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REVIEW SECTION.

I.—ARCHEOLOGY VERSUS OLD TESTAMENT LITERARY CRITICISM.

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IN spite of the title I have given to this article, there is no real antagonism between archeology and literary criticism. On the contrary the archeologist is bound to welcome all literary criticism which is based on sufficient evidence and is conducted in accordance with a sound method. It prepares the way for the application of his archeological facts by explaining the meaning and character of the documents to which he applies them. But, unfortunately, the literary criticism of the Old Testament has come to signify a very different kind of a criticism, one, indeed, which has won its way to notoriety chiefly by the startling and extravagant nature of its results, and the confidence with which they have been put forward.

The confidence, however, is in inverse proportion to the solidity of the foundations on which they rest. When we ask for the evidence upon which the unanimous belief of centuries is reversed and the authenticity and historical trustworthiness of the Old Testament Scriptures are alike denied, we find that it consists almost entirely of a philological analysis made by modern European or American scholars. Passages are torn from their context and assigned to authors who are supposed to have lived centuries after the events they record, merely on the strength of a few words or idioms which the philologist assumes to indicate a particular author and a particular date. And the conclusions so arrived at are supported by microscopic contradictions detected in the text (many of which, however, are due to the arbitrary interpretations of the critic), or by the dogmatic assertion that the statements contained in it are incredible.

But it is forgotten that, in the first place, Hebrew is a dead language, and that the critics are not even modern Orientals familiar from

childhood with Eastern modes of thought and expression, and in the second place that the books of the Old Testament constitute but a fragment of the Hebrew literature that once existed. Consequently our knowledge of the Hebrew lexicon and grammar is exceedingly imperfect. We are dependent for what we know of it on the traditional interpretation of that fraction of it which is contained in the Old Testament and upon a text which in many places is confessedly corrupt. It would not be possible in the case of a modern English book, like the novels of Besant and Rice, which is known to be the work of two authors, to distinguish accurately the portions that belong to each; how, then, can it be possible to do so in the case of the Hebrew Scriptures? And yet this is just what "criticism," so-called, professes to be able to do.

The fact is, that this sort of criticism is built up not only upon imperfect evidence, but also upon a basis far too narrow for the superstructure which has been raised upon it. The instrument of scientific discovery is comparison, but the language and contents of the Old Testament have been compared only with themselves. We must enlarge the area of comparison before we can arrive at any trustworthy results. In other words, we must call in the aid of Oriental archeology, and compare the narratives and literature of the Old Testament with the monuments left us by the civilized nations of the ancient East.

Whether the newer criticism is to stand or fall depends upon the judgment to be passed on its conclusions in regard to the Pentateuch. This is the pivot upon which the whole question turns. If the so-called "critical" method is right, the Pentateuch, instead of being the work of Moses, becomes a literary mosaic, consisting of chapters and paragraphs and even tiny morsels of verses, cut out of the works of a number of different authors, all of whom lived ages after the Exodus. So cleverly have they been pieced together by a compiler as to deceive Jews, Samaritans, and Christians up to the present day. The narratives contained in them are derived for the most part from popular tradition, and, since they were written down centuries after events they profess to record, are little worthy of credit. So far from being the earliest portion of Scriptures, the foundation upon which the religion of Israel rested, the Law, is later than the prophets, and marks a period of religious decline. The tabernacle with which it was associated was as much a fiction as the revelation on Mount Sinai, and owed its origin partly to the ideal temple described by Ezekiel, partly to the temple of Zerubbabel.

Against these conclusions, archeology raises a protest which is daily growing stronger and more emphatic. The "critical" position depends in large measure upon the unavowed assumption that the use of writing for literary purposes was not known among the Israelites till long after the Mosaic age. But we now know that such an assump-

tion is the converse of the fact. Not only were there multitudinous writers and readers among the Babylonians and Egyptians from a very early epoch, but the discovery of the cuneiform tablets of Tel el-Amarna has shown us that the century before the Exodus was a specially literary one throughout western Asia, and that the whole country from the banks of the Euphrates to those of the Nile was covered with schools and libraries, scribes and students. An active correspondence was being constantly carried on from one end of Western Asia to the other, and the center of all this literary activity and correspondence was the land of Canaan. Babylonian literature had long been studied there, and its libraries and archive-chambers contained abundant materials for furnishing a knowledge of its past history. If Moses and his countrymen—coming as they did from Egypt—had been illiterate, it would have been nothing short of a miracle. Moses, therefore, *could* have written the Pentateuch, and his contemporaries *could* have read it.

Archeological evidence is accumulating that portions of it, at all events, belong to his age. Thus in the tenth chapter of Genesis, in which a geographical chart is given of the nations of the known world, it is said that Canaan was the brother of Mizraim or Egypt. But this was true only while Canaan was a province of Egypt, that is to say, during the age of the eighteenth and nineteenth Egyptian dynasties. After the fall of the nineteenth dynasty, Canaan was separated from the monarchy on the Nile, and it would never have entered into the head of any one to associate them together. Henceforth, Canaan belonged to the geographical zone of Shem. Now the age of the nineteenth dynasty is the age of the Israelitish Exodus.

So, again, the historical statements of Genesis are being confirmed by the monuments, and proved to rest on contemporaneous documents, not on the shifting sands of late popular tradition. The account of Chedorlaomer's campaign, for example, in the 14th chapter of Genesis, has been fully vindicated, and even the names of Chedorlaomer himself, of Arioch or Eri-Aku, and of Tidal or Tudkhul, have all been found in the Babylonian texts. The "critic" had declared that the mention of Salem in the same chapter was an anachronism, and lo, we now learn from the Tel el-Amarna tablets that Uru-Salim, or Jerusalem, "the city of Salem," was already an important Canaanitish state when they were written. The latest discovery of Assyriology has been to show that in the age of Chedorlaomer, a Hebrew-speaking race from Canaan was settled in Babylonia, and that the city of Babylon was governed by a dynasty of kings who came from south Arabia and spoke a language which was at once Hebrew and south Arabic. What a commentary this is upon the statements of Genesis that the family of Abraham lived in Ur (the modern Moyheir), and that Eber was the ancestor alike of "Abram the Hebrew" and of the tribes of Southern Arabia! Even the names of Jacob and Joseph (Ya'aqub-il and

Yasup-il) have been found by Mr. Pinches in Babylonian contract-tablets of the period to which Chedorlaomer belonged, and the name of Abu-ramu or Abram occurs in other contract-tablets of the same date.

Similar testimony is borne by the papyri which have come down to us from the age of the eighteenth Egyptian dynasty: not only is the political situation that which is pictured in the book of Exodus; the geography also is the same. At no other period in Egyptian history do we find the same coincidences between the geography of the roads which led from Egypt to Palestine, and that which is described in the Pentateuch. Thus a dispatch sent to the Pharaoh Seti II. describes the flight of two runaway slaves past the "fortress" or Etham of Succoth to the Shur or "wall" of fortification to the north of Migdol and so into the desert. And Seti II. was the grandson of Ramses II., the builder of Pithom, and consequently the Pharaoh of the Oppression. After the age of the Exodus, Etham and Succoth, Migdol and the "wall" are names which are heard of no more in the Egyptian records.

We can now go a step farther. In the earlier chapters of Genesis there are narratives which have been shown by Assyrian discovery to be dependent on Babylonian stories and traditions which were thrown into literary form and committed to writing long before the birth of Abraham. The accounts of the Garden of Eden, of the Deluge, and of the Tower of Babel can all be traced back to Babylonia, though they have received a local coloring in Palestine and have been profoundly modified in spirit and character by the inspired writer. They can not have become known to the Jews for the first time during the Babylonian captivity, as the newer criticism has asserted, since in this case their Palestinian coloring could not be explained. Moreover, we now know that the traditions and literature of Babylonia were read and studied both in Canaan and in Egypt long before the Mosaic epoch, and the Jews consequently could not have become acquainted with them for the first time in the age of the exile. For the same reason the age of the Kings is excluded; indeed, during the regal period Israel and Judah had relations with Assyria rather than with Babylonia, and these relations were of a hostile and not of a literary character.

One of the many accounts of the great flood which were current in Babylonia has been preserved to us in an almost complete form, and we can compare it with the narrative of the same event in Genesis. The Babylonian account has been embodied in an epic which was composed in the time of Abraham and which passed through many editions in Babylonia and Assyria. The account presents numerous and remarkably close resemblances to the narrative of Genesis. But the resemblances are to the narrative as we have it, not to either one or other of the versions into which the newer criticism would decompose it. That is to say, it agrees, not with the "Elohists" alone or with the "Jehovists" alone, but with both.

This is a fact which strikes at the root of the whole "critical" theory and of the supposed evidence upon which it is based. Here we have a Babylonian poem, which was written centuries before the lifetime of Moses, and along with other Babylonian literature would have been known and studied in Palestine before the days of the Exodus, and which yet presupposes the Biblical narrative just as we find it in the book of Genesis. Furthermore the Babylonian poem explains certain obscurities in the Biblical narrative, and shows that they are due to a modification of the original account. In the sending out of the birds, for example, not only is the dove sent out twice according to the Biblical writer, but the raven has already departed and remained away from the ark, thus rendering superfluous the subsequent dispatch of the dove. But the Babylonian story states that there were three birds which were thus sent forth, and makes the raven the last of them. In the Biblical history, therefore, the notice of the raven has been misplaced. So, again, the Biblical ark is a ship in the Babylonian version, as indeed was needful for the purpose for which it was built, that of floating upon the water. The change of the ship into an ark would have been made only in Palestine where great rivers do not exist.

The Babylonian account of the deluge, then, presupposes the Biblical account in its full integrity. What becomes, therefore, of that "literary analysis" of the latter which the "higher criticism" claims to have made? So far as I can see, it can be maintained only by the irrational hypothesis that the "Elohist" and "Jehovist" agreed to write two accounts of the deluge which should supplement one another, the one writer omitting those details of the original text which had been selected by the other, and the other in return selecting those which his colleague had omitted. And even with this hypothesis it would be necessary to admit that the original text had already been transported to Palestine and there undergone modification and revision. Any other hypothesis seems out of the question: it is not even open to the "critics" to conjecture that the Babylonian poem was based on the Biblical narrative which had already assumed its present shape, since in this case facts like that connected with the sending forth of the birds would remain unexplained.

The account of the deluge is a crucial test of the soundness of that purely philological criticism which has decomposed the text of Scripture into a literary mosaic, has assigned its component elements to comparatively late date, and on the strength of this has denied the historical unworthiness of the narrative and the Mosaic origin of the Law. Like the Ptolemaic theory of the universe, the so-called "critical" theory of the character of the Pentateuch is consistent and imposing enough when helped out by a constantly increasing number of assumptions and fresh hypotheses, but, like the Ptolemaic theory when confronted with the Copernican, the "critical" theory breaks down so soon as it can be compared with the facts of archeological discovery.

The Pentateuch doubtless contains older documents and materials, but they are derived from written and credible sources and could have been incorporated into an historical work by a single writer in the Mosaic age. And if we are to discover them, it must be by the help of archeology and not of the "literary analysis."

II.—THE PASTOR IN THE SUNDAY-SCHOOL—HIS PLACE, WORK, AND INFLUENCE.

BY BISHOP JOHN H. VINCENT, D.D., LL.D., TOPEKA, KANSAS.

If any man is entitled to a place, and a place of honor, in the Sunday-school it is the pastor of the church to which that Sunday-school belongs. Indeed, with all respect to other positions which he commands as pastor of a church, there is none where his influence may be made more effective and far-reaching than in the Sunday-school. In making this high claim be it well understood that I do not depreciate the pulpit, the study, the pastorate, or the outside arena into which the pastor must of necessity, now and then, come if he would meet the demands of his church and of the community.

The pastor of a church is the pastor of the Sunday-school. He is the shepherd, the overseer, the *episcopus* of that part of the church. Whatever the theory of his peculiar denomination touching the relation of the Sunday-school to the church may be, the fact remains that the men and women of to-morrow, who are to constitute the church of to-morrow, are now enrolled in the Sunday-school. The trustees of two decades hence may be now "tiny tots" in the primary department or jolly boys in the intermediate classes, and from them, as well as from the young people in the higher grades, are to come the officers of local churches, the occupants of pulpits, the queens of parsonages, and representatives of all the great laic department of the Church of Christ. Surely, if these juvenile candidates for church membership and for official position are to be converted, guided, developed, educated for service in the church and the community, the pastor who has them in charge has an immense responsibility which he can not transfer to any subordinate officer of the laity or even to his assistant in the pastorate.

There is, I fear, in our day a tendency on the part of certain ministers to remand the Sunday-school to the care of the superintendent and the teachers, and to "patronize" the school occasionally by an official visit. There are pastors who hold no teachers' meeting, who rarely visit the teachers' meeting, if there be one, who have organized no normal class, and who have no voice whatever in the selection of the men and women who, as representatives of the pastor, are to teach and shepherd that important part of the flock.

It is a painful fact that in many of our churches no children's meetings are held for special religious services except those which come

under the care of laymen, and often very young laymen, in Christian Endeavor, Epworth League, and other young people's associations. The Sunday-school and the Christian Endeavor have taken charge of the young folks, and, in many cases, immature and irresponsible people are the only teachers of religious things whom the youth of the church recognize. In many families, even in Christian families, I am told, family prayer is a reminiscence. In many churches there are no longer classes of catechumens. In many Methodist Episcopal churches, although the "Book of Discipline" of that Church is very explicit on the subject, there are no classes of children and youth in which the pastor conforms to the well-known paragraph 46 which reads as follows: "The pastor shall organize the baptized children of the Church, when they are at the age of ten years or younger, into classes, and appoint suitable leaders (male or female), whose duty it shall be to meet them in class once a week, and instruct them in the nature, design, and obligations of Baptism, and in the truths of religion necessary to make them 'wise unto salvation;' urge them to give regular attendance upon the means of grace; advise, exhort, and encourage them to an immediate consecration of their hearts and lives to God, and inquire into the state of their religious experience." This same pregnant paragraph provides, "that children unbaptized are not to be excluded from these classes." The fear which I express is that the pastor does not organize young people and bring them under his personal direction and teaching, as the statutes of most churches require, and as the very fact of his pastoral relation renders imperative. To the Sunday-school and the young people's organization is turned over all this important work, and instead of the pastor we have untaught, inexperienced, and, too often, worldly men and women, and these not always wise with the experience of age, to fulfil functions of the most delicate and sacred character.

The pastor should therefore *find* his place in the Sunday-school as pastor, and proceed to organize such classes, to provide such courses of instruction and himself to supervise them, that he may remove from the thought of the church, and especially from the thought of childhood, that somehow the Sunday-school is a substitute for the pastorate, and that Sunday-school teachers are sufficient to do the work which the commission of the Master imposes upon the ministry—the feeding of the lambs, the teaching of holy Scriptures which make "wise unto salvation" and which teach, reprove, correct, and instruct in righteousness those who are to be, if they are not already, formally enrolled as disciples of Christ.

The pastor thus asserting and making effective his relation to the childhood of the church, which is now assigned so largely to the Sunday-school, should make sure that the Sunday-school is itself so organized and officered as to promote immediately and continually the building up and enrichment of the church itself. He should *take* his place,

which the law of his particular denomination appoints, in the Sunday-school. If the law of the general church does not make such provision the local church should make the highest seat in the Sunday-school sanctuary the seat of the pastor. While the superintendent must of necessity attend to all details and in his administration impress his individuality upon his school, the superintendent should invariably recognize the pastor as his superior officer, just as the General of the United States Army recognizes the President as *ex-officio* Commander in Chief. The President will never interfere with the details of military administration until some emergency arises. But he should always be ready for such emergency. Superintendent, teachers, pupils, committees, parents, church officers, "sessions," "conferences," and "boards" should be taught to look up to the pastor of the church as pastor of the Sunday-school—the supreme officer—and they should feel that he knows the details, loves the work, gives suggestion and counsel to the officers and teachers, and is foremost in furthering, in all possible ways, the strength, the harmony, and the practical efficiency of this important department of the church.

When once the true relation of the pastor is apprehended and acknowledged by all concerned, then the character of the pastor will determine the actual result of this responsible relation, and we have a right to expect from him certain forms of sympathetic and intelligent cooperation.

He will keep in his study for frequent reference the full roll of his school. He will have shelf or table for specimens of all the apparatus—question books, lesson leaves, teacher's helps, blanks to be filled out, etc., etc.—which are used in the practical working of the school. He will know what hymnal or song-book is used, and will bring the weight of his official and personal influence to bear against the introduction of a certain frivolous class of songs—words and music—which, because of cheapness or "popularity," finds place in many Sunday-schools of our times. He will leave no individual chorister or organist to determine what that Sunday-school shall sing. No book will be employed for this service which he is not able to approve. In this, of course, great tenderness and wisdom will be necessary, but the pastor we describe is both tender and wise. He will call the attention of the school to the great hymns of the ages, and at his suggestion every year the school will commit to memory, and frequently use, five or six of the splendid hymns to which we of this generation are indebted for much of our religious faith and for much of the spirit of worship. Independent Sunday-school music-books may be permitted now and then for special services, but the worship of the school over which the pastor has direct supervision will be promoted through the use of standard hymns which are often used in the mid-week service of the church and in the regular morning and evening Sabbath services.

As pastor he will receive with gladness systematic notification from

teachers or Sunday-school committees relative to families that are afflicted and ought to have pastoral visitation; families about to leave, who deserve the farewell grasp of the pastor's hand and his parting benediction; particular cases of exposure and peril where the pastor's influence may be the determining influence of a life-time; and a true pastor will utilize to its utmost this opportunity for knowing where his effort may be most economically and effectively expanded.

The pastor will exercise careful supervision over the library of his school, consulting with the library committee, protecting young people again the empty and sensational material too often made up into what is known as "Sunday-school literature," and he will see that standard books—books of biography and Christian evidence—are at hand for reading by the young people of our times who are only too familiar with the arguments of skeptics and worldlings, and who have no opportunity to lay hold of the able defenses of the faith which the scholarship of our times in varied forms has produced. I do not hesitate to say that there are young people in connection with our Sunday-schools and churches who know much about the common protests of infidelity against the Bible, and who have come to account Christ as a man—a great man, but nevertheless a mere man, and who take for granted that the last word of science and the latest results of higher criticism are wholly against the supernatural claims of Christianity, into whose hands no pastor or religious adviser has placed such a book, for example, as "The Character of Jesus," by Horace Bushnell, or the popular and interesting defense of the Bible by Dr. Faunce; or the replies of Le Conte and Dawson, of Professors Cook and Asa Gray, to the common arguments against Theism and the Holy Scriptures. If it be not the duty of the pastor to look over this matter, whose duty can it be? Shall young men be enrolled in our Sunday-schools, sit in our pews, attend Christian Endeavor, Epworth League, and other young people's meetings, and have the only really religious literature which they read supplied by the news-stand, the public libraries, or the infidel propaganda of our times? A pastor who does not keep a sharp eye on the trend of thought among the young people of his congregation is neglecting one of the most important of the duties to which, as a pastor and a preacher of righteousness, he is called of God. We who are well fortified in the faith, whose confidence in the general truths of Christianity has been confirmed by years of religious experience, whose early faith was not assailed by the claims of infidelity as now, are in danger of forgetting the imminent peril of the young life now thronging the courts of God's house and engaging in Sunday-school concerts and Christian Endeavor demonstrations.

The pastor will pray for his Sunday-school—teachers and pupils and parents; he will pray in public service at the mid-week prayer-meeting and in his closet of private devotion. He will preach on the subject of religious education and give the Sunday-school its true place.

He will give helpful talks or lectures to the teachers and older pupils in biblical, ethical, experimental, and pedagogical lines. He will especially promote the "home-school," the family part of Sunday-school work, which for the last thirty-five years has been a distinguishing feature of Sunday-school effort, and he will enlist the whole church in the moral and financial support of the Sunday-school.

Organization, equipment, instruction, literature—these are all important, but in our times there is one pressing need which should occupy the thought and enlist the most emphatic and persistent efforts of the true pastor—the development of a practical and sturdy piety, consistent in conduct, fervent in spirit, loyal to Christ in open confession, a piety without reproach from the world without, dignified, genuine, radical, a piety that will command the respect of classmates in the day-school, of employers in shops and factories, and of the circles of society in which as Christians we move—a piety without cant or hypocrisy—a piety genuine, radical, and heroic. What are our organizations and enthusiasm worth if they do not ultimate in character and conduct? It is to this ideal of result in Sunday-school work that the pastor should look with greatest anxiety. Having this, the ultimate ideal will prevent frivolity and irreverence in the worship of the Sunday-school and of the sanctuary, and will extend the true spirit of religion into all the affairs of daily social, business, and recreative life.

The pastor should have more to say than any one else in the selection of Sunday-school teachers. If he does not know the candidates he should delay their recognition by the church until he does know them. These candidates should be trained under his care that they may know what to teach and how to teach, and that he may know that they know these things. If unable to conduct a normal class himself, he should select and train with greatest care the conductors of such normal class, and by occasional lectures before the teachers, by the selection of the best Sunday-school teachers' literature (in which this age abounds) he should cause his teachers to feel that they are in some sense lay-preachers in the church and that they are responsible for the doctrines in which they train their pupils.

In all this work in behalf of the Sunday-school the pastor is only increasing his power as a preacher; collecting material which will interest and instruct his congregation; preparing his congregation to appreciate the results of his diligent effort; coming into closer sympathy with those who are suffering or in temptation, and being all the better helped by his relation to them in the Sunday-school to bring the balm that comforts, the arguments that strengthen, and the appeals that inspire.

It is not necessary to say that the pastor who assumes this responsible work with a spirit of authority or self-glorification deserves to fail, and the pastor who through especial activity in the discharge of his pastoral responsibility should alienate from him the Sunday-school

administration and thus imperil his pastoral relation would better leave his church, that some stronger hand may grasp the helm, and he find a field where he can be pastor of the whole church and not merely a patient plodder in what some call the "pastorate" or a brilliant disclaimer in the pulpit.

After years of devotion as a specialist to the Sunday-school work it is my profound conviction that nothing is so much needed to-day for the increase of the power and success of the Sunday-school as intelligent, sympathetic, persistent pastoral oversight and activity.

III.—"THE SYMPATHY OF RELIGIONS."

BY PROFESSOR WILLIAM C. WILKINSON, D.D., UNIVERSITY OF CHICAGO.

I QUOTE my title, for it is not, in the sense of originality, my own. The phrase is one first used, I believe—at least first as a title—by Mr. T. W. Higginson. A paper so named was published by that writer in *The Radical*, a long-extinct organ of "liberal" religion, as many as twenty-three years ago. The same paper was revived, without revision, by its author for use before the celebrated Parliament of Religions in Chicago in 1893. In a "preliminary note" to a new pamphlet edition of the essay, issued at that time, Mr. Higginson tells us that he originally wrote it in the winter of 1855-56.

Mr. Higginson's tract, which is still, I believe, doing missionary work in the cause of comparative religion, is a plausible and seductively written plea on behalf of the notion that all religious faiths, including the Christian, are at bottom and in essential spirit the same. I well remember the significant air with which, many years ago, a certain distinguished divine, the president of an orthodox school of theology, placed in my hands for examination the number of *The Radical* containing this essay. There was conveyed by the president's manner, without explicit words to convey it, the impression that here was a statement of the case of comparative religion well adapted to stagger the mind of even the thoughtful evangelical believer. I myself read the article with a somewhat dazed and bewildered intelligence. There was apparent candor in the writer. There was the assumption, apparently well-supported, of wide familiarity on his part with the literature of his subject. References, very definite, to ostensibly commanding authorities, were numerous. The easy learning at the service of the author was, indeed, overawing. In short, I received a deep and long-enduring impression from the reading of the article.

Long subsequently, circumstances led me to a considerably extended and careful first-hand exploration of the sacred literature of Buddhism. When I thus say "first-hand," I mean to imply that I read those docu-

ments themselves (in translation) which compose the Buddhist sacred books; this in distinction from depending on representations of Buddhism supplied by writers on comparative religion. The result was a complete revolution in my mind. Whereas before—years previously to my encounter of Mr. Higginson's essay—I had conceived a confident presumptive view highly favorable to the ethical claims of the Buddhist system, not doubting that it was well able to sustain comparison in this regard with Christianity itself, I now became convinced that the representations on the subject current among reputed authorities in the domain of comparative religion were the offspring of imperfect consideration on their part, together often with a too eager desire to be generous in their treatment of an alien religion. Buddhism I found to be, judged from itself, as radically unsound in its ethical teachings, as logically it ought to be to have produced the fruits visible and conspicuous in the life and the civilization of its adherents.

