

"Remote from towns he ran his godly race,  
Nor e'er had changed, nor wish'd to change  
his place."

### The Editor's Letter-Box.

*Questions of general interest to clergymen will be printed in this department. The questions sent to us should be put in as brief form as possible. Answers from our readers are requested. They must be (1) brief; (2) preceded by the number of the question to which they reply; (3) the name and address of the writer must accompany each answer. The name of a writer will not be published if we are requested to withhold it.*

X. Y. Z., Denver.—Are any of the Irvingite apostles living?

A. Yes, Mr. Woodhouse; and we understand that coadjutor apostles have been appointed.

STUDENT.—What was "the Whistonian Controversy"?

A. William Whiston was an English clergyman who was invited to preach the Boyce lecture at the University of Cambridge in 1707. He afterward published several sermons and essays. He was accused of having adopted Arian principles both in his sermons and books, and was expelled from the university in 1710. In 1715 he was refused the Eucharist in his parish church, and he eventually became a Baptist.

ANGLICAN.—Can you give the date of the first Methodist conference?

A. The first meeting was held June, 1744, at which John and Charles Wesley met a few preachers. But since that time regular conferences were held every year. John Wesley presided at forty-seven of them.

J. P. WINDROSS.—Who are the Jains?

A. The Jains are the only representatives of Buddhism found in India. They are Hindus, but they agree with the Buddhists in rejecting the Veda of the Brahmins. You will find an account of their tenets in Monier Williams' "Hinduism," published by the S. P. C. K., London.

RURAL, Ohio.—What is the origin of our word "anthem"?

A. The growth of this word is remarkable. It is derived from the Greek *ἄντημον*, which, as Isidore interprets it, is "one voice succeeding another"—that is, two choruses singing in turns. According to Strype, the preacher's text was called "an anthem" at the time of the Reformation. The word stands in the rubric of the English Prayer Book—"here follows an anthem"—and is used evidently for any words sung to music, including hymns.

## BLUE MONDAY.

## A Candidate Before Election.

THE New York *Tribune* is responsible for the following, which will probably find a more appreciative class of readers among the constituency of THE HOMILETIC REVIEW than among those of the first-named publication. If its repetition results in enlarging the subscription-list of that journal, we ask no commission and desire no credit.

Senator Vance, of North Carolina, unquestionably the champion storyteller of the Senate, has a broad stripe of Calvinism down his back, though he is not a communicant of the Church. It is told of him that, riding along in Buncombe County one day, he overtook a venerable darky, with whom he thought he would have a "little fun."

"Uncle," said the Governor, "are you going to church?"

"No, sah, not edzactly—I'm gwine back from church."

"You're a Baptist, I reckon—now, ain't you?"

"No, sah, I ain't no Baptist, do most of the bredren and sisters about here has been under de water."

"Methodist, then?"

"No, sah, I ain't no Mefodis', nudder."

"Campbellite?"

"No, sah; I can't errogate to myseff de Camelite way of thinkin'."

"Well, what in the name of goodness are you, then?" rejoined the Governor, remembering the narrow range of choice in religions among North Carolina negroes.

"Well, de fac' is, sah, my old mars-ter was a Herruld of de Cross in de Presbyterian church, and I was fotch up in dat faith."

"What! You don't mean it? Why, that is my church."

The negro making no comment on this announcement, Governor Vance went at him again:

"And do you believe in all of the Presbyterian creed?"

"Yes, sah, dat I does."

"Do you believe in the doctrine of predestination?"

"I dunno dat I recognize de name, sah."

"Why, do you believe that if a man is elected to be saved he will be saved, and that if he is elected to be damned he will be damned?"

"Oh, yes, boss, I believe dat. It's Gospel talk, dat is."

"Well, now, take my case. Do you believe that I am elected to be saved?"

The old man struggled for a moment with his desire to be respectful and polite, and then shook his head dubiously.

"Come, now, answer my question," pressed the Governor. "What do you say?"

"Well, I tell you what 'tis, Marse Zeb; I'se ben libin' in dis hyah world nigh on sixty years, and I nebber yit hyard of any man bein' 'lected 'dout he was a candidate."

## A Remarkable Nasal Organ.

How to avoid a nasal tone in the pulpit is one of the problems which every preacher is called upon to solve. The employment of such a tone is, under all ordinary circumstances, a wanton violation of ministerial prerogative. An extraordinary instance came under our notice recently, in which we are constrained to confess an exception to the above rule must be made.

A Llanely minister was rather late for service one Sunday morning, and rushed into the chapel-house to tiddivate before ascending the pulpit. In his hurry he let the comb fall on his nose, and the skin was torn and the blood flowed. He picked up a small piece of paper, placed it on his nose, and hurried to his place. When the service was ended, and the usual *set faver* (big pew) chat began, the deacons fell a-laughing most immoderately. And little wonder. The piece of paper on his nose bore the legend, "Three hundred yards long." It was a label off a cotton-reel!