With a little wholesome skepticism, that is, spirit of doubt and inquiry, thus engendered, I looked over Mr. Higginson's paper on "The Sympathy of Religions" again. The new result was to convince me that this writer—with whose sentiments, literary and ethical, I have often found myself in delightful accord—was, in the matter of the present discussion, led wide of the truth by a very natural readiness on his part both to accept without verification statements met with by him in various quarters that seemed to favor the contention he was making, and to bring forward citations, as of weight and authority, having but a fallacious appearance of pertinency to his case. It is the purpose of the present article to offer a few examples of the inadvertences thus described into which Mr. Higginson has fallen in discussing the "sympathy of religions." It would be interesting and, I doubt not, fruitful, to search our author out at every point of his argument; but my aim will be fulfilled if I succeed only in inducing my readers to doubt, provisionally at least, whenever they meet, as in these days of "liberalism" they are certain often to do, with large claims on behalf of the various non-Christian religions of the world.

I had, several summers ago, a day of hurried opportunity at the British Museum, which I resolved to devote in large part to following up some of Mr. Higginson's statements as of fact to their verification, if verification for them were to be found. Naturally I was first interested to trace thus something said about the comparative value of Buddhism. The following statement met my eye. Mr. Higginson says (page 18 of his pamphlet): "Hue, the Roman Catholic missionary, described in such truthful colors the religious influence of Buddhism in Tibet, that his book was put in the *Index Expurgatorius* at Rome." A foot-note on the same page informs us that "the condemnation of Hue's book is mentioned by Max Müller ("Chips," etc., Am. ed., I., 187)." This foot-note statement is made in form as if simply conveying a bit of interesting information; perhaps, however, Mr.

Higginson meant to quote Max Müller as his authority. The point thus made for Buddhism (and incidentally against Christianity as represented by the Roman Catholic hierarchy) pleases Mr. Higginson so much that he recurs to it on pages 22 and 23, in the following words: "Tennent, living amid the lowest form of it [Buddhism] in Ceylon, says that its code of morals is 'second only to that of Christianity itself,' and enjoins 'every conceivable virtue and excellence.' Shall we not rejoice in this consoling discovery? 'Yes,' said the simple-hearted Abbé Huc; so he published his account of Buddhism, and saw the book excommunicated."

The motive of the author in his essay seems to come out unawares in his choice of the word "truthful"—"such *truthful* colors," he says. Not "such favorable colors." They might be "favorable," and not "truthful." But if "truthful," they must be "favorable," is Mr. Higginson's subtle implication. A fine witness for Buddhism is an unwilling one, out of whom the favorable truth must be wrung. All the better for Mr. Higginson's case, if the witness is condemned by nominal Christianity for his mere "truthfulness." Well, I called on the library attendant for the *Index Expurgatorius*, interested to see with my own eyes the alleged entry of condemnation. I got the last edition, and, as I remember, whatever edition available was at the same time nearest and subsequent to the date of Huc's book. To my surprise Huc's name did not occur in the *Index*, nor did the title of his book. I then thought it would be curious to see Huc's book itself, and try if I could find those "truthful colors" of his in description of Buddhism, which ought to have attracted the condemnation of the negligent Propaganda. I got both the French and the English texts.

Glancing over the introductory parts I was surprised again. There, instead of condemnation expressed, was a note printed from Cardinal Antonelli, the Pope's minister, bearing date January 14, 1856. This note expresses, on the Holy Father's part, the Pope's satisfaction with his (Huc's) two works on Tibet and the Chinese Empire, as also his hope that he (Huc) would continue to serve by his writings the cause of religion and of the Church of Jesus Christ. His Holiness transmitted his apostolic benediction. Even the "Encyclopædia Britannica," I incidentally observed afterward (vol. iii, p. 375), says of the story about the condemnation by the Propaganda of Huc's book, that it "seems to be untrue." The writer who says this might, at no great cost of pains, have enabled himself to use more confident and more positive language. Verification of statements is, like Falstaff's "instinct," "a great matter."

Evidently, Mr. Higginson should at this point either have verified his supposed information, or guarded his own use of it with a clause, *e.g.*, "I have seen it stated," etc. Turning to the place in Max Müller's "Chips" referred to by Mr. Higginson, I find the latter's reference a well-warranted one. Professor Max Müller, accordingly, is in

the same predicament with the man who cites him, namely, the predicament of a writer risking himself in an important statement not verified, and, as it turns out, not verifiable. Writers like Mr. Higginson and Max Müller may be very interesting to read, but they are not safe to follow.

But, the fact signally failing of the alleged condemnation, did not the book named make, nevertheless, highly favorable representations of Buddhism? I can only reply that I turned over nearly or quite all the pages of the volume without finding such. The nearest approach that I found to highly favorable descriptions was where (tom. II., chap. i.) Huc speaks of a reformed Buddhism, with ritual, etc., much like Roman Catholicism. This resemblance and improvement he attributes to Roman Catholic missions of long ago in that country. On the other hand, in his "Travels in Tartary," etc., he describes with horror the practise of self-disemboweling prevalent among Tibetan Buddhists. In his work, "Christianity in China, etc.," (tom. IV., p. 2, Paris, 1857), Huc says that a Catholic writer (whom he names) "exaggerates much, in our opinion, the relations which he supposed he discovered, in point of doctrine, between Christianity and 'la doctrine Lamaïque' [Tibetan Buddhism]."

Such are the facts of the case, as I have found them, bearing on one signal point in Mr. Higginson's plea. The inference I draw is that Mr. Higginson was here at least (and probably elsewhere) not careful enough in his research, that he took for granted too easily what, if true, would make in his favor.

The whole essay, notwithstanding that it bristles so with ostensible learning, is written in a highly uncritical temper. I instance the bold identification of all religions occurring on page 9. Here, apparently because it suits the purpose in view, Mr. Higginson uses language quite as if, in his own opinion, Roman Catholicism (and Greek) were the same as Christianity. Proper critical writing would surely have made a distinction. There are certain undisputed documents, comprising what is generally called the Bible, that define Christianity. Those documents know little or nothing of what, in the following freely written passage, is by Mr. Higginson attributed to the Christian religion, in order to identify it with Buddhism, and, still more questionably, with other ethnic cults:

"The same religious institutions—monks, missionaries, priests, and pilgrims. The same ritual—prayers, liturgies, sacrifices, sermons, hymns. The same implements—frankincense, candles, holy water, relics, amulets, votive offerings. The same symbols—the cross, the ball, the triangle, the serpent, the all-seeing eye, the halo of rays, the tree of life. The same saints, angels, and martyrs."

Another very uncritical slip on Mr. Higginson's part is the following. He is attempting to show that the ideal man, the "Messiah," is the same to all the different religions. He says: "He is predicted by prophecy, hailed by sages, born of a virgin, attended by miracle, borne to heaven without tasting death, and with promise of return."

Mr. Higginson was once, I believe, a Unitarian minister. He was certainly as such bound to know that Jesus, at least, is not represented to have been "borne to heaven without tasting death." The crucifixion and death of Jesus occupy a very conspicuous place in the most universally familiar history in the world.

He proceeds in the very next sentence to say, "Zoroaster and Confucius have no human father." The intention, of course, is to parallel the case of Jesus. Now it would be a wide negative to establish the proposition that no legend ever represented Zoroaster as without human father. But the "Encyclopædia Britannica" article on the subject knows nothing of such a legend. On the contrary, that supposedly well-informed work, here following the authority of the later (and more myth-loving) Avesta, names, quite as a matter of course, Zoroaster's father, Pourushaspa. I carefully, though hastily, explored all the chief books of reference to be found in the reading-room of the British Museum, without lighting on anything to warrant Mr. Higginson's easy and confident statement. As to Confucius, the case is still more clear against Mr. Higginson. The "Encyclopædia Britannica," in the most commonplace manner, tells all about the lineage of the Chinese sage, with never a hint of anything extraneous in the premises. Shuh-liang Heih was the father's name. Now it may conceivably be that Mr. Higginson could tell us where he came upon his information about the non-human paternity of the Persian and Chinese sages. But surely nothing that he could thus tell us would justify him in using language to imply, as his language does imply, that the fatherlessness of Zoroaster and of Confucius was a common and current accepted myth concerning those personages. I do not charge Mr. Higginson with consciously unfair treatment of his subject. I think that he sincerely loves the truth. But I think also that in the present discussion he was much too sure of having already, as to his main contention, found the truth, and that he therefore quite too easily assumed for certain many unverifiable things that promised to help him make out his case.

Mr. Higginson's title, happy as a kind of fallacious argument in itself, apparently misled the author, as it is well adapted to mislead his readers. What the elaborate array made of learned citation goes to prove, is not at all that there is a real sympathy between the ethnic cults and Christianity. Between the *adherents* of those cults and the *adherents* of Christianity, there is a bond of sympathy in the fact that all in common have a religious nature, and that this common religious nature, left without revelation or disregarding revelation, tends to exhibit itself in like forms of outward expression. But, to take one example (that a vital example), whereas Christianity plumply says, "Lie not one to another," and adds no explanatory clause, Buddhism says "Lie not," but subjoins this pregnant condition: "To constitute a lie, there must be the discovery by the person deceived that what has been told him is not true."—Hardy's "Manual of Buddhism," p. 486.

Is it "sympathy," or is it antipathy, that subsists between Christianity and Buddhism at a point so vital as that of truth-telling?

Mr. Higginson unconsciously, and almost, as it were, in spite of himself, acknowledges virtually that his real contention, or at least his real argument, is, as I have said, not for a "sympathy of religions," but for a sympathy of religious nature in man. For, read what he says, p. 12: "Even where, as among the Buddhists, the reported teachings of the founder seem to ignore the existence of a Deity, the popular instinct is too strong for the teacher, so that the Buddhist races are not atheistic." Which is the same as to say that the religious nature in man is too strong for a given religion. Mr. Higginson here gives up his "sympathy of religions," to establish a religious sympathy

of human nature. And to establish this, I repeat in conclusion, is the unconscious whole effect of Mr. Higginson's elaborate essay.

The fatuity, the audacity, of attempting to make out "sympathy" between Christianity, on the one hand, and a religious system, on the other, which teaches as is shown above about truth-telling, a religious system which knows no God, which knows no such thing as sin, which knows no immortality but annihilation, and which knows no redeemer but one's self!

IV.—GOD'S GLORY IN THE HEAVENS.*

BY CHARLES A. YOUNG, LL.D., PROFESSOR OF ASTRONOMY IN THE COLLEGE OF NEW JERSEY, PRINCETON, N. J.

THERE is a prevalent impression among good people that science and religion are antagonistic—that the study of nature indisposes its votaries to the worship and the service of God. The notion very likely comes, in part at least, from the indisputable fact that scientific study does render its adepts less ready to assent to traditional opinions without question, and makes them rather impatient of mere "authority" in matters of opinion.

There is, however, no piety in an unintelligent acceptance of truth, and no irreligion in independence of thought. In fact, we believe that, even from the purely religious point of view, the tendency of scientific work is distinctly salutary, in strengthening our reverence for truth as truth, even when it compels the change of old and long-confirmed beliefs; in weakening the hold upon us of what is merely near and obvious; and in requiring our recognition of great powers and forces that are invisible and, as yet, hopelessly mysterious. Especially is this true of astronomical science.

It is still as true as when the Psalmist wrote it first, that "the heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." In some ways it is even truer now than then, because to-day the words have a grander significance than they could have had to David. To him the heavens were not so very vast, nor so very far away: the stars were only glittering points set in an overarching sphere, and, for him, they and the sun and the moon were mere appendages of the earth, of no importance except as beautiful and useful servitors of mankind. Now we know an immeasurable universe, compared with which our own great world itself is only the merest speck—a raindrop in the ocean—a mote in the sunbeam.

"He that sitteth in the heavens," "he whom the heaven of heavens can not contain," was indeed to the ancient Hebrew very great as compared with any earthly potentate: but what shall we now say of Him who inhabits the immensity of space revealed by science? who by His immediate, all-pervading presence actuates and vivifies the universe of universes?—of Him to whom we still, but with a clearer understanding, address the adoring words of the prophet: "Of old, O Lord, hast thou laid the foundations of the earth, and the heavens are the work of thy hands: they shall perish, but thou shalt endure: as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end."

I think it is unquestionable that as men have come to know more of the material universe, they have had continually revealed to them something more of the glory and majesty of the Creator. Here, and for the present, we see only "through a glass, darkly," but as time goes on we catch more frequent

This remarkable article, condensed from part of a thrilling lecture by this distinguished American astronomer, is to be followed by a second article along the same general line.

glimpses of the ineffable brightness, and recognize more and more distinctly the presence and the power of the Omnipotent; far beyond our vision and our touch indeed, but intimated, and to some extent manifested, in all the phenomena which we can apprehend.

We must admit, however, a limitation as to the range of this natural revelation of God, so far at least as it appears in the science of Astronomy. One would not dare to say that he can see in the phenomena of the starry heavens very much that bears upon the moral attributes of the Deity;—very much, for instance, that goes to demonstrate His holiness, His justice, or His mercy.

For such evidence, apart from revelation, we must look rather at the moral law written upon the human heart; and especially at the course of history, where we may clearly recognize "the power not ourselves which makes for righteousness," and find indications of the character of Him who overrules and directs the ever-ascending progress of the human race.

I may add, too, that we find in the system of the stars less evidence perhaps of the Divine "ingenuity"—if we may use the word—fewer cases of obvious "contrivance," than in the world of organic nature. It is in the structure of living beings that the most striking instances of this kind occur. Such organs as the eye and ear and the human hand, and the wonderful arrangements by which the continuity and permanence of races are maintained, have few, if any, parallels among astronomical phenomena.

The really impressive lessons of the stars relate to the greatness and eternity of God; His unity; His omnipresence and all-pervading power; and especially the wonderful manner in which, by a few simple laws, He has built and organized the glorious architecture of the heavens—radiant throughout with a clear intelligence, which we, His creatures, can recognize and measurably comprehend. Astronomy stands unrivaled among the sciences in the emphasis with which she teaches these lessons: no other so forcibly, so overwhelmingly, impresses the thoughtful mind with the infiniteness of God, and the relative insignificance of man and the little globe upon which we live. "What is man that thou art mindful of him, and the son of man that thou visitest him!"—this the student of astronomy learns to say with a profounder and more intelligent humility than any other person can.

And on the other hand, he too, I think, is likely to recognize more distinctly than most other men the high dignity of our human nature, made in the image of God and partaking of the Divine; able in a very real sense to "comprehend" the whole material universe, to share the thoughts of God, and think them after Him.

And now let us in the first place consider the *vastness* of the astronomical universe as in some sense a revelation of God's greatness. Clearly He is greater than any or all the worlds that He has made, and so in contrasting the immensity of that portion of creation which we can see with the littleness of our own sphere of action, we shall advance toward a conception of the tremendous meaning of His omnipresence—advance toward it, not reach it; for it is certain that our sensible universe is but an infinitesimal fraction of the mighty whole. The domain of astronomy is only a little corner of God's material kingdom; yet even this little corner is so vast that we can attain to some conception of its immensity only by degrees; beginning with the smaller and the nearer, and so ascending, step by step, through unimaginable heights until we reach the limits of our human observation.

Compared with ourselves, and with the region we can fairly see around us, the earth itself is certainly immense: one who has made its circuit appreciates its greatness. Compare a man even with mountains or lakes or rivers, not to speak of continents and oceans, and how small he is! All the thousands of millions of human beings who have inhabited the earth since history began (probably about

fifty thousand millions) could be seated, as roomily as an ordinary church-congregation, upon the surface of the single State of New Jersey. If we could have no knowledge of anything beyond our own terrestrial globe itself we should rightly feel that a man, or even the whole race of men, is but the small dust of the balance when weighed against the world; feeble and helpless against the wild powers of storm and wave and earthquake.

But we are not so restricted in our knowledge. The heavens are full of objects that from the beginning have riveted the attention and excited the curiosity of men. Let us in imagination leave the region of the earth and attempt the tremendous journey to the sun. It would be out of place here to discuss the methods by which astronomers have been able to stretch their measuring line across the stupendous abyss, and so to affix their scale of miles to the great chart of the solar system: for this distance of the sun is now the standard unit of all human measures of the celestial spaces, like the golden reed with which the angel measured the walls of the New Jerusalem. The problem has not been an easy one, and its first approximate solution was attained only in the last century, by means of the transits of Venus in 1761 and 1769. Since then various other much more accurate methods have been devised and carried out, all of which practically agree in showing that the radius of the orbit of the earth is a trifle less than ninety-three millions of miles—somewhat more than thirty-seven hundred times the circumference of the earth. It is a distance so great that mere figures convey no adequate conception of it, and we are driven to illustrations to make it in the least intelligible.

We compare it with railway journeys, and find that the Empire State Express, on its schedule of sixty miles an hour, would occupy 174 years upon the trip, running day and night, without a single stop or slackening of speed: and the fare, at even the lowest excursion rate of only one cent a mile, would be nearly a million of dollars. If sound could travel through the celestial spaces at the same velocity as in our air, it would require fourteen years for the boom of one of the great explosions, which sometimes occur upon the sun, to reach us. If some electric cable could be stretched between the earth and sun, capable of transmitting its telegraphic signals at the rate of thirty thousand miles a second—a speed never yet attained in terrestrial telegraphy—it would be nearly an hour before the touch of the key at one end of the line would report itself at the other. Swift light itself, darting 186,330 miles each second, is eight minutes and a third upon the way.

It is a tremendous distance; and yet across the abyss the sun exerts its power upon the earth, and controls the motion of her huge mass as she whirls along her orbit nearly twenty miles a second (more than forty times as swiftly as a cannon-ball), holding her to her course by bonds of attraction, invisible and impalpable indeed, but in strength equivalent to the breaking strain of ropes of steel attached to every square inch of her surface. Stated in cold figures the mutual attraction between the sun and earth is an unceasing pull of 360,000 millions of millions of tons.

And across the yawning gulf the sun pours the streams of radiance which we call light and heat, supplying all the energy which operates upon the surface of our globe. By sun-power the winds blow, and the waters run, and engines drive their wheels—nay, even plants and animals grow, and move, and perform their varied functions only by means of the energy brought them in the solar rays. We can not undertake at this time to follow out its protean transformations, and justify such statements; but they are strictly true, and only a part of the truth: for to all the planets of our system the sun, from the material point of view, is the symbol and vicegerent of the Deity himself—the most magnificently glorious of all created objects,—the single one whose removal would be a death-chill to every form of activity.

Compared with the earth the sun is immense in magnitude; so huge, that if the earth were placed in the center of his globe the distant moon would be but little more than half-way to his surface. Its bulk is more than a million and a quarter times that of the earth, and its mass three hundred and thirty thousand times as great.

If the intensest heat and most dazzling brilliance may be spoken of as "fire," then is the sun a globe of fire, unmatched except among the stars—a fire, however, too hot to "burn" in any such sense as the fires of our earthly furnaces. No fuel is being consumed, but for thousands, and probably for millions, of years the vast globe of elementary gases has, by a gradual shrinkage, maintained its blaze, and possibly even increased the fury of it. Every square foot of its enormous surface pours off continuously an amount of heat equivalent to more than ten thousand horse-power of energy, and keeps up a temperature far higher than that of our fiercest furnace. It seems at first as if we had here repeated the miracle of the burning bush, and on a scale as much grander as the heavens are vaster than the earth; it is not so, however—the end will come; but in such a process centuries and millenniums count only as minutes in a human life.

The earth and moon are not the only attendants of the sun. His domain is vastly more extensive. Four planets, which in scale of magnitude are of the same order as the earth, are nearest to him, the earth being third in distance, while Mercury and Venus revolve within her orbit, and Mars, attended by his two pigmy moons, pursues his course at a distance once and a half as great as ours. It is worth noting as we pass that this latter planet is better situated for our observation than any other, and so is better known to us; also that in many of its conditions is the most earth-like of all the heavenly bodies within the range of observation; and there, if anywhere, there may be life to some extent resembling that which inhabits the earth. But of the actual existence of such life upon it we have as yet no proof whatever, and no reasonable ground for either assertion or denial, some recent sensational reports to the contrary notwithstanding. All that can be safely said is simply this: that such life as ours could not possibly flourish, or even be maintained, on any other single one of all the millions of bodies which the telescope reveals.

Far beyond Mars revolve the so-called major planets—the giant Jupiter with his five attendants; the ringed Saturn, accompanied by eight; Uranus with his fairy retinue of Ariel, Umbriel, Titania, and Oberon; and still beyond, and thirty times as far from the sun as we are, the remote Neptune with his single moon. It is a great, an immense dominion, this of the sun: no less than 5,600 millions of miles across.

But vast as the Solar System really is, it is hardly more than the merest speck as compared with the universe of the stars. For the stars, which to the eye look like mere glimmering points of light, and even defy the power of the telescope to give them any apparent size, are really *suns*—some of them certainly many times vaster than our own—all shining, not like the planets with borrowed light, but each with a special radiance of its own, and appearing small only because of their inconceivable remoteness.

They are so far away indeed that it is possible to effect a real measurement of the distance of even the nearest of them only by processes and observations the most delicate and refined in all the range of instrumental science.

It may be within the recollection of a few of our readers how the first success was obtained by the immortal Bessel in 1838, and what a thrill of exultation ran through the scientific world over the new and signal victory. Even yet a half-page list of twenty-five or thirty would include all the stars whose distances can be regarded as fairly known, though at present the catalogue is beginning to grow with some rapidity through the new resources of photography. As the earth describes its enormous orbit around the sun, it is a necessary consequence

that every star must, and really does, appear to sweep out in the sky an annual orbit of 186 millions of miles in diameter, the precise counterpart of our own motion around the sun. And were the stars at any reasonable distance (say not more than a few thousand times as distant as the sun), this so-called "parallactic" motion would be not only obvious, but conspicuous, and the interstellar spaces would have been bridged by Tycho three hundred years ago.

But in fact the parallactic motion of the stars is so slight, so minute, that, as has been already said, it can be detected only by the most scrupulous precision of observation. In the case of our nearest neighbor, Alpha Centauri, the whole width of its apparent annual swing is less than the thickness of a human hair seen across an ordinary church. But small as this motion is, it can be measured now, and, as a result, we find that this next-door neighbor—this nearest of all the sun's companions—is 275,000 times as far away as we are from the sun. The distance is so enormous that light itself is four years and four months on the way. As for our Empire State Express, it would take it forty-eight million years to make the journey, and the railway fare to this nearest of all the stars would amount, at one cent a mile, to more than two hundred and fifty thousand millions of dollars—a sum which, according to a recent estimate that I have somewhere seen, is at least five times as much as all the money in the world, counting all the gold and silver, and every form of paper currency.

But Alpha Centauri is, so far as we now know, the nearest star. Of the rest, whose distance has been measured, the three or four that come next (Bessel's 61 Cygni, and Sirius, the primate of the stellar host, among them) are from two to three times as remote: and those that stand lowest on the list are at least ten times as far away—from twenty to forty "light-years," to use the now usual way of expressing a stellar distance. Not less than fifty other stars have now been carefully observed, and show no sensible parallax at all, or one so small that it is impossible to be quite sure of its reality; and among these unconquered stars are some of the brightest of them all.

With our present resources we can not measure with much certainty any distance exceeding thirty light-years; but from the facts at hand it can be shown beyond doubt that among the stars which the telescope reveals, multitudes must be hundreds and even thousands of times as remote as the nearest. Every clear night we unquestionably look upon stars so distant that the light which makes them visible must have started upon its journey before the pyramids were built. The universe of the stars which are distinctly visible in our telescopes bears about the same relation to the dimensions of the solar system as the great globe of the earth to a gold dollar. I am not writing at random, but stating the result of a serious calculation.

Space does not permit anything more than a passing reference to the nebulae star-clusters. Forty years ago it was a prevalent belief that these objects are swarms of stars as large as the stars we see with the naked eye, in fact other "universes," dimly seen, far beyond the boundary of our own. This, however, is unquestionably a mistake: we have now conclusive evidence that they are among the stars, and closely associated with them in some genetic relation. The stellar universe itself is so vast that no telescopic power as yet available can penetrate beyond its limits—if limits there are; for I shall not raise the question of the absolute infinity of the universe of matter, or of space itself. It is enough for us that observation gives no evidence, no suggestion even, of a limit or a bound; however far we penetrate there seems still to be an infinity beyond. The words of the German poet are fully justified by the results of the most modern science: "End there is none to the universe of God. Lo! also there is no beginning."

And through it all, pervasive, immanent, active, is everywhere the living presence of the Almighty.

V.—THEOLOGICAL THOUGHT IN GERMANY.

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

THE methods and manners, ideas and ideals of German scholars, are without doubt the most powerful factor and force in the development of the Protestant religious and theological thought of the age. Germany is the storm-center of the theological unrest so characteristic of our times. New departures in biblical and theological scholarship, both good and bad, as a rule, first spring up in the land of Luther; and by virtue of the singular cosmopolitanism of modern scientific research and discussion, the seed of innovation is rapidly sown in other soils. The German universities are the headquarters of learned thought, as this is not the case in England, France, or America, where the leadership in this or that department may be in the lands of men not connected with the great schools. But in Germany university thought almost monopolizes the leadership, and these universities have in recent decades become more and more the models and guides for the progressive thinkers throughout the Protestant world. Nowhere is this more the case than in America. Not only are on an average nearly 500 of our brightest college and seminary graduates, the teachers of the coming generations, found sitting at the feet of the German savants, eager to learn the secret of their success as scholars and specialists, but German books and periodicals, both in the original and in translation, furnish America's thinking world with its most nourishing food. Years ago the late Howard Crosby spoke of the dangers of "Teutolatry" to American thought; and if anything the influence of this new factor in American theological thought is growing.

A glance at the ups and downs of the biblical criticism in recent years will show that practically everywhere this ascendancy and leadership of Germany is a recognized fact. While the French school of Vernes, Havet, and others, the Dutch school of Kuenen in the Old Testament, and Pierson and Loman in the New, as also such English scholars as Smith, Driver, and Cheyne, have not throughout been blind followers of German models, yet their independence has been shown, not in the inauguration of new departures, but chiefly in the elaboration of details and in the further development and application of the seed-thoughts of German investigators. This is the case even with Kuenen. In fact, the entire system of modern biblical criticism, in spirit, method, and results, is to all intents and purposes a product of Germany's scholarship, to which the scholars of other nations, apt pupils though they may have been, have done little more than to render handmaid services.

This state of affairs is not at all accidental. Its explanation is found in the fact that the modern ideal of scientific research and of detail specialism is found realized to a greater degree in Germany than elsewhere; and this especially in the department of theological thought. Whatever we may think of the merits or demerits of some of the theories advanced by the theologians of that country, certain it is that nowhere else is there found such a wealth of exact learning, such limitless patience in the pursuit of the details, and such a high conception of the mission of the scholar to search for truth for its own sake without any consideration of its practical bearings, as is there to be found. The code of the ethics of scholarship is nowhere higher than in the "land of authors and thinkers," as the Germans with pardonable pride call themselves. Not the compiler of even the best works; not he who merely gathers, garners, and rearranges what others have discovered, is entitled to the rank of a scholar; but only he who by independent research has added to the sum total of human knowledge by bringing to light new data and facts or by correcting old error is, by the consensus of competent judges, admitted to the charmed circle. While it can not be denied that in some cases this ideal has given a sensationalistic character to some

phases of German learned research, the ambition to produce something new at all hazards leading to hasty hypotheses, it is equally certain that this high canon has led to the development of the finest exact scholarship the world has seen.

This feature, as also the other characteristics of the metaphysical German, that he will and must view all things from a philosophical standpoint, has influenced materially theological thought possibly even more than his researches in other domains. For the theologian, too, the all-controlling idea in his researches is the "Wissenschaftlichkeit," or spirit of scientific investigation. Theology is a science—a part and portion of the great body of human sciences, to be studied objectively and without requiring, on the part of the student, any personal adherence, any further than as the student of any science should be an enthusiastic lover of his specialty. This position, implying a rejection of the definition of former generations, that theology was a *habitus practicus* and could consequently be really studied only by a true believer, is indeed not shared by the conservative section of German university men and the church at large, but is certainly the controlling idea everywhere else. While the personal and even heartfelt piety of not a few of the German liberal and more liberal theologians can not be called into question, it is certain that currently this is not considered a necessary requirement for good work in this department. The aim is the investigation of the facts and teachings of the Bible and theology according to the scientific methods obtaining in other departments of scholarship.

The elements of strength and weakness in such a standpoint will be recognized without great difficulty. While it enables the student to throw aside more easily the fear of personal or dogmatical predilections, it at the same time often puts him into rather an antagonistic than a sympathetic attitude toward his subject and makes him more critical than just. This is all the more the case when the personal adherence refused to theology and to the Scriptures by the student is, consciously or unconsciously, given to a philosophical system or scheme. There can be no question that the errors of the New Testament theories of Baur and the Tübingen school sprang largely from the adoption of the teachings and tenets of the Hegel school of philosophy, just as the Old Testament reconstructionist school of Wellhausen and Kuenen, with its underlying naturalistic and naturalizing views, is an adoption of the development theory to biblical problems, an effort to inaugurate "the era of the religion of Darwin," as the late Professor Delitzsch characterized the movement; and it is equally a fixed fact that the liberal dogmatical school of Ritschl is a modified revival of Kantian philosophy and morals.

These facts will explain the character of the problems in the forefront of theological debate in Germany and the manner and spirit in which the contest is carried on. Not the accidentals and externals of the Christian system, but the fundamentals and life principles constitute the subjects of discussion. In biblical criticism the truthfulness and character of the Old Testament, and to a less degree of the New, are at stake. Not the adoption in itself of new views on the origin or history of this or that book, such as the documentary theory of the Pentateuch, the Deutero-Isaiaic authorship of Is. 40-66, the Maccabean date of Daniel, the post-Exilic origin of the bulk of the Psalms, has proved a rock of offense to the positive and evangelical classes; for even their representative men, as did a Delitzsch, while holding fast and firm to the Scriptures as a revelation and the history of a revelation, have accepted such literary theories. But rather the characterization of parts of the Scriptures as untruthful reports and prejudiced and biased accounts, making them in reality *fraudesopia*, together with a naturalistic reconstruction of the Scriptural religion as to its origin, character, and history, has created the impassable gulf between the old and the new school. The character of the Scriptures, especially of the Old Testament, the Bible of Christ and His Disciples, is in biblical criticism really the point at issue. In the history of dogmas, or still better of the earliest development of the Christian church, the problems are of equal importance. Whether the later Christianity,

as represented in the later books of the New Testament, is really and truthfully a normal development from the original teachings of Christ, is certainly a question deeply fundamental. In more liberal German critical circles the influence of the Greek *Zeitgeist* in remodeling, not only formally but also materially, the originally Judaistic character of primitive Christianity, finds many friends, and has won advocates elsewhere, *e.g.*, in the person of the late Professor Hatch. Only a year or two ago the question as to the biblical character of several of the propositions of the Apostles' Creed—notably the words "Conceived by the Holy Ghost; born of the Virgin Mary"—shook the German church from center to circumference. Just at present the denial by professors at Bonn of all historical basis for the story of the Patriarchs in Genesis, and the claim that the Lord's Supper was not originally instituted as a memorial rite, have again called conservative Germany to arms. For a number of years the tenets of the Ritschl school, which by conservative men are claimed to be "an emptying of the contents of positive Christianity," and which certainly do deny the fundamentals of the eternal divine nature of Christ, the Atonement, and the like, have engaged the attention of German thinkers. This list of leading problems easily shows that in German theological thought the very living and life-giving truths of positive Christianity are in front in the arena of discussion and debate.

In Germany, as in nearly all other sections of Protestant Christianity, the line of demarcation between the schools and tendencies separates them into conservatives and liberals. Just as in America it is not chiefly the historical denominational limit that internally divides Christendom, but rather the older and newer tendencies within the denominations themselves, so it is not state church and state church that stand together or against each other in the land of Luther, but the defenders of the historic confessions and landmarks over against those who favor a more or less radical departure from this basis. No estimate of the theological thought of Germany is just or fair that does not sharply distinguish between the liberal and liberalizing tendencies so prominent and pronounced in many university circles, and the thorough conservatism that prevails in the churches and people of the land. The critical and destructive positions maintained by many of the theological teachers in biblical, historical, and dogmatical matters may represent the views of a portion of the church at large, but only of a comparatively small portion. On the whole, the Protestant church of Germany is evangelical to the core. Both pulpit and pew on the whole are positive and conservative.

Just in recent months has this fact been emphasized in a most significant way. A series of lectures by Bonn professors, in which the historical character of the earlier portions of Genesis, the story of the Patriarchs, was denied and analyzed into myths, and the memorial character of the Lord's Supper as originally instituted by Christ called into question, has aroused an indignant protest throughout the length and breadth of German Protestantism. Petitions were at once prepared in great number asking the Government to make provision for the appointment of men in the theological faculties representing the actual faith of the church. A project for the establishment of a theological faculty, independent of state control, was agitated, and the actions of the superior consistory in the appointments to fill vacancies in recent months demonstrates that this determined attitude of conservative Protestantism has been heard and heeded. Twice has the German church at large within the last three years, by its practically unanimous opposition to the theological teachings of some university professors, shown that the spirit of positive evangelical faith is still the controlling factor of the church at large. The first of these two occasions was the controversy on the Apostles' Creed; the second that in connection with the Bonn lectures. Facts like these show that it is manifestly unjust to judge the church at large by the theology taught at some of the universities, by which German theological thought is best known to other peoples.

German conservatism is, however, not the adherence in each and every particular to the traditional views of former generations. This trend and tendency finds its expression really only in the churches which have severed their connection with the state. These are, however, few and far between. The idea of separating church and state on the whole falls on barren ground in the German Empire. The separate pastors amount to possibly a hundred, and the communicants to only a few thousands. The conservatism current in the state churches, and represented chiefly at the universities of Rostock, Leipsic, and Erlangen, while clinging most tenaciously to the fundamentals of positive faith, yet accept in biblical, dogmatical, and other lines whatever in fairness and honesty it regards as the result of modern study and research. In this way it happens that

there is not a single Old Testament professor at a German university who still believes in the Mosaic authorship of the entire Pentateuch; but this does not prevent their acceptance of these books as the true and correct account of God's earliest revelations to man. The possibility and even reality of errors in those portions of the Scriptures, which do not pertain to their contents as a revelation of God's plan for the salvation of humanity, but are the result rather of human compilation and ordinary observation, are acknowledged on all sides; but nowhere is there a firmer conviction that the Word of God in the Scriptures is a revelation from on high. This conservative thought proposes to meet with open eyes the objections to traditional Christian views, but in doing so not to put forth claims which can not be defended and need not, from its point of view, be maintained. Thus the late Professor Frank, of Erlangen, easily the prince of German conservative theologians in this generation, could not, and would not, teach the verbal inspiration of the Scriptures, as taught by the theology of the seventh century, on the ground that this was not the position of the Lutheran confessions nor claimed by the Scriptures themselves. Another prominent conservative leader, Dieckhoff, of Rostock, wrote a learned work especially to prove that the best representatives of church theology at all times, especially St. Augustine and Luther, had not taught the absolute inerrancy of the Scriptures also in externals. This conservatism is represented in most of the Protestant theological faculties, the exceptions being Jena, Giessen, and possibly Tübingen. As a rule the conservative faculties have the largest number of theological students—also an indication of the tendencies within the church at large.

The most pronounced protagonist of theological liberalism is the aggressive Ritschl school. Notwithstanding its positive protestations it represents a fundamental departure from the landmarks of evangelical Christianity, including the denial of the greatest facts of Christianity, such as the preexistence and eternal Sonship and divinity and virgin birth of Christ, His work of atonement, the Trinity, the inspiration of the Scriptures, and other essentials. That these are cast aside is not at all denied; but the claim is put forth that the acceptance of these as actual "facts" (*Thatsachen*) is unnecessary for the production of Christian faith; and in view of the historical criticism of the biblical books, these "facts" are more of a hindrance than a help in the case of educated men, since the one and sole "fact" that is necessary to produce faith is the overwhelming and overpowering personality of the "historical Christ." This is the term with which they would conjure; yet the "historical Christ" is practically Christ only as a great model and man, shorn of His divinity in person and work. This school thus aims at a radical reconstruction of the idea, origin, and character of Christian faith, transferring it from the basis of the written Word as the sure and infallible basis, to the subjective basis of personal consciousness. The whole scheme is an adaptation of a Kantian philosophy, a theory of knowledge, according to which we can have not "Seinsurtheile" (judgments as to realities), but only "Werturtheile" (judgments as to the value of things). We are supposed not so much to know what Christ objectively did and was, but rather what value His person and work has for our spiritual life.

Between these two extremes there are mediating schools and tendencies in abundance, and in countless shapes and forms. In addition there is yet another radical school, consisting essentially of the last remnants and remains of the Tübingen school, the leading representative of which is probably Pfeleiderer, of Berlin. Many of the mediating positions are strongly evangelical and marked by pronounced and positive conceptions of Christian faith and life. Modern representatives of the positions once so nobly maintained by such men as Tholuck and Neander are found at many of the universities, and still more in the rank and file of the clergy, especially in Prussia and Württemberg.

These are in large outline the leading trends and tendencies contending for the mastery in the theological world of Germany, and indirectly, too, in the theological thought of all Protestantism—a veritable battle of the giants. While the land of Luther is known as the headquarters of theological innovations, it is only fairness to say that conservative elements are most decidedly the controlling factor in German church life, in an equally decisive manner characterizing the aggressive party, and keeping, at least in the practical lines, the liberal elements on the defensive; however much in the literary and purely scholarly lines the latter may be, at least for the time being, the aggressor. Protestants everywhere have the best reasons in the world for watching closely the development of theological thought in Germany. The questions at stake are nothing less than the fundamental and cardinal principles of historic Protestantism.

VI.—CHURCH METHODS AND CHURCH WORK.

CRITICISMS AND SUGGESTIONS BY LAYMEN.

By HAMILTON W. MABIE,* EDITOR "THE OUTLOOK," NEW YORK.

My general idea of the function of the church is that it exists to develop the spiritual life of humanity. Its work is done in a great variety of ways: by the constant declaration of spiritual truth, by its witness to the historic facts of Christianity, by fostering the habit of worship, and by the illustration of the Divine Spirit in practically dealing with the needs of men and of society.

Is the church engaging too much in humanitarian work, and declining in spiritual development?

I think the attitude of the church has changed of late years, but I think it is rather reverting to an earlier type than developing a new type. I think when the church understands, profoundly and broadly, its function, it makes itself the natural leader of society. The church ought to be in intimate alliance with the entire life of men, practical, political, social, artistic. It ought to be synonymous with the broadest and highest activity of society.

How can church work be made more effective?

I think the form of church activity is slowly changing. In the Middle Ages the emphasis of piety was very largely upon worship. I think to-day the emphasis is very largely upon activity, in contra-distinction from worship. It seems to me that the piety of the Middle Ages was very much like a closed fire in a great chimney; a large part of the heat went heavenward; to-day there is just as much fire, but it is diffused, and warms the house.

How far are parish houses, club-rooms, etc., useful in church work?

Church work, in my opinion, ought to be educative rather than entertaining. But I think it is impossible for the church to touch the life of men at too many points.

It seems to me that one of the notable changes in theology is the immense advance of the church's claim to divine origin and sovereignty over a great territory which, for several centuries, was largely abandoned to Satan. And I think, on the practical side, one of the signs of the times is an analogous expansion of the claim for divine origin and sovereignty over the occupations, the interests, and the activities of human life.

What is your opinion of the sermons of the present day?

I think the best sermons of to-day were never surpassed in spiritual fervor, directness, or literary quality; I speak of the period covered by the last twenty or thirty years. I think that preaching can not be too direct. I believe that wherever it bears with emphasis and power on the lives of men it never fails to attract. I do not think it true that the world shrinks more than it used to from hearing its sins denounced, but I think that the clergyman who preaches along those lines must appeal to the experience and self-knowledge of his hearers rather than to the authority of texts. A man can preach an old-fashioned sermon to-day about our all having fallen in Adam, and being condemned, and we pay no attention to him; but let him talk straight to us as men who know what sin and temptation is—let him put his speech in terms that all can appreciate and understand—and he is the man we want to hear. Preachers like Henry Ward Beecher and Phillips Brooks were psychological preachers; that is to say, the basis of authority to which they appealed is the universal nature of man, to which every man responds when that nature is appealed to.

There are preachers, however, who are too professional in presenting the truths of the Gospel; they preach in purely technical language, the language of theology. I think that any expression that is going to reach a great mass of men must be put in terms of universal life, emancipated from a profession, or a trade, or any technical form.

Has the prayer-meeting, as one of the forces in the work of the church, declined?

As I am an Episcopalian I am not particularly acquainted with that devotional feature of church life. I believe, however, that the prayer-meeting was a form of expression which, perhaps, belonged to a different state of church life from that on which we have now entered. I do not say that dogmatically, but that is the way it appears to me.

Does the church reach the young men of the day?

* Interview with George J. Manson.

I think the young men are reached, probably, as much as they ever were. Any spiritual teaching that is vital will reach a whole congregation without regard to age.

Some critics say that the church has become too worldly—that it is difficult to detect any external difference between a worldly person and a Christian.

You ought not to be able to. Why? Not because Christianity has gone down, but because society has taken on the external forms of Christianity. That conception of a visible, external difference between a Christian and a non-Christian grew up in pagan times, when to be a Christian was to break with almost every public and private tradition and observance. To-day, a large part of the world has become nominally Christian. Christian rites, observances, and festivals are, in a way, publicly observed everywhere. The separation, in visible things, between the Christian and the man who is not a Christian is, as a rule, no longer to be found.

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

PERILOUS VIRTUES.

BY THE LATE R. W. DALE, D.D.,
LL.D. (CONGREGATIONAL).*

By the power of God guarded through faith unto a salvation ready to be revealed in the last time.—1 Peter i. 5.

PETER is sometimes described—and described with truth—as the Apostle of Hope, as Paul was the Apostle of Faith, and John the Apostle of Love; and from this Epistle it is apparent that hope, which was one of the great elements of the religious life of Jewish saints, was also one of the great elements of this great Christian Apostle. Through many weary, stormy years devout Jews had held fast to the hope that in the last days a great glory would descend on the elect race; and tho by the coming of Christ and the founding of the kingdom of God upon earth that hope had been fulfilled, Peter was still looking forward to a salvation still to be revealed. He had known Christ in the flesh, but with him hope was stronger than memory. He had been an eye-witness of the sufferings of Christ; he could never forget that, but he lived in the future more than in the past, and tho he remembered the sufferings of Christ, his

heart and imagination were filled with the glories that were to follow. . . .

That is a glowing account which the Apostle of Hope gives of the great future of those who are in Christ. Ah, yes, his readers might have replied, the inheritance is reserved in heaven; that may be safe enough, but we are not in heaven yet; we might perish miserably before we get there. We are like our fathers in the wilderness; the land of Canaan was very near, and there was no danger of its vanishing away, but they were in danger of dying of thirst or hunger, or of sinking under the burning heat, or of falling in battle with hostile tribes; the eternal inheritance is safe, but the perils which surround us are great and incessant. Peter anticipates that despairing protest; the inheritance is reserved in heaven for you, and you “by the power of God are guarded through faith unto a salvation ready to be revealed in the last time.”

I. Dangers to be Encountered.

These words are as true for us in these later centuries as they were for the Christian people of Peter's own time. For us, as for every succeeding generation of Christian people, the inheritance in its perfection, in its glory, is the object of hope; it is ours, but it is not yet in our actual possession; and while the inheritance is reserved in heaven, in the invisible and eternal

* Preached in Carr's Lane Chapel, Birmingham, England, Sunday morning, January 13th 1888.

world which is so near to us and which yet at times seems so far away, the inheritance is safe.

1. Dangers from Trial and Persecution.

But observe, Peter does not deny the reality or the greatness of the dangers to which we are exposed, to whom the inheritance belongs; the dangers are so great that we need the power of God to guard us. In Peter's time the dangers to which Christian Jews were exposed came from the external hardships largely which they had to suffer—from their poverty, from the bitter hatred with which they were regarded by the Jews who had not received the Christian faith, from the slanders which were uttered against them, from the persecutions which were inflicted upon them. In the presence of all these troubles it had been very hard for them to be patient, gentle, kindly, forgiving, to maintain the Christian temper and to live the Christian life. Some were likely to become weary of the struggle, to drift out of the church and away from Christ altogether.

And some of us may have to endure—I know some who have to endure—unkindness, annoyance, insult on account of our Christian faith. Some of us are reproached for the name of Christ, and persecution, though of a petty kind, is sometimes hard to bear. And there are many of us who have to be loyal to Christ under conditions which sometimes make us almost doubt whether there is a God at all. Our strength is worn, our hope is wasted, our courage crushed. We are in danger, some of us here and there, of living a reckless life. Some are in danger of committing great sins in the hope of escaping from great sorrows. Some, again, have to fight a hard fight with a physical nature which at times seems to be possessed with a very devil—a devil that drives us to ungovernable passion, to brutal sullenness and lust, to many gross vices. Some, again, can not get away from profane or vicious companions; and these dan-

gers have to be faced. To not a few in this congregation they are open, they are apparent; the dangers are great, and unless we are guarded by the power of God they are likely to be too much for us.

2. Danger from Habitual Virtues.

But there are dangers of another kind—abstract, not apparent, but most real. I wonder whether I can make it clear that I sometimes think that the virtues of men are more perilous to them than their vices?

It is true that very many of you have been disciplined from childhood to habits of truthfulness, justice, kindness, and consideration for others. You have lived among people who practised these virtues; the opinion of those among whom you lived required you to practise them; and further, you have lived among people who insisted on the obligation of attendance on public worship, on the obligation of private prayer, on the obligation of reading the Scriptures in private; among people to whom the great truths of the Christian faith were of immeasurable value, and you have been trained for God in the same habits and in the same way of thinking. The advantages you enjoy over others whose circumstances have not been so felicitous are immense, are immeasurable.

But as far as I know there are no moral and religious advantages that are without corresponding responsibilities and corresponding perils, and the greater the advantages the greater the responsibilities; and as I am sometimes led to think—though I am not quite sure that I would deliberately maintain it—the perils are also greater, for it is so easy to mistake the habits which have been formed for us by the influence of others for habits which express our own real personal life.

There are some in this congregation with whom truthfulness and a scrupulous honesty are signs that they possess the supernatural life, but these virtues have no natural root in the soil out of

which they have sprung; but with you, to whom I am speaking, truthfulness and a scrupulous honesty are not the creation necessarily of any force having their center in your own life; they may be nothing more than the result of your education and social environment. There are men whose words and acts are courteous who are altogether destitute of the spirit of courtesy; they have been trained to courtesy. There are people who give generously to the poor, but they are not generous, they are not compassionate, and yet their generosity is not prompted by a spirit of ostentation; they have been trained to generosity. And so there are not a few, I suspect, in this congregation who would be uneasy and unhappy if they neglected public worship; that is not because they themselves have a keen thirst after God or because His august greatness fills them with awe, or because they are overflowing with gratitude for His infinite love. They have been trained to be regular in attending public worship, they never dream of omitting private prayer, yet they have no deep sense of the need of God's mercy and help; they may be eager in the defense of the great truths of the Christian faith—they have been taught to see their transcendent greatness—yet they have not come to feel that for them these truths are matters of life and death.

Now, what I want to insist upon is this—it is so easy to mistake habits formed by influences from without for habits created by physical forces working from within, and so we may suppose that we are sure of glory, honor, and immortality, yet the spiritual life within us may be extremely feeble and may be in danger of being extinguished altogether. We do not regard with as much satisfaction those personal habits that have been formed for us; we may not be conscious of how much need we have for the power of the Spirit of God that dwells in us in order that virtues which have a natural root may be transfigured and become supernatural.

If in early life we have had a genuine religious faith, how easy it is for us to imagine that this faith remains because the habits remain which they contributed to form; and yet the life may have gone, and there are no new and fresh developments of that inward energy which once was strong within us; the ideal of life is not rising higher and higher year after year; there are no fresh discoveries of God coming to us year after year.

II. *How God Guards the Christian.*

Now I wonder whether I have made clear the point on which I started just now, that even our virtues may be perilous to us? Those whose hearts are now set upon serving God may fail to comprehend what need we have of His presence and support, because through the external influences by which we have always been surrounded the Christian character in its general outline may seem to have been formed for us already. Well, now we may be guarded by the power of God against the open dangers and against the dangers that are not open, and so we may be kept safe for "the salvation ready to be revealed in the last time."

God undoubtedly guards us in many ways of which we know nothing; He guards us in ways which we know and which are too numerous to be recited; He guards us by disappointments which may be cruel; He guards us by placing us sometimes in circumstances which are altogether distasteful to us; He guards us sometimes by placing us in circumstances which seem inimical to moral and religious perfection; He guards us sometimes by maintaining our moral strength, and sometimes—paradoxical as it may appear—by making us discover our weakness, sometimes by giving us light and peace and joy, sometimes by permitting a darkness that can be felt to sink upon us, and allowing us to continue for a time in an abyss of wretchedness and gloom. His own power is active, and works

continually; works when we can see no sign of it, as well as when we can; works in controlling and changing the external conditions of life; works by leading us into unexpected and unsought strivings of thought; works by keeping us out of the reach of temptation; works by enabling us to vanquish temptation. We are not left alone to guard ourselves even by the strength which God gives us and by the weapons which He places in our hands; He Himself guards us, and yet, as Peter says, there is a condition necessary on our side,

“We are Guarded Through Faith.”

The words of the New Testament, as I have often had occasion to remind you, are not to be regarded as scientific terms, having a fixed, unvarying meaning. They are used as terms are used in popular subjects and their meaning is modified from time to time, and the faith of which Peter is speaking here, he means not merely that acknowledgment of the Lord Jesus Christ as Lord and Savior, and that trust in Him which Paul specially means to speak of when he uses the word “faith;” he includes, I imagine, two things, trust and fidelity.

First, the Apostle means there must be *trust*. There will be no trust in God for defense unless we are conscious of peril, and unless we believe that there is need of defense; and there lies the danger of those to whom their very virtues are a peril,—they have not had brought home to them, as some in this congregation have, how grave are the dangers that menace their higher life in God, and in not recognizing the danger they may fail to recognize the need of God’s protection. The consciousness of danger, and the consciousness of need, these are a part of trust; and a second part of trust is the recognition of God’s real interest in our righteousness and our ultimate redemption. His personal care and solicitude for every one of us. I do not think that there can be any strong faith in God if

we suppose that the movement must always begin on our side toward Him; if we suppose that He never on the spontaneous influence of His infinite love stretches out His hand to help us. We are indifferent and careless about His protection; unless we believe in His personal solicitude in relation to each one of us, our trust in God will not be complete. Belief in peril, a deep and serious conviction that we need defense, absolute faith in God’s personal solicitude about us individually, and also the confidence that the resources of His infinite strength and wisdom will not fail,—these are necessary to trust.

Then, in addition to trust, there must be the second element of faith, *fidelity*, the endeavor, day after day, and in all things, to recognize His personal authority, and to fulfil His personal claims on life and conduct.

Where this faith—faith in these two forms—is present, then the power of God will guard us unto the salvation ready to be revealed in the last time.

And even when the trust seems to have perished, and when the loyalty seems to have been swept away under strong temptation, God may see that the trust is there still, and that the loyalty, though for a time covered by the dark floods of temptation, has not been destroyed. Peter could never forget his own evil time, he had been so confident in himself: “I am ready to lay down my life for Thy sake;” and yet before he was in peril he had denied Christ three times with oaths and curses. It looked as if faith had gone out, it looked as if fidelity had gone. No, our Lord said to him, “Satan asked to have hold of you, that he might sift you as wheat, but I made supplication for thee, that thy faith fail not;” and underneath all these dreadful offenses God saw that the heart of Peter was clinging to Him still, and saw that Peter was sorely wounded; but he was guarded, and his life did not perish.

If any of you are conscious that, since you first confessed the authority

of Christ and surrendered yourself to His infinite love, there has been gross falling away from Christ, and you are ready to say that you have not been guarded by the power of God unto salvation ready to be revealed in the last time, and are disposed to turn aside altogether from the diviner path, I ask you to remember through what appalling sins Peter was guarded, not to salvation merely, but to apostleship. The flesh was weak, faith was unable to stand up against the temptations that assaulted him, but his heart was restless and wretched because faith had proved so feeble, and the restlessness and the wretchedness proved that the faith had not altogether failed, and because it survived it was possible for the power of God to reach him and lift him up once more, not only to the heights from which he had fallen, but to a nobler height. He had discovered that only in the power of a life greater than his own was it possible for him to maintain loyalty to his Master; and the depth of his fall since faith did not perish rendered possible for him afterward a higher life and a diviner perfection. Self-discipline is necessary if we are to make sure of the salvation ready to be revealed in the last time; but the great thing to be remembered is unflinching faith in the power and mercy of God and the maintenance in the heart of personal loyalty to Him. Amen.

THE ANGEL WHO STRENGTHENED HIM.*

By REV. J. C. JOHNSTON, M.A.
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And there appeared an angel unto him from heaven strengthening him.—Luke xxii. 43.

"WHEN are you going to preach on my favorite angel?" asked a good man of his pastor.

"Who is he?" was the reply.

"I can't tell you his name, he is an

* Sermon on behalf of the City Hospital Fund.

anonymous angel. It is the one who came down to Gethsemane, and there strengthened my Lord to go through His agony for me, that He might go forward to the cross and finish my redemption there. I have an extraordinary love for that one, and I often wonder what I shall say to him when I meet him first."

Often and often have I sat wondering and wondering at this white-winged visitant to dark Gethsemane, and trying, with my weak vision, to pierce the mists of time and sense, and see him, whom none saw but the suffering Christ.

Who was he, this highest-honored of the sons of light? who alone was singled out from among the thousand thousands who minister unto the Ancient of Days, and the ten thousand times ten thousand who stand before Him, for this awful, unspeakable ministry? They can sing "Holy, Holy," before the throne; he can stand in dark Gethsemane beside the abandoned Christ and succor Him. What was his name? Was he that one whom blind Milton saw,

"Among the faithless, faithful only,
Among innumerable false, unmoved,"

whom he calls Abdiel, or servant of God? Or was he Gabriel, hero of God, already so frequent a visitant to our dark earth that he knew something of its woes? We know not now; but in that world, where they know as they are known, we hope to know about this angel to whom, under God, we children of earth owe so much.

Still we would know something of him here and now: for is not his service just that service that every son of God is called to,—to minister to the suffering Christ? Is not our ministry to-day, as we seek to dedicate our gifts and prayers to our suffering fellow men in the name of the suffering Christ, in some humble measure like his? Jesus is still toiling through Gethsemane, for His people are there, and in a true, though mystical, sense, He still

suffers with them and in them, and what we do to them, we do to Him.

1. Strong, we can see, he was, who could strengthen his fainting Lord; strong, not with Goliath strength, but with heroic strength of soul. Mightier than that angel who in one night slew one hundred and eighty-five thousand Assyrians, mightier than he who, by the terrible pestilence, slew seventy thousand of Israel; for his task was more awful, to succor Jesus as He sinks under the burden of the world's guilt.

But how had he gained such strength; by what wrestlings for truth, by what battlings for God? What great and terrible temptation had he endured; for angels are tempted too, and angels and men can grow strong only as the oak grows strong, by battling with the blast? The belief of the South Sea Islanders has its spiritual significance, that the strength and prowess of every enemy we kill passes into our own arm and heart.

How is it with ourselves? Are we weakly yielding in the fierce fight of temptations, or are we bravely resisting, and so growing strong, that we may be able to succor the tempted?

2. Faithful, too, he must have been, and lowly hearted, as the faithful always are.

But how had he acquired this holy fidelity, so that when all have forsaken Christ, he stands with Him? How has he learned to stoop to the depths of Gethsemane, and the prostrate Son of God? How many little errands of mercy had he gone on heretofore? How many unrecorded acts of kindness, of love, lowly ministries, had he performed? Was it he who baked Elijah's cake and carried the cruse of water? placed it in the cool shade at his head, and waked the world-weary man with a touch, saying, "Arise and eat; because the journey is too great for thee"? Was he one of those who watched by the beggar, Lazarus, and carried his soul rejoicing home when it was released? We can not tell.

Only this we know, that he is a subject of that kingdom where this law holds: Faithful in little, entrusted with much. "Because thou hast been faithful over a few things, I will make thee ruler over many things." Faithful and lowly-hearted, he must have been, stooping to serve; so God entrusts him with this great service, to watch with Christ when even John slept.

Are we seeking to be faithful too? Are we attentive to the little, lowly, but most blessed ministries of life? The kind word, the encouraging smile, the unwearied gentleness, are these our steadfast aim? Are we diligent to give the cup of cold water in the name of the Lord? If so, we shall find at last that we gave it to the Lord Himself.

3. A pure heart, too, his must have been, that enabled him to see God; yea, to see God in that world-forsaken One, who sweats blood, and faints, and prays, prone upon the earth, with sobs, that His cup might pass.

Can we see God in the bruised and broken men and women, who faint about our feet, that they were made in the image, and still bear it, though sorely defaced; and that God's lost image may be restored in them again? Lord, give us the pure heart!

4. Above all, how loving he must have been! And love had lifted him up near to God's heart, and made him a dweller in the secret place of the Almighty, so that, even in Gethsemane, love and he can not be separated! "He that dwelleth in love dwelleth in God, and God in him."

But how had he come by this love? How and by what means had he fed his little fire of love, till it became a sun to shine on Christ's Gethsemane? With what holy diligence had he learned the former lessons of love that God had set him, until now he can comprehend the mystery, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins"? For, for angels as well as for men,

"Life with all it yields of joy or woe and
hope and fear
Is just our chance o' the prize of learning
love."

How are we learning this lesson? For, assuredly, all our suffering has been to the end that we might learn it, and so become ministering spirits to the heirs of salvation. Is not the glory worth the cost? But, alas! we are dull, and slow of heart. Souls faint in Gethsemane on every hand; and we have no hand to help, because we have no heart to love.

Did he know anything about sorrow? Was it possible for him to have a "painless sympathy with pain"? Or did love enable him to enter, in some deep, true sense, into Christ's sorrow, and to suffer with Him? We know not. But for ourselves, we know that love and sorrow are not separated. The greatness of our love is the measure of the burden we shall bear; the tenderness of our heart means our power to suffer pain. However it was with this sinless one, with us we know that our power to succor the tempted depends on how much we ourselves have suffered, being tempted. "Affections, temptations, and prayer make a minister."

5. He "appeared unto Him." None saw the ministering one but Christ. To Him only he appeared. Just so it always is. There are secrets known only to ourselves and to the Lord. None but He and we know the source whence our help came in the hour of our fainting; the unseen hand that brought us leaves of healing after the terrible battle. Oftentimes a beam has shot through the darkness of our night, and lo! it was light about us, but the sleeping world saw it not. And joys, hopes, and tears, and longings, and visions like those of John in Patmos have visited us. We hardly knew whence they came. We know that they made our place of exile like the vestibule of heaven; and Gethsemane was nearer to our Father's House than we thought.

Let this be carefully noted, too, if

we would minister as this angel ministered, we must be content that our ministry shall be unseen of men. We must not court newspaper nor any other kind of publication. Let it suffice that our deed is noted up there.

"From Heaven." All true help comes from thence. Help can come to us, if we rightly understand the matter, from no other quarter. We will lift up our eyes unto the hills. Earth will fail us, as it had failed Christ. Peter and James and John sleep, but the Father waketh. The Keeper of Israel, He slumbers not nor sleeps. Christ's cry was heard on high, and this holy one came. We shall not lack such succor if we are suffering for Christ, in obedience to Christ's will. Heaven is nearer us than we think. Our angel may have no white wings, will likely have no wings at all, will likely be another heavily laden mortal like ourselves. Yet not the less does he come from heaven to us. We know it by the strengthening and light that he brings.

"Strengthening Him." How could an angel strengthen Him? In that he came to Him, in that he visited Him. To the exiled Christ, think you, was not this angel like a breath from home, a message from the Father's heart? Did not his presence say, "Thou art not forgotten, O well beloved? I may not take away Thy cup, but, see, I give thee strength to drink it." Have you been wont to visit the afflicted, not so much for anything you could do for them, as that you did not want them to feel left alone? Oh, the loneliness of human life! How many souls faint because there is no kindly hand to touch them, no loving presence to cheer them! Have you thought over that strange saying: "Pure religion and undefiled before God and the Father is, to visit the widows and fatherless in their affliction, and to keep one's self unspotted from the world?" He strengthened Him, in that he cared for Him.

Is it not this that makes many men and women despair and die, that no

one cares? How bitter it was to Christ that even those three beloved ones fell asleep and He was left alone! How bitter to us when we think, none cares whether I fight or fall, whether I live or die! You can strengthen souls by letting them know that you care for them. If you care for them you will reach out your hand toward them.

Was he commissioned to bear some message to the fainting One; to remind Him of the end of all His sorrows; to whisper to Him how, through His sufferings unto death, He should bring many sufferers to glory? Or did he strengthen Him just by laying his hand upon the bleeding brow, and whispering over Him some word of endearment such as he might have learned from the Father, as He soothes the weariness of some poor pilgrim newly come home from earth, as He joys over the weary past with singing? We do not know. Only this we know, that if we are sent upon a similar errand, God, who sends us, will give us the right word to speak, or will give us the silent sympathy to bestow, which is often better still.

And sometimes I try to see this holy one in Paradise. Where is his place in that bright firmament, when one star differeth from another star in glory? How does he throb and burn in vehement adoration? What thrill vibrates through the Trisagion that he sings? What glances of holy recognition pass between him and Christ; for they have been together in Gethsemane? We do not know. This we know, if we give ourselves to minister, as he ministered, the hour will shortly be here when the Lord Himself shall appear, and shall say unto us, "Ye are they which have continued with me in my temptations. I appoint unto you a kingdom, as my Father hath appointed me."

"My beloved, is it so?
Have ye tasted of my woe?
Of my Heaven ye shall not fail!"

Then we shall not only see the angel that strengthened Him, but we shall be with Him and share His joy.

THE CONTEST WITH THE EVIL SPIRIT.*

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And He was casting out a devil which was dumb. And it came to pass when the devil was gone out, the dumb man spake, and the multitudes wondered, etc.—Luke xi. 14-28.

IF now instead of an event occurring before our eyes a history is narrated, in which we hear with our ears, there are undoubtedly not few who will marvel, and especially at the opening words of this narrative. What does that mean, they say, that he cast out a devil which was dumb? How are we to picture this to ourselves? How are we to imagine the condition of this man and that which took place within him, of whom it is said that he had been dumb but afterward spoke? We can indeed, in part, at least, ourselves be witnesses of something similar to this. We can occasionally see that a man, who before has been of a bright and enlightened disposition and temperament, is seized with a spirit which casts a gloom and darkness over him, which as it were chains his whole being in iron fetters, seals his lips, ties his tongue, from which words were accustomed to flow as readily as the mind conceived and produced them. Again we at times see how such a power all at once leaves him as it comes, and the spirit that had been bound becomes free, and the tied tongue becomes loose. In so far we can observe phenomena in our own day not unlike those described in the Gospel lesson.

But how are we to explain this? What kind of a power is this which takes possession of a man and then again leaves him? People of our own day and date indeed call this a sickness, a disease. Those who deal with these phenomena as specialists assign

* Translated by Professor George P. Schodde, Ph. D., Columbus, Ohio.

to it strange-sounding and technical names. Against this no objections can be raised, only we must remember that mere names and words are no explanations, and that those who make use of such names and technical terms can not thereby point out to us what really takes place in the case of such a person. In the most cases they can not even tell us what is taking place in the body of such a man, although they can see him with their eyes and examine him with their hands. Still less can they tell us what takes place in the soul of such a person, the essence of which we can imagine to be only freedom and strength, yet is here found to be most lamentably bound and subdued. Least of all can they tell us how it happens that all kinds of interruptions take place in the course of nature, which one can only understand as a revelation of an eternal order of things, as reason and wisdom.

In what way can we explain it? Can we interpret the words with which this Gospel begins? He cast out a devil which was dumb. I, for my part, am at least willing to confess that I can not interpret or explain them, and, permit me to add, I do not think that we should attempt this.

I will tell why I believe this. There is an agreement between the outer and the inner eye. Two things there are which our bodily eyes can not see. We can not see into the sun, for its light will blind us. We can also not see in absolute darkness, from which not the least gleam of light can enter our eyes. Then, too, there are two secrets which our inner eye can never penetrate. One of these is the secret of God's person and being, of whom it is said that no man has ever seen Him or ever can see Him, and this for the reason that in Him dwells the light to which none can attain (1 Tim. vi. 16); and the other is what the apostle calls the mystery of lawlessness (2 Thess. ii. 7). However this is the difference, that, as the sun sends forth light which we can endure and which we can see,

and by which we can know the sun itself, while darkness is the negation of all light and of all sight; thus, too, the invisible God has sent forth Him who is the reflection of His glory and the image of His being (Heb. i. 3); so that, although none have ever seen God save the only-begotten Son of God, God has been revealed to us by Him, while, on the other hand, no such manifestation comes from the depths of lawlessness. This is dumb and silent and dark. Nor have our Lord or His witnesses given us any further revelations concerning it. They have exhorted us to watch and pray (Mark xxvi. 41); they have admonished us to work out our salvation with fear and trembling (Phil. ii. 12); they have told us that we must fight not only with flesh and blood, but also with the evil powers of the air (Eph. vi. 12). To this the Lord also points in the Gospel read in your hearing. For in revealing the wonderful power given to Him by the Father, having demonstrated the folly of the charges of His adversaries, He speaks to His disciples of the subject on which I now propose to address you, namely,—

The Contest with the Evil Spirit.

I. The life of man constitutes this contest, and that from the moment in which he yielded admission into his heart to the evil spirit and listened to the seductive voice of the deceiver. We can not escape being witnesses of this struggle going on around us and in us, even if we attempted to close our eyes to the combat.

I will not now speak of all the things that can go on in the human body through the wonderful union of spirit and body, which no one can understand, and which I feel convinced no one will ever be able to explain. But rather I will speak of that which we experience in our spirit and which is so present to us that we can all experience it. In the life of mankind in general there is a contest of spirit against spirit going on.

It is a favorite idea, now widely prevalent, that there is a development from one thing to another, from clearness to greater clearness, from light to more light. This, I think, would have been the case if man had remained in the line of development in which God had created him when He made him in His image. However, what is mankind now? Is life of such a character now, in the multitude of human beings, that the one learns to understand this and the other that, and that they then, in a brotherly manner, exchange with each other what each has found? Or is it not rather the case, that the thoughts and convictions are divided against each other in grim and bitter contest in those cases where they do not understand each other or do not wish to do so? There certainly is but *one* Spirit of Truth, and its witnesses must all be alike in clearness and harmony. Why, then, can man not understand them if not for the reason that there are spirits of falsehood, many, contradictory and antagonistic? And why do they not want to understand each other? Charity and love do not delight in unrighteousness, but in the truth (1 Cor. xiii. 6). And why do men not wish to understand each other, if not because opposed to the spirit of love stands the spirit of selfishness, unrighteousness, and hatred? Love does not rejoice in unrighteousness, but rejoices in the truth.

How are we then to explain the fact told us by our Gospels, that when the Lord's great work was accomplished in the dumb man, and he could speak, and the miracle could not be denied, the leader of the people perverted the wonderful deed and ascribed it to Beelzebub, the prince of devils?

And yet we, in this age of boasted light, see the same thing, and worse things, going on all around us. How many are there who see in the magnificent beauties of nature and in the life of man, which is so full of wonderful events, not the finger of God, but

rather the development of materialistic powers, of merely terrestrial forces! Beelzebub signifies the Prince of Dirt. We, however, frankly acknowledge that all these things are a wonder and a marvel in our eyes. But why is it, that even if they are not able to explain the wonderful deed of the Lord, they take pleasure in dragging it into the dirt, instead of confessing that it is too high for them to understand (Ps. cxxxix. 6)? Why do they use all their powers of mind in trying to demonstrate that all things have been developed from the inanimate and irrational, instead of acknowledging that all things have been created by an all-wise and loving God, with whom nothing is impossible? Why is this done? In fact, I can find no other explanation for this phenomenon except that there are spirits who do their work in darkness and seek to draw souls down into darkness to them.

Alas, we need only look around about us to see this struggle going on between the Spirit of Light and the Spirit of Darkness! We must all confess with the apostle that the flesh lusteth against the spirit and the spirit against the flesh, and the two are contrary, one to another (Gal. v. 17). We all must confess with the same apostle, that in our members is a law warring against the law of the mind (Rom. vii. 23). Whence comes this contest? Flesh and spirit, members and mind, we can only picture to ourselves as having all come from the same power. Why are they then in antagonism to each other? Whence come these two laws? Whence comes it that they are against each other? Again I can explain this only on that ground, that there are spirits of darkness and of wickedness, who secure control of what is dark and heavy in us, and with these combat that which is lighter and more spiritual.

And this contest is going on in all of us. It is going on in those whom we are accustomed to call the good and the pious; for the apostle of the Lord

also must confess that, while desiring to do that which is good, he does that which is evil (Rom. vii. 21). This struggle is also going on in those whom we are accustomed to call evil and unrighteous; for as long as we are in this land of pilgrimage and preparation, there is probably no living being who has so completely given up himself to the spirit of evil that all consciousness of right and good has been annihilated in his soul. Thus we all then stand on the battlefield between the good and the evil spirits.

II. But how shall we drive out the evil spirit? For, in addressing a Christian congregation, I speak to those who, altho not with the same degree of decision, can say with the apostle: "For to will is present with me, but to do that which is good, is not" (Rom. vii. 18). Nor will I deny that there are human means which can help in this struggle against the evil spirit. The Lord Himself indicates this in the Gospel, in the words, "And if I by Beelzebub cast out devils, by whom do your sons cast them out?" He acknowledges by these words that there is also a casting out of devils by men.

And now, in speaking about our own circumstances, there is no denying of the fact that there are powers in the possession of men through which much has been done in combating evil spirits. A systematic division of time, diligent and useful activity, and even the endeavor to conform to external civil righteousness, can, in many ways, suppress the spirit of carnal and sensual weaknesses; although this can not crush them.

That certainly is true, and important, that as long as a strong man guards his palace his goods are in peace. But when a stronger than he shall come, he taketh from him his whole armor wherein he had trusted and divideth his spoils. But we human beings, who daily are engaged in this contest, in which sometimes this spirit and sometimes another gains the upper hand—we

certainly are not the stronger ones. Even if we have in our possession this or that weapon, yet we are unguarded in so many particulars and places. Only He of whom we are told in our Gospel that He cast out devils that were dumb, only He of whom our Gospel speaks as the Stronger One who overcomes the strong one, only this one, namely, Our Lord Jesus Christ, is the Stronger One.

He is the Stronger One because against each weapon and stronghold of the evil spirit He has a still stronger weapon and stronghold. Against our miserable doubts, which are only strong enough to devise objections, but are too weak to strengthen our faith, He has the all-powerful words, "Verily, verily, I say unto you; it is thus." Against our pride, which is only strong enough to press down the weaker, but only deceives the soul in which it dwells, He has as a weapon humility, which exalts in seeking to be only what God has made it and gave it. Against stubbornness, which welds chains to fasten us while claiming to free us from bonds, He has gentleness, which makes free and victorious even those whom it most oppressed, because it can say: "Thou hast no power except what is given thee from above." Against the riches and glories of this world, which are offered to the rich, He has the treasures of the kingdom of heaven to offer to the poor. Against the pleasures of this world, which from a distance play in the sunlight like a diamond, but when touched burst like a soap-bubble, He offers the joy which none can take from us. Against cowardice, mistrust, anxiety, fear of death, and the like, He, and He alone, has the remedies which can counteract the baneful influence. And against the evil spirit itself He has the Holy Spirit which is poured out into our hearts.

Yes, indeed, He is the Stronger One, and He takes off the armor of the strong one and overcomes him and divides the spoils. Oh, that ye who hear this word to-day would permit Him to

enter your hearts and homes this day, that He may expel the spirit of evil and sin and misery, and fill you with the joy and bliss found only in Him who can redeem and save!

III. It is His name that has been given us whereby we can be saved.

But the fact that we believe and confess Him does not yet end the contest. He, whose name is blessed forever, has said: "He who is not with me is against me, and he that gathereth not with Me, scattereth." If in truth we want to conquer with Christ, we must in truth and in reality be His, and must not merely flee to Him when we are in need and distress. We must belong to Him, body and soul, at all times and entirely. We must be with Him in his life-giving and powerful Word. It is the duty not only of the pastors to preach the Word: "Ye," too, the people, "are a royal priesthood," whose duty it is to show forth the excellencies of him who has called you out of the darkness unto his marvelous light (1 Pet. ii. 9.)

We lament, with great sorrow, and you, too, lament, the unbelief of the times. Alas! it were better you would lament over yourselves that ye are not more diligent in gathering with Christ, that many of you scatter more than you gather! Permit me to say a word to you. Those who talk loudest of their unbelief do not at all know what they say. They have never thought of what they are boasting about. And because the only reply they get is a shrug of the shoulder or a pitying smile, they imagine themselves great minds and keen intellects. If such people would meet with real opposition on the part of Christians, not eloquent words or acute thoughts, but with the plain confession, "I know in whom I believe," they would soon, as did the devil in our text, become silent.

And again, if we Christians would be imitators of Christ in His modesty and humility, in His holy joy and world-conquering power, in His love

and sacrifice, in life and death, if like Him our hearts would go out to our fellow-men, you too could have the joy which He experienced, that the evil spirit has been overcome. It is the Lord's will not only that you shall be saved through Him, but that you shall also gather for Him. For your brethren's sake you should labor that they too may be saved. And this you should also do for your own sakes, for the development and growth of faith and Christian principles in your hearts.

"Blessed are they that hear the Word of God and keep it." With these words Christ concludes. Let us heed and take them to heart. For if this admonition is observed, we will also be gatherers in the cause of our Lord. God grant us this blessed privilege. Amen.

RELIGION RATIONAL.

BY REV. S. H. HOWE [CONGREGATIONAL], NORWICH, CONN.

Come and let us reason together, saith the Lord.—Isa. i. 18.

RELIGION is a subject that the average man may be said to reason least about. Men have obeyed blind instincts or blinder superstitions; or gotten into the thought and practise of ancestral usage and floated with it; but, taking the world at large, there has been too little subjection of religious beliefs and postures to the test of rational investigation. On the other hand, the biblical religion courts investigation, is willing to subject its claims to scrutiny, and await the verdict of reason. A healthy, open-minded rationalism is welcomed. It is willing to stand on its merits. It only asks an unprejudiced mind, willing to act on the light as it is made known.

It would not be a bad thing if more of us would employ the method of Descartes, and reinvestigate all our religious beliefs and take up the subject *de novo*. It would be a very blessed thing

for many of us, if we would take up this book, the Bible, as a new book, a fresh mintage of the printer's art, and see how quickly it will make place for itself, apart from all the books of the world. How quickly you would find yourself enveloped with an unearthly atmosphere; with the winds of eternity blowing through its pages; how colossal would rise before you the figure of the Gospel's Christ, compelling you to account for Him in formulas of definition, which you would not think of employing in characterizing other men; how rapidly would its great world-truths fit into all the folds of your nature till you are compelled to read the handwriting of God upon everything it contains! God in fact calls every man into the court of reason and bids him abide by the decision reached there, after the fullest investigation. He asks a rational faith, one that rests in reason, and not a faith based only in instinct or immemorial usage, or a half-blind superstition. The only thing the biblical religion dreads is the stolid indifference and inertia of the man who does not think, and will not act on the light he gets.

This text challenges investigation and assumes that religion is rational. It is a reasoned system of beliefs and practises. It claims to be rational and reasonable, as it postulates the unreasonableness and irrationality of all irreligion. To show this in a few crucial instances will be my task.

1. Take that basal truth which lies at the bottom of all reasonable religion—the Being of God. The doctrine of the existence of God is reasonable. To believe that there is no self-conscious power behind the world to account for it, is irrational. To believe that a blind irrational cause can account for an ordered system of organized life is intellectual suicide. The presence of design and purpose argues a designer. A universe that requires mind to study and understand it, certainly requires mind to account for its existence. Every form of life we know requires

antecedent life to account for it. Life comes from life always, and only. Our natural science must be theistic to preserve its intellectual sanity. It may be that the order of nature may not always turn out perfect organization, but the doctrine of evolution is largely the answer to that difficulty.

It argues nothing that all minds do not see God behind nature; all minds do not see the beauty of art; all ears are not ravished with music. Agnosticism may gain acceptance with multitudes, but that may be due to the fact that agnosticism is essentially shallow and superficial, and the multitude is always shallow and superficial in its religious thinking. The acceptance by the multitude of untrue religious theories does not defend those theories from the charge of their absolute irrationality. The denial of the existence of God is the acme of unreasonableness; the irrationality of its denial is more and more apparent as our knowledge of the external universe widens. It is the fool that says in his heart or by his lips, "There is no God."

2. Again, we are living under a moral government that is rational and reasonable, one that can be defended and rested in. God exists and is ruling, are the two great facts which lie at the basis of all our thought about life. We live in a common-sense universe that explains and gives account of itself. This is a universe governed by law, in which nothing turns up by haphazard or unreasoned fortuity. A moral government is here, which brings evil to its doom, and makes right safe and successful in the long run. The processes are slow in some cases; the retributive forces move in great sweeps and circles, that can not be followed at every step; but the throb and beat of the mighty machinery of law are as certain and measured as gravitation. The fixed order of the world makes no mistakes. It gets the right man for punishment; it brings virtue to its certain reward at last.

Suffering for the innocent! yes, there is much of that, but suffering is the greatest and most beneficent thing the world holds for us. We get our best things in its school. Even God consents to come under the law of suffering. The capacity for suffering is almost the greatest thing in the nature of God. Suffering for the innocent, suffering for the guilty, is always the greatest thing possible to character. The cross is the expression of the highest glory of character.

That the moral government is organized with reference to righteous ends and is moving toward that divine event of ultimate order to which the whole creation moves is sure and unmistakable; and because it is such it is reasonable and can be trusted, and rested in. It is rational and can be defended, as it can be understood. It is a moral order that allows no excuse for sin, shows it no quarter, shields the head of no transgressor, makes wrong base and unsafe, makes it impossible for us to enter one plea of defense for one single infraction of moral law. For one act of wrongdoing, for your unbelief, or for your attitude of antagonism, not one syllable of excuse or palliation can be put in plea. The attitude of antagonism to the great order of the world, or to the Author of the world, can not be defended at the bar of reason. All sin is irrational and utterly indefensible.

3. Take again some of the fundamental truths of supernatural religion. The doctrine of the incarnation is rational and reasonable.

Whether the incarnation is or is not reasonable depends upon your conception of God. If He is like men generally, a sort of incarnate selfishness, out of sympathy with suffering, indifferent to the miseries of the world, then the incarnation is unreasonable. But if God is love, and loves His children as we love ours, then the incarnation is reasonable, it is inevitable. You who are parents would go into the reek and wretchedness of the slums to find

your child, you would track your child to the utmost bound of the universe to get him back. Well God is as good as you are, of this you may be sure. The Good Shepherd goes into the wilderness for His lost sheep too. It would have been an incomprehensible procedure, if God had not sought incarnation. For purposes of self-disclosure, and for the sake of the love He bore His children, He would seek this point of touch with them. Knowing what we know of God, the universe would have been incomprehensible had not God come into indissoluble union with man. The incarnation unifies creation. And because it does it is in harmony with all we know of the character of God. His own nature would have been an enigma had He declined the incarnation.

Then again His life in the flesh is rational. The Gospels narrate just what we might expect God to do if He came here. The miracles were precisely the works of wonder and of beneficence we would expect the God of love to work; just the gracious services to man we would ourselves work were we gifted with infinite power.

Then it was reasonable that He should die. The principle was in the heart of God from all eternity. The Lamb was slain from the foundation of the world. Sacrifice was not foreign to the nature of God and suddenly invoked for a specific occasion or emergency; it was eternal with Him. The cross was in God's heart long before it was laid upon us as the condition of discipleship. God loved the world more than He loved His own exemption from pain and agony, and that is the explanation of the cross. It would have been, from all we know of God, supremely unnatural and unaccountable had He not given His Son unto death; had He left undone the sole service to man on which his salvation pivoted. The atonement is the most rational of all rational truths. The principle at its heart is at the heart of nature; it is at

the heart of humanity. It is the condition on which rests the world's best life. The supreme unnature would have been enacted, had Jesus escaped from the world by some easier method than the cross.

And the same can be claimed for the resurrection. The resurrection of Christ is a rational doctrine. It is the fitting climax to the life behind it, to the mission upon which He came. It was not fitting in the nature of things that death should hold in its grip such a life. It would have shattered the moral order of the world had God suffered His "Holy One to see corruption." It was due to the majesty of truth and virtue that such vindication should be appealed to. So that it would have been supremely irrational had the resurrection not occurred. The universe would have needed defense and vindication. The resurrection was in the plan of a great order which would have been shattered had the story of Christ's life not culminated in the resurrection from the dead.

And so these basal doctrines, incarnation, atonement, resurrection, are reasonable doctrines; necessary they are to explain the universe in which we live and must live forever. Withdraw them and you have a chaos, a wild, weltering abyss of night and darkness that is unintelligible and incapable of explanation. Jesus Christ is the key to history, as well as the climax of humanity, and is its justification, its explanation.

4. Turn now to some of the practical requirements of the biblical religion.

Take that initial requirement of faith: Faith is reasonable; the very sign manual of moral sanity, as well as of intellectual integrity. Faith which rests the life down on the great undergirding of moral truth which underlies the whole structure of the world, is rational, because necessary to the soul's highest life. The best things are out of sight. The senses only hold converse with the shell and rind of real and enduring things. Brutes live in

the senses, and men are shunted off toward the brute when they sink down into contentment with the ooze and slush of sensuous indulgence. We rise toward our highest possibilities only as we live by the unseen. We are redeemed and ennobled as we train ourselves to look, not at the things that are seen, but at the things that are unseen. All the highest integrities, moralities, and spiritual virtues are behind these opaque walls of the seen, and are discerned by faith alone. Love, joy, peace, long-suffering, patience, self-control, brotherly love, hope, courage, enthusiasm, zeal, are working forces in the life in the measure in which we live a life of faith. It is the man of faith in the unseen who is measuring up to the full height of his possibility, taking on greatness in the measure in which he believes, putting his life under the control of the truth he believes. On the other hand, it is these gross, vulgar groundlings, steeped in the senses and living in the things that are seen, who are standing examples of the folly and irrationality of a life divorced from faith. It is the unbelief in which some men plume themselves which shuts a soul out of all the supreme forms of good, that is open to the charge of irrationality and unreasonableness.

Then again repentance is a reasonable demand. God is in the chapter from which my text comes calling this nation to repentance, and conditioning His help and forgiveness upon their compliance. Wash you, make you clean, cease to do evil, learn to do well; these were reasonable, rational demands. To wrong and refuse to right a wrong, is a species of bravado that is both irrational and inhuman. Sin committed is bad enough, but sin defended and clung to is utterly indefensible at the bar of reason. To err it is said is human, but it is not, for it is the holy disposition and not the sinful nature that is most human; but sin once committed and then defended by the refusal to repent is what dehuman-

izes men and makes devils of them. To wrong a man and to refuse to right the wrong is not manly but devilish. To wrong God and refuse to right the wrong by repentance is a bit of sheer irrationality, if not of demonhood. A man only begins to take on manhood when he sets himself to right the wrongs he has done to man and God; but how many resent the demand for repentance; root themselves to the position of disloyalty, and decline to be dislodged when they know that **only** by repentance can they secure forgiveness and deliverance; only by repentance, renunciation, and in some cases restitution, can they possibly begin to be true and manly men! Repentance is rational, while not one reason can be given for withholding it that can stand the scrutiny of reason.

Closely connected with faith and repentance is confession. Confession of sin is rational, but so is the confession of Jesus Christ reasonable. Of all indefensible things that has ever had apologists and defenders, that of an open denial of Christ is the most unreasonable and absurd. When we remember how inconsistent is this spirit with a human friendship, or how vital confession is to spiritual growth, or how inexorable was the demand of Christ for open acknowledgment, we are always amazed that we should ever be confronted with apologists for the attitude of non-confession. Every one ought to know that any attempt to creep under cover into the kingdom of God is both absurd and impossible. We deny Christ by our attempt to disconnect our name from His. Men use the blind of non-confession to screen their pride, or to escape responsibility, or for the chance of having their fling at some imperfect men and women in the open ranks; but always use it to the detriment of the cause of Christianity, to which they profess to be friendly. But the attitude is irrational. Christianity has an open foe to confront, and she must confront that foe openly and not fight from ambush

and secret covert. Her mission is militant and it is universal. We betray it when we cower and skulk and hedge to escape responsibility. Confession of Jesus Christ is reasonable; the denial of His name before men is cowardice and meanness, with which everything that bears the suggestion of rationality holds no connection or alliance.

Then the duties of Christianity are reasonable, for which a good and solid reason can be given, against which no defense can be made.

Prayer is reasonable and a rational exercise of the soul. If we have a Father in heaven it is reasonable that we should come into touch with Him. To be perpetually in His presence and yet preserve a stolid silence would be a profoundly irrational procedure. Not to go to God, your Father, in your need, not to ask His help, not to cultivate His friendship, not to keep the soul in fellowship with Him, not to pray, is to act irrationally to the last degree. A prayerless life is indefensible from any standpoint. A prayerless man is a monstrosity, a fit subject for our profoundest pity and commiseration. A poor soul who thus goes into self-imposed exile, consenting to the severance of all the ties which bind a soul to God, it goes without saying, is a spiritually impoverished soul; without God he is in the world.

And so of the means of grace in entirety. The use of the means of grace is reasonable and right. The use of church and sacrament and Bible is a means to an end, and you can not in the universe, as at present constituted, have results without the employment of means. Effects come through well-defined causes always and everywhere. You can not have spiritual life unless you lay the conduits through which that life flows, and then faithfully use those channels of spiritual life. You can not have the highest spiritual results if you neglect the means by which your higher life is nourished.

The use of the Church to the utmost

of its power to serve us is a rational procedure. We have no great saints among those who ignore the church of Jesus Christ. The man who stays away from church and sacrament, nobody needs to be told, is stalled in his tracks, he has ceased to grow. There have been no conspicuous fidelities developed among his school of wilful neglecters of the means of grace. There is something essentially and fatally defective in the type of character which grows on the open common over which the traffic of the world holds its way. Some of us have been reading the brilliant letters of a conspicuous literary man who passed a little while ago from us, in which he exploits his purposed and deliberate neglect of the services and ordinances of the church of Christ. And yet many of us have made note of his lack of a Christian's peace, his recoil from the future, and his glaring inconsistency in asking for the church's burial rites in advance of his departure from us. In this request he surrenders his case; for no man who refuses the offices of the church in life can consistently ask for Christian burial at the hands of the church when he is dead. If it is good to live without the offices of the church it ought to be good to die without them. And so I say the use of the means of grace is in the highest sense reasonable; their non-use is irrational and indefensible.

And so we claim at every point, that the religion of the Bible is rational and reasonable; while over against every doctrine and every duty there is an error that is irrational and utterly defenseless. And there is one conclusion: a set of opinions and beliefs that will not bear the test of reason had better be abandoned. A life that you can not defend and justify had better be given up. If we can not give one solid reason for our unbelief, our non-repentance, our prayerlessness, our neglect of spiritual obligation, our refusal to confess Christ, we had better give them a wide margin. We had better put our life on a basis that can be justified at every point.

THE BIBLE ART OF REFORMING MEN.*

By HENRY WARD BEECHER.

Cease to do evil, learn to do well.—Isaiah i. 16, 17.

If the Bible be looked at from the standpoint of art, political economy, mental philosophy, sociology, we shall fail to get at its real nature and true power.

It is a book largely devoted to the reformation of men from evil, and the education of men in moral excellence.

The art of reforming men is its distinctive art. The reformation of men is also the very meaning of science applied to them.

If the race began at the bottom—if its history has been one of unfolding and gradual development, by which the reason, the social feelings, and the moral sense should be made to predominate over the animal appetites and passions, then the great truths of all evangelical theology become wondrously clear, viz.:

The low condition of human nature, the depravity of man, the universal need of regeneration, the divine Spirit as the indispensable agent of spiritual change, and the possibility of changing men, by their own endeavors under such divine help.

It is upon this ground that the Bible displays divine wisdom.

In dealing with all the phases of wickedness, in its special teachings in regard to each form, in its unconscious philosophy, it is never confused, self-contradictory, or obscure.

I. Its primary principle is, that reformation should begin at the source of human conduct.

Change the springs of all action and you change every element of conduct. Ye must be born again. Out of the heart proceed all evils.

1. It does not set aside all forms of outward help—society, industry, fam-

* Preached in Plymouth Church, Sunday morning, October 17, 1875. Printed from the original notes.

ily, church, but these are auxiliaries to the central endeavor of the human will.

2. It recognizes, too, that the complete work is by stages, gradual—the purpose may be immediate.

II. Not only is the central element of reformation clearly established, but what may be called the working-plan of reformation from evil is laid down.

See Daniel iii. 27. Compare that with Matt. iii.—viii. 10.

1. Right-doing is the way to cease wrong-doing. See Eph. iv. 28 (stealing)—not enough to stop getting by stealing, but must do that by learning how to get by working!

The way to cure evil, is to set a current of contrary action.

2. The illustration of the inward government of mind—how feelings of one class rise or fall in answer to the excitement or somnolency of another.

3. The two faulty forms.

(1.) Forming a purpose, without ta-

king practical steps—empty resolves—by repentance—leaves only; no fruit.

(2.) Reformation by external regulation—mechanical.

III. The difficulties of vice, of habit, when they are simply watched against.

1. They leave men lonesome—unhappy.

2. The soul develops power to overturn evil only by inspiration of apposite virtues.

IV. The reason why so many people become negative, feeble, and uninteresting when they become religious.

V. Reason why so many are strong, noble, as worldly men in business, but without force in spirituals. They let loose their whole selves in the one case. They tie up the strong elements in the other, for fear of mischief—and do not let out any other. See Proverbs iii. 13–18; also viii. 11, etc.

VI. When men turn from evil let them go clear over to religion!

LEADING THOUGHTS FROM RECENT SERMONS.

CHRISTIAN ASSURANCE.*

By CYRUS D. FOSS, D.D., LL.D.,
BISHOP OF THE M. E. CHURCH,
NORTH.

And hereby we do know that we know him.—1 John ii. 3.

THE two rays of knowledge are experiment and argument.

Each of these is demanded in both science and religion, and they must both be tested logically and based on experience in order to get at the facts of life. Plato and Bacon represented these two schools of knowledge. Christianity emphasizes especially the experience. I will lay down three propositions:

First: a revelation from heaven is a possibility.

Second: Such a revelation is a probability. If God made the soul, probably He would reveal Himself unto the soul.

Third: It is certain that He has made such a revelation. This last is proved: First, by the soul's demand, or

* Preached in the First Baptist Church, Denver, Colo.

the law of supply and demand. Second, by the declarations of the Bible. This certainty rests on the Word of God which is proved to be inspired of God. Third, by personal experience. From this latter we gain stronger evidence that "we know we know Him" than from any of the other sources mentioned.

THE MEEKNESS OF THE UNIQUE CARPENTER.

By REV. N. D. HILLIS, D.D. [INDEPENDENT],
CENTRAL MUSIC HALL,
CHICAGO, ILL.

Is this the carpenter's son?—Matt. xiii. 55.

A MAN never knows what he really is until he measures himself by the ideal qualities in Jesus Christ. No man understands what poetry is until he awakens the secret springs of his own imagination and feeds upon the great thoughts of a Milton or a Shakespeare. No young man understands what oratory is unless he has studied the masterpieces of Webster and Burke and those who have enriched the literature

of expression. A man is not what he appears to be in his common moods. He is not what he seems to be in his worst mood. His true inwardness reveals itself in the hours of repentance and longing after better things.

A Frenchman who assumed to be a great philosopher once undertook to establish a religion of his own, from which he would exclude the irreconcilable features of Christianity which his learning rejected. Accordingly, he hired halls throughout France, set forth in great detail and with great lucidity the doctrines he proposed to lay before the people, and announced himself as the head of his system. After vain endeavor to attract the attention of this particular part of the world he met Talleyrand, who of all critics was on that subject perhaps the most severe this new Christ could have met at this time. Talleyrand scowled when approached, and inquired: "Have you been crucified and suffered on the cross?" "No, I did not think 'that was necessary,'" replied his interviewer. "Well," continued Talleyrand, with a touch of irony, "you better crucify yourself, wait three days, and when you come to life come round and see me again."

My friends it was the sacrificing spirit of Christ, His tireless devotion to men, and His accommodation to their wants and sympathies, that made Him the illustrious carpenter's son, or rather the illustrious son of a carpenter, and that made him worthy of His sonship of God.

VISION AND LIFE.

BY REV. J. F. CARSON, D.D. [PRESBYTERIAN], BROOKLYN, N. Y.

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

MEN have always pondered the question as to what is the greatest force in the world. Some men of keen knowledge of the world have claimed that money is the greatest force—and what a force it is! A young man in such a commercial center as this metropolitan district will have forced upon him the conviction that money is the greatest force in human life, and that the rich man is the man of power.

Others will tell you that brain has the ascendant; that while money may be the end of little men it is only the means of great men. In such an intellectual environment the young man will conclude that knowledge, brain,

is the greatest force, and the man of genius will receive his homage.

Others will tell you that love is the master force in the world. They open history's pages and show you where love, in the blindness of its passion, has ruined statesmen and beggared millionaires; where it has wrecked empires and sapped the foundations of the strongest thrones.

One or the other of these three forces has received the crown as the greatest force in the world. There is one force superior to any of them. Character is greater and higher than money, intellect, or love, because it determines the use and direction of these three. It is the character of the rich man which determines whether he shall be a benefactor or a curse to society. It is character which determines whether the learned man shall use his knowledge as a destructive or as a constructive force in society. It is character which determines whether love shall be a passion working havoc in human life or a grace beautifying and ennobling life.

Character is the determining force behind money, intellect, love, and so it is the greatest force in human life. Realizing this, all will appreciate the necessity of careful thought and thoughtful care in building character.

THE SECOND COMING OF CHRIST TO JUDGE THE WORLD.

BY REV. W. H. MORELAND [EPISCOPAL], SAN FRANCISCO, CAL.

And the dead were judged out of those things which were written in the books according to their works.—Rev. xx. 13.

THE judgment then to be given will be perfectly fair, for it will be based on the light and opportunities which each one has received. The African savage, the slave in Chinatown, and the heathen at home or abroad, who are groping their way in the darkness of superstition, will not be judged by the same standard as the Christian who walks in the white light of truth. Whoso has been offered the truth and rejects it because he prefers to walk in darkness, will be strictly judged. All will appear before the Son of Man, who reads every heart and will judge aright.

Our whole lives will be judged; not a part only. Do not think we may sin with impunity now if only we repent before we die. Do not suppose we may sow our wild oats in youth without a fearful reaping by and by. Every

sin committed enters into the quality of our character, and, even if repented of, lessens our capacity for enjoying the spiritual delights of the future state.

GROUPS AT THE CROSS AND WHY THEY WERE THERE.

BY REV. WILLIAM N. PILE, PASTOR OF THE HOUSEHOLD OF FAITH, BROOKLYN, N. Y.

And they crucified him, and parted his garments, casting lots; that it might be fulfilled, etc.—Matt. xxvii. 35-43.

THE assembling of the groups at the cross of Christ was but the work of an hour, but the causes reached back to centuries. There are many kinds of heredity — family, class, communal, national, racial. We inherit the tendencies of our ancestors in all these relations, and they are fostered by tradition, until we fill up the logical sequence of their feelings and doings, and thus ally ourselves with them in spirit; unless we discover that they were wrong, and by a new impulse repudiate them and bend our energies to counteracting them. It was these inherited tendencies that brought these groups to the cross.

The soldiers represented Rome, the mistress of the world, who had inherited the spirit of conquest and worldliness from Babylon, Medo-Persia, and Greece. She embodied the heathenism of centuries, and stood up against the Prince of princes because there was in his claims implied opposition to her power.

Another group was composed of rulers, elders, and scribes—representatives of the Jewish nation. They embodied the formalism and hypocrisy of centuries of apostasy from God, and hence clamored for the blood of their own Messiah. As the prophet has declared, they joined hands with the Romans against the Lord's anointed.

The third group contained Mary, the mother of Jesus, John, the beloved disciple, and other believers—representatives of the true church, imbued with the spirit of prophecy, devout, faithful among the faithless, neither afraid nor ashamed of the cross.

Lastly, there was the outer group of indifferent or curious ones, of all nations—representative of the world, of the unsaved, to which the gospel of the cross was to go.

We may draw two lessons from these groups at the cross.

The first lesson is that we should be

very careful to know what tendencies we have inherited, and to judge of them by the word of God. We can not throw the blame of our misdeeds upon our ancestors, for God has not made them, but His word, the standard of judgment.

The second lesson is that our characters and destinies will be determined at last by our attitude toward the cross.

SLIPPERY PLACES FOR FATAL FALLS.

BY REV. GEORGE COOPER, D.D. [BAPTIST], RICHMOND, VA.

Wherefore let him that thinketh he standeth take heed lest he fall.—1 Cor. x. 12.

THERE are four slippery places, that I would warn you against:

1. Self-Confidence.
2. Ignorance of weak points in one's character.
3. Curiosity to see life.
4. Financial success.

I warn you, my hearers, against venturing too near to the slippery places. If stern duty ever requires us to go where the danger is clear, let the prayer of the Psalmist be on our lips: "When I say my foot slippeth, then, O Lord, let thy mercy hold me up."

CONSERVATISM AND PROGRESS.

BY REV. CHAUNCEY B. BREWSTER, D.D. [EPISCOPAL], Rector of GRACE CHURCH, BROOKLYN HEIGHTS.

As goods and as nails.—Ecl. xii. 11.

God's truth must be progressive because it is personal and vital, but also conservative because truth is one, and the new is folded up in the old out of which it is to grow. A revelation of truth must have the two characteristics—originality, or else it means nothing, and continuity, as having its place in this world's history. Progress is to be distinguished from innovation, and revolution from evolution.

Positively the world needs both men of progress and conservatism. It is possible to be conservatively progressive. The progress must recognize the oneness of humanity in successive generations, our debt to the past and the trust we hold for posterity. And conservatism is bound to progress, for nothing can be preserved alive except by renewal. A thing left just as it is must die, and even when dead does not continue as it is. Institutions surpass

individuals in their possibility of renewal; as illustrated, for example, in the reform, and again in the revival of the Church of England. We should

endeavor never to lose the old in the new. At the same time we should loyally live in that new world which is the old.

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. Love's Devotion. "I must work the works of him that sent me while it is day."—John ix. 4. By Rev. A. Z. Conrad, D.D., Worcester, Mass.
2. The School of Christ. "I have yet many things to say unto you, but ye can not hear them now."—By Rev. B. C. Henry, D.D., Canton, China.
3. Partnership with God. "For we are laborers together with God."—1 Cor. iii. 9. By Rev. James M. Crowell, D.D., Philadelphia, Pa.
4. Saving Power of Faith. "And Jesus said, Somebody has touched me; for I perceive that virtue has gone out of me."—Luke viii. 46. By Rev. E. J. Hulme, Philadelphia, Pa.
5. The Greatest Soldier of All Time. "There shall not any man be able to stand before thee all the days of thy life."—Joshua i. 5. Rev. T. De Witt Talmage, D.D., Washington, D. C.
6. Christian Assets. "Therefore let no man glory in men; for all things are yours, . . . and ye are Christ's, and Christ is God's."—1 Cor. iii. 21, 23. By Rev. William B. Leach, D.D., Chicago, Ill.
7. Burn Your Bridges. "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God."—Luke ix. 62. By Rev. J. C. B. Stivers, Pittsburg, Pa.
8. The Present Moral Crisis in Our Political Life—How Will the Nation Meet it? "Behold I set before you this day a blessing and a curse."—Deut. xi. 26. Rev. D. McAllister, D.D., Pittsburg, Pa.
9. Is Life Worth Living? "Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do, and, behold! all was vanity and vexation of spirit, and there was no profit under the sun."—Ecc. ii. 1. Rev. M. Ross Fishburn, Washington, D. C.
10. What Shall We Do with Our Criminals? "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."—Ecc. viii. 2. Rev. George L. Perin, D.D., Boston, Mass.
11. Jesus Christ, God's greatest Exhibition of Power and Appeal to Reason. "For the Jews require a sign and the Greeks seek after wisdom. But we preach Christ crucified; unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God and the wisdom of God."—1 Cor. ii. 22-24. Rev. T. L. Coultas, D.D., Indianapolis, Ind.
12. The Wrestlers—the Man of Earth and the Man of Heaven. "The first man is of the earth, earthy; the second man is of heaven."—1 Cor. xv. 47, revised version. Rev. Louis Albert Banks, D.D., Brooklyn, N. Y.

Themes for Pulpit Treatment.

1. Undelayed Answers of Prayer. ("In the day when I cried, Thou answeredst me, and strengthenedst me with strength in my soul."—Psalm cxxxviii. 3.)
2. Fulfilled Opportunity: Its Satisfaction and Rewards. ("And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold I have gained beside them five talents more."—Matt. xxv. 20.)
3. The Master of Teachers. ("And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee and Judea and Jerusalem; and the power of the Lord was present to heal them."—Luke v. 17.)
4. The Gift of Victory. ("But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Cor. xv. 57.)
5. Light the Sequel of Resurrection. ("Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."—Eph. v. 14.)
6. The Amaranthine Crown. ("For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"—1 Thes. ii. 19.)
7. The Courage of Self-Conscious Nobility. ("And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in."—Neh. vi. 11.)
8. Hostile Criticism an Incentive to Consecration. ("Also I said, It is not good that ye do: ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies?"—Neh. v. 9.)
9. Christianity's Answer to Agnosticism. ("If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."—Prov. ii. 3-5.)
10. The Judiciary and Public Morality. ("And I will restore thy judges as at the first, and thy counselors as at the beginning; afterward thou shalt be called. The city of righteousness, The faithful city."—Isa. i. 26.)
11. The Ravages of Intemperance and Vice. ("Thou that art full of stirs, a tumultuous city, a joyous city; thy slain men are not slain with the sword, nor dead in battle."—Isa. xxii. 2.)
12. The Lessons of Experience. ("And Laban said unto him, I pray thee, if I have found favor in thine eyes, tarry; for I have learned by experience that the Lord hath blessed me for thy sake."—Gen. xxx. 27.)

ILLUSTRATION SECTION.

HINTS AT THE MEANING OF TEXTS.

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

HINTS FOR CHILDREN'S SERMONS.

How to be a Christian.

Follow me.—John i. 43.

Do you want to know how to be a Christian? Jesus tells us in our text in two words. He said to Philip, "Follow me," and always after that Philip was a true Christian. Jesus had said the same to Matthew and to others, and all who had done as He had said were always afterward true Christians. But what does it mean to follow Jesus?

1. It means to trust Him. If you will turn to St. John, tenth chapter, you can learn how sheep follow the shepherd. They know his voice and will follow him over mountains and rocks and through the darkness, because they know that he protects them and feeds them. Now Jesus is our Shepherd and He asks us to follow Him, and promises if we do that He will care for us. But we must trust Him, and follow even if the way seem dark.

2. But to follow Jesus means that we must be obedient. Jesus was obedient. A man wanted a boy to help in his store and he put out a sign, "Wanted, a boy who obeys his mother." He knew that if he could get a boy who obeyed his mother he would be the boy he wanted.

3. To follow Jesus we must be workers. When only twelve years old He said, "Wist ye not that I must be about my Father's business."

4. To follow Jesus we must pray. Jesus prayed every day. One time He prayed all night.

5. To follow Jesus we must be kind and forgiving. Matt. vi. 14.

C.*

How to Kill Dangerous Giants.

So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.—1 Samuel xvii. 50.

SALIENT points of the narrative—the opposing armies in the Valley of Elah—the champion of Philistia—his weapons—the stripling David—the challenge—the battle.

I. Picture some dangerous giants:—

1. Disobedience. By ready, apt examples show how this giant slays his tens of thousands. Disobedience (a) to parents, (b) to God.

2. Soul-neglect. Show how sinful to neglect the body; how the soul must be fed. Neglect of (a) prayer, (b) Word of God, (c) house of God, starves the soul.

3. Putting off salvation. Show by suitable illustrations that Satan ruins millions by delay.

4. Temptation to strong drink. Illustrate.

5. Bad company. Show how, by facts clearly presented. Enforce by illustration.

II. Show how to kill every giant. (Illustrate each point.)

1. By the power of His name. Show the full import (a) yielding, as David, wholly to the Lord (b) calling for Holy Spirit-power till received, (c) being willing to be used.

2. By sling and sword of God's Word. Show the need of skill—practise in the Word, prayer, and faith.

3. By holy zeal for God—(a) hatred of the enemy as God's enemy, (b) personal heroism, (c) faith in God's presence to help.

ALEPH-BETH-THETA.*

HINTS FOR COMMUNION SERMONS.**Consider Christ.**

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.—Hebrews iii. 1.

ALL the means of grace designed to turn our thoughts to Christ. To know Him we must contemplate Him.

I. Contemplation of Christ fixes the thought upon that which is essential to Christianity and sufficient to the Christian. Essential—not doctrine, not good works, not ritual, but a person. Sufficient to the most sinful, unlettered, etc.

II. Contemplation of Christ corrects our tendency to contemplate one another. We gage our piety too often by human standards, and judge one another.

III. Contemplation of Christ fixes our gaze intently upon the cross. "Apostle and High Priest." Too often at the table we think of our sins. Gratitude, love, hope, assurance when we consider Him.

IV. Contemplation of Christ prepares us for, and inspires us to, service. Gives sympathy with His work, deepens convictions, arouses zeal.

V. Contemplation of Christ makes us like Him. Transformation by beholding. Changed into the same image. Let Christ's glory into the soul.

EHUD.*

Spiritual Food.

I am that bread of life.—John vi. 48.

MAN has two natures, a physical and a spiritual. Or he has a body and a soul. Both need nourishment. The cry of the soul's hunger is as great as that of the body. It is manifested even by those who deny the fact. The bread of gold, of fame, or of pleasure, will not satisfy. Christ does satisfy.

I. Adapted to all. Intended for all, and satisfies all. Christ is "all and in all" to those of greatest intellect and also to the most illiterate.

II. This spiritual food must be appropriated. Analogy from the physical. We have will-power to refuse to eat, but it means death. John iii. 36.

III. Christ as the Bread of Life must be appropriated constantly. This is revealed also by analogy from the physical. Our prayer is, "Give us this day our daily bread." We can not receive spiritual food at one communion sufficient to keep us strong until the next. Each day we must be in communion with Christ. The need of the soul is Christ. The danger is that we try to feed our souls on that which gives no spiritual strength. Science, philosophy, or the daily paper will not meet the need.

MEMORIAL.*

HINTS FOR FUNERAL SERMONS.**Death as a Way.**

When a few more years are come, then shall I go the way whence I shall not return.—Job xvi. 32.

DEATH is spoken of in the Bible under various figures: cutting of a weaver's thread, passing through a gate or door, meeting with an enemy. Here likened unto a way over which men must travel.

Consider it under this figure:

I. It is a much-traveled way.

It is "the way of all the earth," over which all must go. Death is common. Funerals are frequent. At every pulse-beat one human being dies.

II. It is a solemn way.

It is a solemn thing to die, and is always solemnizing to see death. The careless throng is hushed when a funeral is passing. With solemn tread and uncovered heads men carry the body to the grave.

Death is solemn too because it brings us face to face with solemn realities; the uncertainty of life; certainty of death; inevitableness of judgment, etc.

III. It is a lonely way.

Have you ever stood at a death-bed? If you have ever seen a soul start off on

the long journey, you know how lonely a thing it is to die. Friends can not go along. Absolutely alone the soul goes out into the great unknown.

IV. It is a final way.

It is a way "whence no traveler returns." The entrance gates swing but one way—outward.

V. It is not simply a way, but a way with a destination. Death is a direct journey to a distinct destination. To the righteous it is "a door of hope." (Further application.)

BARNABAS.*

Death Gain to the Christian.

For to me to live is Christ, and to die is gain.—Phil i. 21.

It was a glorious thing to live for Christ as Paul lived for him, but it was still more glorious to die for Christ, as Paul did, and to be forever with the Lord. Death to any Christian is gain, because it is an exchange:

I. Of earth for heaven. Earth is a vale of tears, etc.; heaven is the better country, the Father's House, etc.

II. Of obscurity for vision. "Here we see through a glass darkly, etc.;" "Know in part, etc." There we shall see the King in his beauty, etc.

III. Of sin for holiness. Here death passes upon all, for all have sinned, etc. Sin mars everything. Sin will not enter there.

IV. Of weariness for eternal rest. Here we become so tired, but that is a land of rest, etc.

V. Of the temporal for the eternal. Here associations are often sweet, but short. "Friend after friend departs, etc." No parting there.

VI. Pain for eternal pleasure. "There'll no sorrow there. In heaven above, etc."

VII. Dissatisfaction for eternal satisfaction. "I shall be satisfied, etc." But death is gain only to the Christian.

EURIPIDES.*

"WRITE, Blessed are the dead which die in the Lord from henceforth."—*Revelation*, xiv. 13.

HINTS FOR MISCELLANEOUS SERMONS.

The Optimism of Christianity.

The hope of the gospel.—Col. i. 23.

OPTIMISM cheap if easy-going. The Gospel intelligently hopeful. It builds its hope—

I. On its holy doctrines. These go to the root of sin and of redemption.

II. Also on its heavenly precepts. Unique and glorious plan for man's daily living. Founded on saving life by losing it.

III. Furthermore on its heroic examples. Expects to leaven the world by lives which illustrate its power.

IV. Again upon its beneficent achievements. Has been tried. Expects much because it has accomplished much. Missions, etc.

V. Supremely upon its omnipotent Leader. "All power is given unto me."

(a.) Nothing to be gained in the way of hopefulness by underestimating the gravity of the situation in which the Gospel finds mankind.

(b.) Nothing gained by preaching a one-sided Christianity. No hope in half a Gospel.

(c.) If Christianity is optimistic it is because it puts forth superhuman efforts. Not evolution. We are not idly to let things drift. EHUD.*

Slaying Lions on Snowy Days.

Also he went down and slew a lion in a pit on a snowy day.—1 Chron xi. 32.

SOME men can only destroy. The destructionist paves the way for the constructionist.

I. A daring deed—"slew a lion." There are other sorts of lions requiring quite as much courage to face and fight.

1. Pride.—1 John ii. 15-17.

2. Public opinion.—There are times when public opinion is not to weigh so much as a feather with a man.

3. Party.—Principle should be more than party.

II. A difficult place—"In a pit." We are very apt to lay great stress on conditions and environment as an excuse for not living higher. Remember the few in Sardis. We can not fight sin and Satan at long range. Sins die when we seize them and put the spear into them.

III. Discouraging circumstances—"A snowy day."

Every day has its duty and opportunity. It is our duty to be doing duty and not discussing the weather.

Adverse days for fighting will come—the cloudy, windy, chilly, snowy day, as well as the sunny days. We must warm ourselves in the conflict. The adverse days may be turned into victorious days. Feeling will come with fighting. KONIG.*

HINTS FOR REVIVAL SERMONS.

Hearing God's Voice.

To-day, oh that ye would hear his voice!

Harden not your hearts, as at Meribah.

—Ps. xciv. 8.

I. The great privilege—to hear God's voice. The voice sounds clear and certain in childhood before other things have come in to preempt the mind and time of people.

Samuel, Timothy, John, Jesus, are examples of men who appreciated and used this privilege.

II. The great discourtesy—not listening while God is speaking to us. Other things more infatuating call away attention. "Oh, that ye would hear!"

III. The great peril—loss of moral

hearing and understanding. "Harden not your hearts." Truths heard but not practised cause moral deafness and heart-hardening.

The moral senses become numb and lose their power of action. Misused, abused, or unused faculties lose their power. "Past feeling." Eph. iv. 19.

IV. The great opportunity—"So saying ye hear His voice." "Speak, for thy servant heareth." G. E. S.*

Sin Taken Away.

Behold the Lamb of God, which taketh away the sin of the world.—John i. 29.

I. WHAT is sin? A violation of law of God. Its effects. Produces guilt, shame, loss of character. All men are lost, not from God's knowledge but from God's communion.

II. What is to bring men back? The Lamb of God. Jesus is God's Lamb. Provided by the Father. Empowered by the Father.

III. What is Christ said to do? "Taketh away the sin," not *sins*, indicating a collective burden, all-embracing efficacy. "Taketh away" signifies chargeable with guilt and removing it.

In Levitical sacrifices these truths set forth.

IV. Where then is our sin?

Either on Christ or on us. Faith sees Christ as God's Lamb "taking it away." On the unbelieving soul, the wrath of God abides.

V. Would call attention to God's Lamb. "Behold!" Turn your mind toward Jesus. Turn your heart. "But I do not realize or feel." You are not asked to; only to behold; to look. "There is life for a look at the crucified One." A CERTAIN MAN.*

SIDE LIGHTS FROM SCIENCE AND HISTORY.

LIGHTS ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

BY REV. GEO. V. REICHEL, PH.D.,
BROCKPORT, N. Y.

"HEREIN IS MY FATHER GLORIFIED, THAT YE BEAR MUCH FRUIT (John xv. 8).—The fitness of Christ's use of

the grape-vine as an illustration of spiritual fruitfulness is constantly shown, and never more so, perhaps, than in the famous vine of Hampton Court, England. We are told that during the existence of this single vine, not less than 60,000 tons of grapes have been gathered from it. The vine is now nearly a century old, and fills a great

glass greenhouse, whose area covers more than 3,250 square feet.

ANOTHER ILLUSTRATION OF GOD'S WISDOM IN NATURE.—It is not generally known that all rain-water absorbed by trees is first filtered by them through the bark, which is, perhaps, as an Australian engineer has found, the most perfect filter in existence. He discovered the fact through a happy accident, and now for the first time makes it known to the public. He has applied the discovery to the removal of salt from sea-water. On shipboard, where the question of obtaining drinkable water is often a vexed one, the use of such an effective filter will be much appreciated. In fact, some vessels are already supplied with a simple apparatus in which the bark of a tree is used as the filter for water obtained from the ocean. Forced through the bark by an air-pump, the filtered water first makes its appearance in tiny drops, then flows in steady streams.

A TENDENCY OF EVOLUTION.—Much has been said in favor of the theory of evolution, which even many Christian people have accepted. But Prof. C. V. Riley, who, as a devoted scientist, might be expected to indorse heartily the advantage of the theory to science in every way, said recently:

"There can be no doubt that the tendency of evolution has been to remove farther and farther the idea of an Infinite First Cause, and pure Darwinism exhibits to us a cold and cruel world—exemplifying the Hobbesian theory of self-love, nothing having any reason for existence except its own welfare. It leaves out all the higher beatitudes of nature, the higher aspirations of men, and all those internal yearnings or laws of internal growth and influence, not for the individual alone, but for the good of the whole. There are those who see only the inevitable and the necessary manifestation of the forces of the universe. These contend that mind exists independent of matter, or, to use the words of one of them, 'primitive consciousness exists in primitive forms of matter and constitutes a primitive person, or deity.'

"The effect of such a tendency of belief may be observed in the life of its exponent, Darwin, himself. He was thereby induced gradually to abandon the rigid tenets of the Christian Church, and to substitute therefor a latitudinarianism form of belief. Thus, he came at last to say, in 'Life and Letters: 'The old argument of design in nature, as given by Paley, fails, now that the law of natural selection has been discovered. We can no longer argue, for instance, that the beautiful hinge of a bivalve must have been made by an intelligent being, like the hinge of a door by man. There can be no more design in the variability of organic beings and in the action of natural selection, than in the course the wind blows.' It seems to me that the evidences of design in nature are so overwhelming, that its advocates have an immense advantage over those who discard it. A fortuitous cosmos is, to most persons, utterly inconceivable; yet there is no other alternative than a designed cosmos. To accomplish anything by a process, or by an instrument, argues a great, Infinite Cause, as that which upholds the universe."

"Hunt as we will all matter to the end,
Life flits before it."

ILLUSTRATIONS OF SCRIPTURE FROM SCIENCE.

BY REV. A. L. GOLDER, ELIOT, ME.

Materialism Out of Date.

MIND and matter inseparable formerly meant materialism; now it may mean just the opposite.

If true, as materialists claim, that there is no evidence of the existence of mind apart from matter, it need not alarm us. For what is matter? It is highly improbable that each and every substance has different kinds of atoms. The theory that weight, size, density, color, etc., are produced by different "modes of motion" of the same atom, and that this atom is little else than a force or "mode of motion" itself, is most probable. May not matter then be indestructible?

Modern science seems to show that the qualities of matter are inherent. The inertness of matter is a tenet no longer held. The nature of material

has come to be as mysterious as that of mind. A broken crystal will mend itself, as a spider will grow a leg in place of one lost. We can not now say that matter shall not rise into the spiritual realm along with mind.

If it be true that "mind can never slough off matter," instead of the old conclusion of materialism, it may point to the Christian doctrine of the resurrection of the body.—1 Cor. v. 55.

Natural and Revealed Religion.

THERE can be no antagonism between true natural and true revealed religion. The God of nature is the God of true religion. The tendency at present is stronger than ever to get back to nature. Science which does not dig deep into the earth for its foundations is untrustworthy.

Every truly great movement in art, from the Italian masters to the Barbazon school, and from Pre-Raphaelitism to modern Impressionism, has gone to nature anew for its inspiration.

Like Antæus, whose powers weakened when he left the earth, but who was strong when his foot could touch it, religion must keep in touch with nature and human nature in order not to become artificial.

God's Image in Man.

THE qualities of matter are inherent. Magnetism, it has been discovered, always exists in iron. It only needs a change of molecules to manifest itself. God's image is in all men. The sinner only needs a change of spiritual molecules so that his forces shall draw him God-ward. The "lost coin" still bore the image and superscription of Caesar; the "lost sheep" was a sheep still.—Luke xix. 10.

LIMNINGS FOR TEACHERS FROM NATURE AND LIFE IN THE ORIENT.

By REV. D. D. MOORE, A.M., B.D.,
PENANG, MEMBER ROYAL ASIATIC
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The Law of Association.

HERE is a chameleon taking a siesta upon my green garden-sward. His color, too, is green only with a dash of orange to brighten it up. I alarm him and he leaps, winking after his nap, upon yonder gray rock, where he almost im-

mediately assumes an ashen shade. I startle him again, and the dapper fellow jumps aside upon the laterite garden path, blushing red as he runs. Now I throw my cambric handkerchief over him, and when I open it again he has blanched. The lithesome little chap is a special friend of mine among my garden tribes, and I desire to rescue him from the doubtful place he has been made to hold in morals ever since the great playwright unwittingly gave him an evil repute. No little creature has been more abused and wronged to the end of pointing inane morals than this versatile beauty of the genus lizard. For too long a time he has stood as the popular symbol of inconstancy and deception, a sort of fraud in nature; while the truth is that my chameleon is one of the best and most graceful illustrations in natural history of the great law of association. It is true that he shadows forth promise and warning, but in doing that is like every excellent symbol. Behold the chameleon of the garden! As I watch my tiny friend this thought arises: He who wishes to be pure, who hopes to be prepared to stand before the great, white throne, must see to it that his present relationships are spotless and white. Especially must he, amid the staining influences of this evil age, learn to dwell always, even in the midst of life's activities, in the "secret place of the Lord." And more deeply still, this blest little creature lights up for me a great thought of the future. I shall stand in the presence of the white Christ, and beholding Him I shall be like Him. This sensitive nature of mine shall respond to the mighty spell, and shall be changed into the sinless glorious perfection of the wonderful Presence in which it shall stand. And dwelling in that Presence forever I shall be like Him forevermore.

The Secret of the Lord in Heathen Lands.

I USED to wonder when I found a Mohammedan or heard of a follower of Gautâma who professed perfect peace

of heart and mind, until I came to see that this fourth dimension belongs, not only to the trusting Christian, but everywhere to the earnest seeker after God and doer of righteousness, even to the one who has not yet found out the truth as it is in Jesus.

But I am convinced both from observation and inquiry that the number of such souls is exceedingly small, and that the vast, vast majority of people in this world who are trying at all to be good and to work righteousness would never have arisen to that state but for the call of the Gospel to repent, believe, and obey. This fact is the true and chief basis of missions abroad and at home. Unless they hear the Gospel the people perish. That may be a mystery here. It is none in heaven. And the church needs to realize this, and to start forward, without tarrying like a disobedient, foolish child, to reason why, when God says Go.

The Fourth Dimension.

"In the secret place of the Lord."
 "Under the shadow of the Almighty."
 —This is the true fourth dimension. It explains many a marvelous deliverance, physical and spiritual. It is a guarantee that the busiest secular life may be holiness unto the Lord. It is the spiritual cathedral God builds around the temporal life of His children, whose atmosphere is perfect peace; within whose subtle walls the clang of discord and the fanfaronade of the world's sharp strife are not heard. This world of ours is being wrought under the laws of God into the right shape. The doing of it is not after the manner of the building of Solomon's temple. The crash and recoil and seeming confusion of it are a puzzle and a horror and a heart-break, until we have learned to dwell in the place God has provided for us during this formative eon, viz., in the fourth dimension, that safe sanctuary of trust, where the heart finds its rest.

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

Heavenly Citizenship.

Our Conversation is in Heaven."—
 Philip. iii. 20.

THE word (*πολιτευμα*) here used—the only case of its use in the New Testament, is unique and comprehensive in meaning. Literally it means enfranchisement or community. It seems to embrace three ideas in one: citizenship, commonwealth, and immunity or privilege. This is the text for a disciple with which to celebrate his true nativity; it is the theme of Christian politics, and calls attention to our true native country.

I. There is one Sovereign to whom all allegiance is due. The root conception is that of a Theocracy, with perfect love, wisdom, power in the governing head. While we pride ourselves on democracy, in the best of modern governments, the divine ideal is unlimited

monarchy with a perfect monarch at the head.

Such sovereignty suggests two things: (1) Protection, and (2) Provision. The two inseparable. God's government is an infinite harmony in which all things work together for good. Disobedience brings the soul into clash with all the interests of being, but to obey is to move in an orbit of perfect bliss and security. The great Bible of Henry the Eighth's time translates Psalm xcix. 1:

"The Lord reigneth, be the people never so impatient;
 He sitteth upon the cherubim, be the earth never so unquiet."

The obedient soul may be assured of provision for all needs, Matt. vi. 33. "No man ever sinks under to-day's burden;" only when to-morrow's is added does the load become intolerable. The animals have no forecast, neither

have they any fore-care, and in this, disciples should be like them. Fretting is both a sin and a crime. Psalm xxxvii. 1-10.

This Sovereign has a divine right to allegiance. When Christ said, "Render unto Cæsar the things which are Cæsar's," He added, "and unto God the things which are God's." And He suggests in these words that man is himself God's coin, bearing God's image and superscription, which however defaced is not effaced.

II. In this divine commonwealth there is a Constitution. The Bible is the Book of Laws—the Magna Charta of the kingdom.

1. It should be jealously guarded; any lowering of the standard of its inspiration and infallibility is an assault on the foundations of our faith. Here is our authoritative and final standard. Conscience is not infallible; even the eye needs the plumb-line and the level whereby to assure accuracy.

Luther's text was Psalm cxix. 89: "Forever, O Lord, thy word is settled in heaven"—far beyond the reach of disturbing causes. He had this written on the walls of his chamber and embroidered on the dress of his servants.

2. This word should be zealously obeyed. Comp. Joshua i., Psalm i., etc. Meditation therein and obedience thereto, are the secrets of a strong character and a successful life; we can not too much value the Word of God, sealed with seven seals of divinity.

Much so-called biblical criticism reminds us of the Chinese method of torture, beginning at the extremities and cutting away part after part until the vital organs are reached.

III. In this divine commonwealth we have a brotherhood of believers, with whom we are to maintain unity. Present drift is in the direction of organic or federal unity. Doubtful whether it is even desirable. Is not outward separation with true charity and cooperation more the unity our Lord prayed for, than outward union with inward division and dissension?

1. All such union must be not by one-sided absorption but mutual concession.

2. No union must be sought at expense of truth and purity.

IV. As citizens of this heavenly community we are in the midst of a hostile world, whose friendship is more perilous than its antagonism.

We are pilgrims, strangers, sojourners. Unity with each other is the condition of effective witness, but separation from the world is equally a condition of witness to the world. Our great work is this witness both by separation unto God and by proclamation of good tidings. We are to draw men toward the heavenly commonwealth by our holy life and witness. Missions are to be prosecuted as a divine enterprise in the face of foes. Modern assaults on missions too often overlook the fact that the Bible assumes that in witnessing to Christ we must confront opposition.

The Bible in System.

IF a Bible student would construct a satisfactory system round which to arrange Bible truth and history, he needs not a circle with one center, but an ellipse with twin foci, and those foci the two advents of Christ—His incarnation and His second coming. To both of these all Scripture, history, prophecy, and vital practical truth are correlated, and they need both foci to give them consistency and harmony.

Historic Battles of Papacy.

PAPACY has had three great historical battles:

1. With the Empire, in which Papacy was victor.

2. With the primitive Christianity, as represented in the Albigensians and Waldensians, in which again Papacy was victorious.

3. With atheistic communism, the issue of which is not yet decided.

It is notable that throughout Europe Papal power is declining. Witness

the cathedrals, virtually deserted, a few hundreds being found there on Sunday mornings, mostly visitors, and the people thronging the clubs, cafés, concerts, and boulevards.

Superstition and despotism have proved the parents of skepticism, and skepticism grown is atheism, and atheism has married communism, and its offspring is anarchy.

McAll's Work in France.

McALL's work in Papal France has, in point of success, perhaps, no other to compare with it but John Williams' work in South Seas, G. L. Mackay's in Formosa, and John E. Clough's in Telugu country, India, each of which covered about twenty-two years. The sources of McAll's success are mainly four:

1. Simplicity. Absence of all ritual, priestly dress, churchly mannerisms, etc.
2. Economy. Most of his helpers were volunteers—only his superintendents being paid and they very poorly.
3. Policy, which was pacific, not warring against Papacy and so diverting attention to the skill of combatants, but preaching simple, positive Gospel.
4. Charity. When he began he could say but two French sentences: "God loves you; I love you," and these were the pillars of his whole work.

Lessons from Plant Life.

ANY one who has cultivated a garden himself, will sympathize with Charles Dudley Warner in his impressions about the "total depravity" of weeds. If you try to pull up or root out any snake-grass or devil-grass, you will find it reappearing with amazing rapidity and tenacity of life; in fact, pulling it up seems to agree with it and stimulates its growth, a dozen new shoots coming up for every stalk you pull out. Take pains to trace a single root in all its branchings below the surface, and you will find the threadlike rootlets running often a foot or more

under the soil, and, however slender, as strong as twisted flax; in fact a network of fibres, with knots here and there, whence grow vigorous shoots, each destined to appear above ground as a separate shoot and challenge your uprooting. You may dig out your snake-grass, but to keep it out is another thing. How like that sin, which shows on the surface in innumerable sins, and within the heart is found to be a network of evil propensities and passions, not to be exterminated by cutting off some form of sinful indulgence, but reappearing in new forms continually.

As Mr. Warner also suggests, there is a dignity about plant life and a corresponding caste, that reminds us of mankind. Who can dispute the social superiority of the cantelope over the cucumber, the celery over the potato, the lettuce over the cabbage, the asparagus over the turnip? One might write a poem on peas or salads, but how unpoetic are beans and onions, carrots and garlic! Have vegetables and fruits any sense of aristocracy and propriety?

And how all forms of vegetable life, like animal life, suggest human virtues and vices! The carrot man, demonstrative and vulgar, red-faced and coarse; the melon style of man, juicy, with an aromatic flavor, spicy in conversation, refreshing, even when not instructive; the corn-stalk sort, with a great deal of leaf and tassel in proportion to the ear; or the human cabbage, big-headed but empty-headed; or the potato sort, living and growing underground; or the human bean, perversely coming up bottom side up—an apparent reversal of the true order. Really one may learn many lessons in a garden.

The principle of natural selection and survival of the fittest would not seem to hold in vegetable life. The natural selection is most perverse and the survival of the unfittest quite as obvious. If the garden were let alone and plants left to fight out for themselves the whole battle, those that proved the victors

would not be the worthiest or best, and evolution seems scarcely verified by some of the many phenomena of deterioration that confront us. For example, the brassica plant, under culture, develops a number of varieties of which watercresses and asparagus and cauliflower are specimens, but left alone, these varieties all disappear and return to the original marine plant.

Lessons from the Animals.

THE curious reflections of human character for which the animals seem to furnish living mirrors may be illustrated by that strange animal, the chameleon. Four very marked peculiarities pertain to this "lion of the ground." 1. His slow, methodical, and cautious gait. 2. His eyes which can, strangely enough, look different ways—one up and the other down, one forward and the other backward. 3. His immense, elastic, slimy tongue that darts at its prey with unerring precision. 4. His power to change the color of his coat, and puff himself out to twice his natural size with pride and self-satisfaction. Who, that has read English

history, does not think of a prominent member of Parliament who moved slowly and cautiously, never losing his hold on a policy or a party till he had another secure grip; whose eyes could at the same time be piously directed heavenward and earthward to suit observers; whose tongue was unequalled in his generation for vituperative and venomous speech, and as a weapon of assault; and whose outward appearance exhibited the passions that made him their victim, now showing the jealousy, or again the malice, or again the conceit that filled him? What variety of human vices can not be expressed by animal forms and habits!

Victor Hugo suggests that the purpose of animal life is in part to project man's better or worse self before him, to show him his pride in the peacock, his vanity in the turkey-gobbler, his rapacity in the wolf, his sensuality in the swine, his laziness in the sloth, his treachery in the panther, his subtlety in the serpent, his stubbornness in the mule, his stupidity in the ass, etc. Only how slow man is to learn the lesson!

ILLUSTRATIONS AND SIMILES.

SELF-SACRIFICE.—A local journal states that a monument is to be erected in Shelby county, Mo., to the memory of Hiram Smith, who died there during the war. Accounts differ as to the exact details of Smith's death. It is generally agreed, however, that it was the voluntary self-sacrifice of a brave man to save his friend. In September, 1862, a party of Southern troops under Colonel Porter were making raids round General McNeil's quarters. A man who had been active in scouting parties, and on whom McNeil placed great reliance, disappeared, and McNeil believed he had been captured by Colonel Porter's party. He accordingly demanded his surrender. But the man was not returned, and McNeil in his exasperation declared that if he was not brought back in ten days he would put to death ten of the Confederate prisoners then in his camp. On the expiration of the tenth day, ten prisoners were, by the order of McNeil, led out to be shot. Among the doomed men was one named Humphrey, a married man with a family. One of the prisoners, who was not selected for execution, was Hiram Smith, who was an old friend of Humphrey. He was a single man, and when he heard that his friend was to be shot, he volunteered to suffer in his place, so that Humphrey might be spared to his family. He actually suffered, and it is to his memory that a monument is now being erected by a

son of Humphrey. Many will be surprised that so noble a deed has been suffered to go unmemorialized for more than thirty years. Yet there may be sufficient reasons for the delay. "But God commandeth his love toward us in that while we were yet sinners, (not friends) Christ died for us." By His self-sacrifice, by His sinking into the earth of death and curse, He became a source of divine and vital energy to men.—*Joseph Roberts.*

HERBERT SPENCER'S SYSTEM.

It is a system which has necessarily taken him a long time to construct, since it has to find room not only, like Noah's ark, for all birds, beasts, and creeping things, but for the inorganic world also. It is a notable system, if only for the reason that it has supplied a neat and handy answer to that question so familiar to us in our youth, "What is your opinion of things in general?" His answer is, "They are proceeding from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity."

It is a vast edifice, consisting of many stories, most ingeniously constructed and most elaborately furnished. It has, however, been built in an exceptional manner. Mr. Spencer has begun its construction at the top and has built downward, but as yet quite without reaching the ground. As we have already said, his whole system reposes on his psy-

chology, but his psychology reposes upon nothing at all.—*St. George Mivart.*

CONCENTRATION AND HUMILITY NECESSARY FOR GREAT WORK.—One great work is commonly as much as one man produces; and this the result of unexpected incident, rather than of express intention, in the first instance. Pascal left his *Thoughts*—Bacon, his *Novum Organum*—Butler, his *Analogy*—Leighton, his *Peter*—Scott, his *Commentary*—Cecil, his *Remains*—Quesnel, his *Reflections*—a life having been, in each case, devoted to the particular inquiry; and the form, and magnitude, and importance of each work having been least of all in the first intentions of the writers. Pride conceives great designs, and accomplishes little, humility dreads the promise of difficult undertakings, and accomplishes much.—*Bishop Daniel Wilson.*

TRIBULATION WORKETH PATIENCE, ETC.—Romans v. 3.—A spring wholly relaxed, upon which no weight is laid, will quiver at the lightest touch. If so much as a leaf fall upon it, or the room where it is be shaken by a footfall, the spiral will tremble. Yet the uncoiled spring has no force to fling or move anything else. It must be pressed down by some weight; then it becomes steady of itself, and is ready to operate as a power upon whatever may rest upon it.

So it is with men and women whose hearts have never felt the pressure of care, toil, or sorrow. Uniformly prosperous people are, as a rule, most easily annoyed by trifling inconveniences, disturbed by the petty jostlings of life, and readily become the prey of little miseries. But at the same time, they are not the strong helpers of others we should expect them to be because of their immunity from personal burdens. They are apt to lack the sympathy that feels another's need, and the alertness to promptly minister to it. On

the other hand, those who have felt the weight of personal adversity become steadied thereby. The heart is strengthened by carrying the private burden, so that it has immunity from the swarm of lesser evils. At the same time, they are strong enough and ready to give a hand to others. As a novelist says of a Sister of Charity he describes, "She was ordained to her work by the world's heavy hand."—*J. M. Ludlow.*

CONVERSION ILLUSTRATED IN THE CASE OF LEVI OR MATTHEW.—*And he left all, rose up and followed him. And Levi made him a great feast in his own house; and there was a great company of publicans and of others that sat down with them.*—Luke v. 28, 29.

There are four marks of a true conversion: (1) To rise up by quitting the occasions of sin. (2) To follow Jesus Christ, by doing good works. (3) To be full of acknowledgment for the mercy of God. (4) To draw others to Christ.—*Quesnel's Reflections.*

OUR SECRET SINS IN THE LIGHT OF THY COUNTENANCE.—Psalm xc. 8.—A recent experiment in what is known as etheric lighting has moral, as well as scientific, suggestiveness. An empty bulb of glass is made, by means of an electric current, to glow with a brilliant white light. If, however, there be introduced into the bulb some fine particles of mineral matter, so minute as to be hardly discernible to the eye, under the electric action they will discolor the entire radiance, and advertise their presence by the deep hue they throw about the apartment.

So our sins, tho they escape the criticism of our neighbors, and are scarcely confessed to ourselves, will proclaim their presence and heinousness when there shall fall upon them the potency of that righteousness which we denominate the light of the Divine countenance.—*J. M. Ludlow.*

EXEGETICAL AND EXPOSITORY SECTION.

"GUILTY OF AN ETERNAL SIN."

By WILLIAM ARNOLD STEVENS, D.D.,
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Exegesis of Mark iii. 28, 29.

Verily I say unto you, all their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme; but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin.—Revised Version.

It is not intended in this expository note to discuss the nature of the sin here referred to—blasphemy against the Holy Spirit—but rather to put the whole text in its proper light and setting, especially the remarkable words with which

it closes. These words, "guilty of an eternal sin," have not a familiar sound to English readers; until the appearance of the Revised Version in 1881, few but Greek scholars were aware that such an expression had ever fallen from our Lord's lips. In the Authorized Version verse 29 reads: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." The revisers have given us not a different translation, but the translation of a better Greek text. In fact we have here a saying of Christ once well known to the early church, then practically lost among the variant readings of myriad manuscripts, now again recovered by criticism for the church of our own day.

The chief significance of the entire

discourse from which these words are taken lies in the fact that it is replete with Christ's doctrine of sin. All paths of thought in our day are recognizably leading back to one ultimate question, What was the teaching of Jesus? Some of His sayings are obscure because of our ignorance of the original context and the external conditions that gave rise to their utterance. Of this discourse the immediate occasion is narrated with more than usual detail, and the whole historical situation stands forth in a vivid light, partly owing to the fact that we have three mutually supplementary reports of the discourse, evidently derived from independent sources.

Consider the situation. It was a time of spiritual decisions, when the thoughts of many hearts were being revealed. For nearly two years the Gospel had been proclaimed in the land, and for nearly a year Christ had been teaching in Galilee. All eyes were upon the new Prophet. His words were with authority, His deeds were of amazing power, tho as yet no dazzling "sign from heaven" had appeared. Public opinion was divided. The multitude were heard saying, "Can it be that this is the Son of David. We fear not! Why is no great deed done for the nation's deliverance? This Messiah, if he be the Messiah, forgives sins and heals the sick, but that will not drive out Herod from Tiberias nor the Romans from Jerusalem." Our Lord's own brothers, hearing the reports brought to them, had made up their mind that He was deranged. On the other hand there were many, tho but few compared with the great majority, who could already say with Nathaniel and Peter: "Thou art the Son of God, the King of Israel." But in high ecclesiastical circles another theory was heard which had its part in shaping public sentiment: "He is a false prophet, possessed by Satan."

The immediate occasion of the discourse was the healing of a peculiarly afflicted demoniac. It was in the house

at Capernaum, soon after Christ had returned from an extended evangelistic tour, accompanied by the twelve and many other disciples. A sad picture—this man brought before him in the midst of the pressing crowd, dumb, blind, and possessed by an evil spirit; a soul imprisoned in silence, shut away into hopeless darkness, reached by no ray of earth's light and beauty, and, what was still more terrible, subject to that mysterious "oppression of the devil" by which an evil presence from the unseen world was housed within him and rendered his inner life a hideous and discordant anomaly. With what unutterable joy must this man have gone forth from the Savior's presence, with unsealed lips, with eyes looking out upon the world, and in his right mind.

Every such miracle must of necessity have raised afresh the question of the hour, Who is this Son of Man? Jesus must be accounted for. The Scribes are ready with their theory—plausible, clear, and conveniently capable of being put into a nutshell. Jesus is Himself a demoniac, but differs from all other demoniacs in this respect, that it is no ordinary demon, but the prince of all the evil spirits, that has taken possession of Him; hence His control over all inferior demons: "by the prince of the devils casteth he out the devils."

Christ meets them first with a *reductio ad absurdum*: You admit that there is a kingdom of evil—a polity or empire organized in opposition to the Kingdom of God, Satan being its head. Now if an earthly kingdom is in conflict with itself in the very heart of its domain, its downfall is inevitable; its enemies will overcome it. On your hypothesis Satan is turning against his own forces and is assisting to establish the Kingdom of God.

On the contrary, Christ's argument continues, borrowing a figure from Isaiah xlix. 24, "Shall the prey be taken from the mighty, or the lawful captives be delivered? But thus, saith the Lord, even the captives of the mighty shall be

taken away, and the prey of of the terrible shall be delivered; for I shall contend with him that contendeth with thee, and I will save thy children." On the contrary, no one can enter the giant's stronghold, dispossess him of his booty, and release his captives, unless he have mastered the giant himself. It is not Satan's power in Me, but my power over Satan, that has wrought the deliverance of this man, his wretched captive.

Then follows in all three accounts of the discourse one of the most solemn warnings to be found in Scripture. Mark's version of it, cited at the head of this paper, is the most impressive.

What the specific inward character of the sin here spoken of is, the sin of blasphemy against the Holy Spirit, and why it is finally determinative of a soul's future, are questions that would require separate treatment; and besides, important as they are in their bearing on the biblical doctrine of sin, they do not constitute the central matter in the text or in the whole discourse. What our Lord unmistakably teaches is this, and it is the point on which the stress of the discourse falls: Man may commit a sin for which there is no forgiveness, and thus stain his soul with indelible guilt. Whether Christ's adversaries did or did not on this occasion commit this sin, he does not say; Mark's explanatory note, "Because they said, he hath an unclean spirit," shows at least that they were perilously near it.

The terms of the phrase we are considering call for an ampler discussion than the limits of the present note will permit. Each has its full biblical meaning. A sin (*ἁμαρτία*) is an act in violation of the divine law; it is committed against God; this is the aspect of it which Scripture chiefly emphasizes. Eternal (*αἰώνιος*) can have no other meaning here than that given in the unambiguous words of Thayer's Lexicon: "Without end; never to cease, everlasting." Guilty, too, (*ἔνοχος*) has its full scriptural sense; it in-

volves not only the idea of liability to suffer punishment, but the moral obligation to suffer because of the person's responsibility and demerit.

The pains taken of late years to show that "eternal" in biblical usage expresses "qualitative," and not merely "quantitative," relations, has, beyond a doubt, served a useful purpose; but that in passages like the present it means, not "endless," but conian, "age-long," etc., it is wholly futile to argue; there can be no serious question as to its meaning in this connection, if one first observes that it is already defined by the foregoing "never," *i. e.*, in the clause, "hath never forgiveness." The adverb is in the full, emphatic form frequently to be found in biblical Greek, *οὐκ—εἰς τὸν αἰῶνα*; and no scholar, I am confident, will maintain that "never" is not the proper English equivalent of that phrase.

The emphasis of the text and of the whole discourse is, as I have suggested above, on the three Greek words which are properly rendered in the Revised Version, "guilty of an eternal sin," an expression unique in Scripture, being found only in this passage in Mark, tho the truth it involves is essentially that of Christ's teaching throughout. It suggests the endless possibilities that lie in a human sin. The moral universe is so constituted that a deliberate choice made now may be irrevocably decisive for evil of one's moral future, especially in spiritual crises, times of moral awakening, such as that which gave occasion to this discourse.

Current opinion, to judge from the tone of our religious literature, does not take kindly to the truth of the probational character of this earthly life—in particular, that it is designed to be decisively probational. Men prefer to say with Emerson: "Here or nowhere is the whole fact." Even our Lord's teaching is so interpreted as not to antagonize popular theories of sin and guilt and future restoration. Wendt, for instance, whose recently translated work on the teaching of Jesus has been,

I fear, too freely recommended to Bible students, in the course of his discussion of the present passage says: "The thought that, even for those who will fully resist the mercy of God, an endless possibility of a change of will, and therefore of obtaining mercy, remains in reserve, was foreign to the mind of Jesus." He appears to consider the stern warnings of this memorable discourse rather an expression of a rigorous Jewish theology than of the largest truth, not the deliverance of one whose word we are to consider ultimate and authoritative.

In framing our thought of sin let us make it as faithfully as possible a reproduction of Christ's thought. Christian theology has sometimes, no doubt, needed Pope's admonition:

"Let not this weak, unknowing hand
Presume thy bolts to throw,
And deal damnation round the land
On each I judge thy foe."

It has often been too prompt in its condemnatory judgments, and too reckless in projecting its own theories, in lieu of Scripture teaching, into the future world. On the other hand we are not to forget that our loving Lord Himself once sought to bar the pathway of the sinners to whom He spoke with the warning of an eternal *never*, and reminded them that the door of hope might, by their own act, be everlastingly closed. The stress of the discourse is not upon future punishment, but future character. Our choice decides what we ourselves are to be; it is in this sense especially that our earthly life is related to the future life and constitutes a moral probation. It has spiritual crises when one of two ways is deliberately chosen. Lowell's warning to the nation at the beginning of the Mexican War was only an echo of a profounder fact in the individual life of the soul:

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever twixt that darkness and that light."

HARMONY OF THE TEACHING OF THE FOUR GOSPELS CONCERNING THE RESURRECTION.

BY PASTOR PH. STEINHAGE, MARSHALLVILLE, OHIO.

IN the HOMILETIC REVIEW for April, 1895, Rev. Jesse H. Jones says:

"Each of the four Gospels gives some account of the resurrection; but the four taken together make a tangled maze or story, which, so far as I am aware, no one has yet been able to thread."

Dean Alford says:

"Of all harmonies, those of the incidents of these chapters are to me the most unsatisfactory. . . . I have abandoned all idea of harmonizing them throughout."

The first tangle is as to the time when the women reached the tomb. Matthew says: "As it began to dawn;" John, "Early, while it was yet dark;" Mark, "Very early, when the sun was risen." Now here the contradiction seems plain, for we know that the same persons could not have arrived at the tomb that morning both "very early," "while it was yet dark," and "when the sun was risen."

Careless investigators and writers are misled by the wrong translation in the Revised Version: "The sun was risen" (Mark xvi. 2). The original does not say so, but it says *ἀνὰ ἡλίου τοῦ ἔλθου*. The Authorized Version says, "at the rising of the sun." It should be, "toward the rising of the sun," just the reverse of the Revised Version; for John says, "when it was yet dark." Matthew, "as it began to dawn;" Mark himself, "very early in the morning."

The aorist tense does not force us to give *ἀνὰ ἡλίου*, "was risen;" for the aorist is just as much present as perfect. The context must decide how it is to be translated, whether by present or perfect tense. Now the words "dark" and "dawn" show to us that they came to the tomb before sunrise, and consequently it means, "toward the rising of the sun." Dark does not always mean the full dark night, when nothing can be seen, but often means a gloomy condition, as we say, "A gloomy, dark, cloudy day."

Accordingly Lange, in his commentary on this passage, translates it, "When the sun had begun to rise," not "as the sun was risen." "The words, 'very early,' immediately preceding, contradict this view," *i.e.*, the one expressed by the latter translation. "Between the beginning of the sunrise and its ending is a considerable interval," the beginning reaching back to the darkness.

Dr. J. Addison Alexander, in his "Mark Explained," says very pertinently:

"The expressions may be fully reconciled, either by referring them to different arrivals, not distinctly mentioned, or from the usage known to various languages, which take dawn and sunrise indefinitely, as descriptive of the same time, namely, early morning, and of which examples have been cited from Judges ix. 33; Ps. civ. 22; and the Septuagint version of 2 Sam. xxiii. 4; 2 Kings iii. 22."

Careful investigation and discrimination show that there is no contradiction in the report of the apostles.

Contradictions are also sought to be proved in the different reports about the angels, and about the touching of Christ, and so on. This can all be cleared up by reading the records in their right order.

We must notice that the apostles do not all propose to tell the same things; but while one reports some fact which he remembers, or which suits his purpose, another tells us things that were uppermost in his memory, or suited to his aim; but taking the reports of all they supplement one another. If we only know how to arrange the related facts in their true order we shall find an intelligent story, and not a "tangled maze."

By compiling the facts, as we find them in the records, we propose to show that the Gospels harmonize, and that there is no contradiction.

I. THE RESURRECTION OF CHRIST.

Matt. xxviii. 2-4.—"And behold there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men."

II. MARY MAGDALENE AT THE TOMB THE FIRST TIME AND TWO OTHER WOMEN WITH HER.

Mark xvi. 1-7.—"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulcher? And when they looked, they saw that the stone was rolled away; for it was very great. And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted; ye seek Jesus of Nazareth, which was crucified; he is risen; he is not here; behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you."

III. THEY GO FROM THE GRAVE TO PETER.

Mark xvi. 8.—"And they went out quickly, and fled from the sepulcher: for they trembled and were amazed; neither said they anything to any man; for they were afraid."
John xx. 2.—"Then she [Mary Magdalene] runneth and cometh to Simon Peter, and to the other disciples, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him."

IV. PETER AND JOHN GO TO THE GRAVE.

John xx. 3-10.—"Peter therefore went forth, and that other disciple, and came to the sepulcher. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulcher. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen clothes lie. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulcher, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home."

V. MARY MAGDALENE AT THE GRAVE THE SECOND TIME.

John xx. 11-13.—"But Mary stood without at the sepulcher weeping; and as she wept, she stooped down, and looked into the sepulcher, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto him because they have taken away my Lord, and I know not where they have laid him."

VI. JESUS APPEARS TO MARY THE FIRST TIME.

John xx. 14-17.—"And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch

me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

VII. MARY LEAVES THE TOMB THE SECOND TIME TO REPORT WHAT SHE SAW.

John xx. 18.—"Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her."

Mark xvi. 10-11.—"And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not."

VIII. MARY GOES TO THE GRAVE THE THIRD TIME WITH OTHER WOMEN.

Luke xxiv. 1-8.—"They came unto the sepulcher bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulcher. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments; and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words."

IX. MARY LEAVES THE TOMB THE THIRD TIME, WITH THE OTHERS, TO REPORT WHAT HAPPENED.

Luke xxiv. 9-11.—"And returned from the sepulcher, and told all these things unto the eleven, and to all the rest, it was Mary Magdalene, and Joanna, and Mary, mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not."

X. JESUS APPEARS TO THESE WOMEN ON THEIR WAY TO THE DISCIPLES.

Matt. xxvii. 9, 10.—"And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid, go tell my brethren that they go into Galilee, and there shall they see me."

XI. PETER'S SECOND VISIT TO THE TOMB AFTER THE WOMEN REPORTED.

Luke xxiv. 12.—"Then arose Peter, and ran unto the sepulcher; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass."

XII. THE WATCH AND THE PRIESTS.

Matt. xxviii. 11-15.—"Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done."

And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, his disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day."

This compilation gives all the historical facts that are recorded in connection with the resurrection of Christ. Some other things that happened are not recorded. For instance, when and where Christ appeared to Peter that day. Luke xxiv. 34, tells us that Christ appeared to Peter that day, but it does not tell us where and when. It was undoubtedly when Peter went to the grave the second time. Some think Peter was one of the two walking to Emmaus in the afternoon.

This compilation also clears up all the apparent discrepancies in the different reports concerning the angels that appeared to the women. There are four different things told, and there is no contradiction.

The Touching of Christ by the Women.

When Christ appeared to Mary Magdalene alone the first time, He did not allow her to touch Him, but when He appeared to all the women with Mary He allowed all the rest, and undoubtedly Mary, too, to hold his feet, and this is not in conflict with the words: "I am not yet ascended to my Father" (John xx. 17). Thomas touched Christ before he was ascended (John xx. 27). Why Mary alone was not allowed to touch Christ is not plainly told.

It is thus seen that correct compilation and arrangement of the facts make the story so simple and plain that a child can relate it and understand it.

CANAAN, the land promised to Abraham and to his descendants by Jehovah, was the most suitable place in all the world,—then surrounded by mountains, deserts, and seas, so as to isolate the Chosen People in their early development; later coming to be the crossing-place of the commerce and the armies of the world, where the three continents of the Old World meet, so that it became the great center from which Christ when "lifted up" could best "draw all men" unto Him.—*D. S. Gregory.*

SCHOOL OF BIBLE STUDY.

By D. S. GREGORY.

THE First Stage in the Divine Religion of Salvation, in the Old Testament, is that of its **Historical Introduction into the World**, through the agency of Moses—presented in the Pentateuch, or Five Books of Moses, in **Five Phases**.

The Pentateuch prepares for the **Second Stage** of Old Testament revelation—that of the **Development of the Divine Religion of Salvation in the World**, in connection with the chosen people in Canaan.

This development, or struggle of Divine Grace to bring man back to obedience to Jehovah, is exhibited in **Three Phases**—partly contemporaneous—under the guidance of the **Rulers, the Poets, and the Prophets**, expressed—

1st. In the **Sacred History**, showing the divine efforts to bring the Chosen People to obedience to Jehovah, especially in their **Outward, Institutional Life**—apparently attended with perpetual failure.

2d. In the **Sacred Poetry**, embodying the fundamental truth that obedience to Jehovah is the secret of life and blessedness, in **Religious Ideals and Songs**, for the purpose of transforming and molding the **Inner and Practical Life** of the Chosen People.

3d. In the **Written Prophecy**, recording the struggle of Divine grace through the **Prophets**—in connection with the chastisements and judgments of Jehovah, administered by the great world-monarchies, Assyria, Babylon, Greece, and Rome—to **save a Remnant through Faith in the Coming Messiah**.

These **Three Phases of the Second Stage** occupy the remaining Books of the Old Testament after the Pentateuch,—the **Historical, Poetical, and Prophetical Books**. Each of these sets of Books has its own plan and unity, as will be shown as they are successively taken up.

First Phase—Historical Books.

The Pentateuch at the conclusion of the Book of Deuteronomy leaves the Chosen People on the borders of the Promised Land, in charge of the Divine Religion, and prepared, under the leadership of Joshua, to establish it in Canaan for its future development there. **Three Times Three Historical Books**—from Joshua to Esther—opening with that establishment, present the **Historical Unfolding of the Divine Religion in the Career of the Jewish Nation** in its connection with and relations to the heathen world, or the struggle for the **Embodiment of that Religion**, by means of certain great institutions, in the **Outward and Public Life** of the Chosen People.

To each of **Three Periods** are assigned **Three Books**:

To Israel under the Theocracy,—

Joshua, Judges, Ruth;

To Israel under the Monarchy,—

Samuel, Kings, Chronicles (all originally single books);

To Israel under Foreign Rule,—

Ezra, Nehemiah, Esther.

In the long struggle to bring man back to obedience, Jehovah, the Covenant God, successively appears:

1st. Presiding over the Chosen People in the stricter Theocracy.

2d. Consenting to the government of the People by a Monarchy.

3d. Mercifully restoring and establishing a Faithful Remnant in Judea as the great Religious Center of the world, under the Foreign Rule of successive great World-Monarchies.

First Historical Group—February.

During the period of the Strict Theocracy, or Divine Commonwealth, from the death of Moses to Samuel—about 500 years—**Jehovah Ruled the Chosen People directly**, except as some Leader was called to meet some

particular emergency. With the opening of the period, Joshua was called, at the death of Moses, to be the leader in the conquest and division of Canaan.

In the times subsequent various so-called judges were commissioned by Jehovah to deliver the Israelites from successive oppressors. This whole period tested the insufficiency of a purely religious principle of subjection for governing an unspiritual people. The record is that of the disobedience and failure of Israel under the Strict Theocracy. This failure and preparation for the coming change is to be traced through the First Group of Three Historical Books.

Joshua—First Book of the Theocracy.

To Joshua, the son of Nun, Jehovah gave the specific work of **Planting the Chosen People and the Divine Religion in Canaan**, and of getting the Hebrew political and religious institutions in proper working order for shaping Israel's future.

With the completion of the conquest and the **Setting up of the Tabernacle with Jehovah's Throne at Shiloh**, in the center of the land, Joshua's task was substantially finished.

The **Book** contains **Two Principal Parts**, with an **Introduction** and a **Conclusion** as follows:

Introduction. The **Accession of Joshua to the Leadership** and his first general order.—Ch. I.

Part First. The **Conquest of Canaan**,—including:

(1) An account of the mission of the spies, the crossing of the Jordan, and the renewal of the Covenant;

(2) The Conquest, in three successive campaigns,—that of Jericho and East Canaan, that of the five kings of South Canaan, and that of North Canaan; and

(3) The general summary of the regions and tribes conquered.—Ch. ii.-xiii.

Part Second. The **Division of Canaan**,—including:

(1) An account of the setting up of the Tabernacle at Shiloh, twenty miles north of Jerusalem;

(2) The designation of the cities of refuge and of the Levites; and

(3) The dismissal of the tribes to their homes.—Ch. xiv.-xxii.

Conclusion. **Joshua's Farewell, Covenant, and Death.**—Ch. xxiii., xxiv.

It is apparently the record of a completely accomplished and most successful work. But there was really one failure on the part of the People, to obey the command of Jehovah to destroy the Canaanites (Numbers xxxiii. 51-53), which furnishes the key to the fatal national failure recorded in the **Book of Judges**.

Judges—Second Book of the Theocracy.

The **Book of Judges** recounts the failure of Israel under the Theocracy to obey and worship Jehovah even with all their elaborate arrangements and admirable institutions, political and religious. It covers the earlier history of Israel in Canaan, from the death of Joshua to Eli—a period (according to Paul, Acts xiii. 20) of more than four centuries—under tribal, priestly, and theocratic rule. A generation arose that knew neither Jehovah nor the wonderful works He had done for Israel (Judges ii. 10). Neither the threatenings nor the promises of Jehovah availed with them. Instead of exterminating the reprobate Canaanites, the Tribes—with the exception of Judah (Judges i. 1-20)—merely put the remnant to tribute (ch. i. 28), and were subsequently drawn into idolatry by them. Instead of shunning the Canaanites as degenerate and doomed, they intermarried with them and served their gods (ch. iii. 6).

The result was a **Series of Apostasies, Chastisements, and Deliverances** extending over much of the period embraced in the **Book**. Jehovah gave the people over to their ene-

mies for chastisement and correction, and when they cried to Him for succor raised up, from time to time, **sho-phetim** (translated **judges** in the English Bible) as His special agents—combining the functions of prophet, magistrate, and judge—for their deliverance.

The **Book of Judges**—omitting the seasons of repose and peace in communion with God intervening between those of discipline—records **the successive periods** of apostasy, idolatry, judgment, and deliverance. Certain **peculiar features** mark these periods:

1st. They are all gathered in **four groups** around four manifestations of the **Angel of Jehovah** (the angel of the Covenant, or the Son of God manifested in the Old Dispensation) to the Chosen People: the *first*, in ch. ii. 1-5; the *second*, in ch. vi. 11; the *third*, in ch. x. 10-16; the *fourth*, in ch. xiii. 3-23.

2d. These manifestations occur in each case, immediately after **some great outbreak of sin** on the part of Israel.

3d. The **first judge** in each crisis was specially called by the **Angel of Jehovah**.

4th. Following the call of the first of these agents the **Spirit of Jehovah** came upon and moved him in the work of deliverance. This is seen in the *first* manifestation, in ch. iii. 10; in the *second*, in ch. vi. 34; in the *third*, in ch. xi. 29; in the *fourth*, in ch. xiii. 24, 25.

The complete fruits of the failure of the old system, and of Israel's disobedience, appear in the opening chapters of the **First Book of Samuel**, where **Eli**, the last priest-judge, passes away, his family are overwhelmed with sudden doom, and the Ark of the Covenant, the center of the religious life of the people and the throne of Jehovah, falls into the hands of Philistines.

The **Book** may be simply and superficially divided—by any reader—into the **several parts** narrating the **Seven Great Servitudes of Israel**, with

an appropriate **Introduction** and a fitting **Conclusion**.

For understanding the relations of the Book to the Covenant Jehovah, and to the history of the Covenant Religion, however, it is better to **mark its divisions by the appearances of the Angel of Jehovah**. From this point of view it may be treated as follows:

Introduction. The **Failure of Israel** (with the exception of Judah) to destroy the Canaanites, — furnishing the key to the whole book.—Ch. i.

Part First. First Manifestation of the angel, rebuking Israel for **infidelity and universal idolatry** and calling them to repentance,—embracing:

(1) Parenthetically, a general explanatory sketch of the character, environment, and conduct of the People during the period of the judges, and of God's mode of dealing with them;

(2) Deliverances from Chushan-rishathaim by Othniel, from Moab by Ehud, from the Philistines by Shamgar, and from Jabin, King of Canaan, by Deborah and Barak,—closing with Deborah's song of victory.—Ch. ii.-v.

Part Second. Second Manifestation, on the occasion of the dreadful oppression by the Midianites,—embracing:

(1) The rebuke of the people for **general infidelity and idolatry**, and Gideon's work as deliverer;

(2) Gideon's sin and God's curse;

(3) The administration of Tola and Zair.—Ch. vi.-x. 5.

Part Third. Third Manifestation, in connection with the giving up of the people to oppression by the Ammonites and Philistines, because of their **worship of all the Baals and Astartes**,—embracing:

(1) The call, victory, and vow of Jephthah;

(2) The administrations of Ibzan, Elon, and Abdon.—Ch. x. 6-xii. 15.

Part Fourth. Fourth Manifestation, on the occasion of the forty years' oppression by the Philistines,—embracing:

(1) The interview of the Angel of the Lord with Manoah and the promise to him;

(2) The birth of Samson (who was to fulfil, Deuteronomy xxxii. 30), and his first exploits and marriage;

(3) Samson's career as judge, his vengeance and death.—Ch. xiii.—xvi.

Conclusion. A twofold appendix narrating two instances of depravity, moral and religious, both belonging to the early times after the death of Joshua:

(1) The idolatry of Micah and the Danites; illustrating the terrible religious degeneracy of the people;

(2) The horrible crime of Gibeah of Benjamin, illustrating the awful moral depravity that results from neglect of the will and worship of Jehovah.—Ch. xix.—xxi.

Ruth—Third Book of the Theocracy.

The Book of Ruth is of the nature of an appendix to the Book of Judges, with which in the ancient Hebrew canon it was connected. The events related in it belong to about the same age as the account given of the idolatry of the Danites and of the wickedness of the inhabitants of Gibeah of Benjamin at the close of the Book of Judges.

The story of Ruth serves, as one of its purposes, to indicate that **extraordinary instances of piety** were developed and matured in retirement during the intervals of rest. The Book relates the fortunes of the family of Elimelech, of the tribe of Judah, which was to furnish the **Royal and Messianic line** of descent.

The heroine of the Book, **Ruth**, a heathen woman, was taken into this line of the genealogy of David and Christ, in which she had been preceded by **Tamar** and **Rahab**. "She was the most noble of all—a consecrated blossom of paganism, turning with a longing desire to the light and salvation of Israel." The two pious women—Naomi and Ruth—illustrate the dou-

ble promise of blessing in the Abrahamic Covenant, the one, Naomi, to the Chosen People, the other, Ruth, to the heathen world of which "all nations" were to be blessed.

The Book brings out thus the **ancestral origin of David**, and prepares for the transition to the **Monarchy** from the Theocracy in its stricter form.

The simple **Divisions** of the Book are:

First. The Famine, Exile of Elimelech's family, and the Return to Bethlehem.—Ch. i.

Second. Ruth in her poverty gleaning in the Harvest-Field of Naomi's rich kinsman, Boaz.—Ch. ii.

Third. Ruth, under the direction of Naomi, claiming from Boaz, as kinsman, the duties of **goel** (or redeemer of the inheritance of the dead Elimelech) and receiving his promise.—Ch. iii.

Fourth. Boaz, in the presence of the elders of Bethlehem, obtaining the right of redemption and publicly marrying Ruth; the birth of Obed, and, in conclusion, the tracing of the line of David from Pharez to David.—Ch. iv.

The period of the **Strict Theocracy** was thus brought to an end through the **failure of the Chosen People**, from lack of piety and spirituality, to make right use of their privileges of the Covenant, and to obey the Law of Jehovah, and to maintain and develop the religion of salvation. In **Ruth** the ancestors of the Line of David are brought forward, and the genealogy traced from Judah to David.

The way is therefore open for the **Great Reformation**, with which the **Books of Samuel** open, and for a new departure in the conduct of the struggle to bring Israel to obedience to Jehovah, and to salvation.

In further studying this subject, the preacher and the student will find some of the books referred to in the January number of **THE REVIEW** of value. The "Preacher's Homiletic Commentary" will also prove suggestive. Keil "On Joshua," and Keil's "Introduction to the Old Testament" will be of special service.

PASTORAL SECTION.

A TALK WITH EVANGELIST
DWIGHT L. MOODY.*

TALKING with Mr. Moody recently, about church-work, etc., and asking his views, he said :

"I can add little to what I have said in my public addresses as they have appeared in print." The following is a summary of his expressed views on various practical church topics :

How can a pastor best build up a church?

"The proper man to answer that question is the man who has built up a church—a man like Russell H. Conwell, of the Baptist Temple, Philadelphia. I would ten times rather hear from a man who has actually done such a work than have the theoretical opinion of any man."

In his addresses Mr. Moody has said that there is nothing so dangerous as the dead, cold formalism which has come into the heart of the church. He once startled his hearers by observing : "There is no one who goes to church so regularly as Satan. There is not a church or a chapel but he is a regular attendant of it."

"Since the meetings I conducted twenty years ago there has undoubtedly been a change in the methods of church-work. Perhaps the plans that were used in those days would not be appropriate at the present time. The spirit of the age is different, and I would not say that meetings held according to the same methods that characterized the religious work at that time would meet with as great success now. The age has brought about new methods of carrying on business in the commercial world. There is a tendency to centralize business interests in the hands of a few men. Whether or not such a method is for the best advantage of the community is a serious question. When it takes a man a lifetime to study out the best method of carrying on a secular business it would be rash for one man, unless he had experience in that line, to state positively how a church should be built up, or how church-work should be conducted. The existence of what is called the institutional church shows that the whole system of church-work has changed from what it was a quarter of a century ago. My work is that

of an evangelist, and I am so actively engaged that I have not time to make a special study of any particular church or its methods.

"I think it is too soon to form a definite judgment as to whether the newer church methods are as good as the old."

What is the value of great religious gatherings that have become so common?

"I do not think there is any trouble about getting people together. I have been told by a critic, that a large proportion of persons who attend revival meetings are church-members, clergymen, etc., and that the meetings fail to reach the class of persons for whom they were intended. It is true that such meetings over which I preside are often crowded with persons who were converted at the meetings at which I spoke twenty years ago. I am going to a suburban town near New York to-night to address a meeting in a church, and I do not expect to see in the audience any others than Christians. But my idea is to get these people quickened with the desire to save souls, and let them become, for a time at least, evangelists themselves. If I talk to Christians I try to induce them to engage in evangelistic work. For instance, the collection at a large meeting held in New York recently was for the purpose of employing Christian workers to engage in a house-to-house visitation in the city, a practicable method of reaching the non-church-going classes—talking to such persons and inducing them to attend some church of their choice. If all the people in New York wanted to attend a religious meeting not more than fifty-seven per cent. would be able to come, for the elderly persons, the very young children, the sick and those that are required to wait upon them, would be compelled to remain at home. When we stir up Christians to work they will reach persons that are not reached by the public services of the evangelist."

One secret of Mr. Moody's power as an evangelist is earnestness.

"I am tired and sick of half-heartedness. The Lord wants us to be in earnest when it comes to this great question of the soul's salvation. When men seek Christ as they do wealth they will soon find Him. . . . There is the poor drunkard, look at him! Hear the piercing cry going up to heaven! Yet the church of God slumbers and sleeps!"

* From an interview by George J. Manson.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

FEB. 2-8.—COMFORT AMID TEMPTATION.

"Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. x. 12, 13.

It has often seemed to me that our Scripture is a kind of garden of comfort amid temptation. But the gates opening into the garden are those of warning.

"Do not be self-confident," charges the apostle. "Let him that thinketh he standeth, take heed lest he fall." It is, I think, as though the Corinthians were saying, "You need not trouble yourself about us, O apostle; we can look out for ourselves; there is no danger of our falling." They did not think so, but that was the precise danger of these Corinthians—self-confidence, *e.g.*:

(a) They knew so much better than anybody else, that they had become split into factions, each one blatantly standing for his own party as against other parties. 1 Cor. i. 11, 12.

(b) They were so swollen with their own conceit of things that they were tolerating among themselves corruptions at which even the heathen would be ashamed. 1 Cor. v. 1, 2.

(c) They were so certain of their power of self-resistance that they were turning their Christian liberty into a bad license. The main trouble was their abounding self-confidence. And it is at this the apostle strikes.

But these gates of warning open into a garden of comfort amid temptation. Explore the garden for a little.

1. Here is a flower of comfort blooming in this garden—to be tempted is not to sin; though you are tempted you are not therefore sinful. I think that fact a great comfort. The word tempta-

tion carries two significances in our Bibles.

One meaning is that of trial—temptation. This sort of temptation often comes from God. Sometimes He directly sends it. Here is a specimen from the Old Scripture—Gen. xxii. 1. Here is a specimen from the New Scripture—John vi. 6.

But there is another meaning temptation carries in our Bible, the meaning of a direct solicitation to evil. God never tempts thus any man. But the devil does and a man's own evil passions do. James i. 13, 14.

And both sorts of temptation, in the sense of trial, and in the sense of direct solicitation to evil, exist.

But, neither because we are tried, nor because we are distinctly enticed toward evil, does it follow that we are necessarily and specially evil. "To be tempted is not to sin." We need to remember this. The greatly tempted Christ was the perfectly sinless Christ.

2. Here is another flower of comfort we may pluck from this garden of comfort amid temptation—your temptations are not isolated and unusual. "There hath no temptation taken (seized) you, but such as is common to man;" such as belongs to man, is human. God does not single you out and make you the target of hitherto unheard-of and exclusive and emphatic temptations. We are sometimes apt to think God does, but He does not.

3. Here is a third precious flower of comfort blooming in this garden set amid temptation—the character of God. "But God is faithful." Employ a little emphasis here to bring out the whole great meaning. God is faithful—that means there is infinite truth to Himself, infinite veracity in God, and so limitless trustworthiness, God is faithful. God is the Omnipotent One, and so is able to measure up to the last limit

of His promises. Frequently our promise goes beyond the limit of our ability, but God's never. How worthy of comforting trust is such a God!

4. But, be specially sure to pluck and to keep, as your heart's utmost treasure, the fourth flower of comfort blooming in this garden amid temptation. This last is a threefold flower—this faithful God is in the most care-taking relation to your temptation.

Any one of three things, or all of the three things, this faithful God will be sure to do amid your temptation.

(a) He will graduate the temptation to your strength.

(b) He will make a way of escape for you out of it.

(c) He will strengthen you for the enduring it.

Hope then, and courage. Do not be self-confident. Dependently lay hold on all Divine helps.

FEB. 9-15.—GETTING.

"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John xii. 24.

Here is a wheat-kernel. It is a little capsule of various substance securely packed within its outer covering of horny husk. If you let it lie there, in the drawer or in the granary, it will lie there just a single wheat-kernel, and nothing more. Some wheat-kernels have lain for three thousand years in the grasp of an Egyptian mummy's hand. But, albeit, they have lain so long, and have so wonderfully preserved their strange vitality, they have remained only single wheat-kernels; they have become no more than single wheat-kernels through the slow processions of the centuries.

But, would you have this wheat-kernel get more? Would have it multiply to many? Well, the wheat-kernel can do this only as it descends into a strange death. It must be buried in the ground. It must yield itself to surrendering and disintegrating death in order that it may get more, become

more, that ample and gracious harvest may issue from it.

The dying wheat-kernel, dying that it may get and come to more, was the Master's symbol of His own life (John xii. 20-25).

And as it was the Master's symbol of His own life, so did He declare it to be the symbol of true and ampler and nobler life for any one and anywhere, for you and me (John xii. 26).

This then is the truth for life the Master gives—

The way of getting is by the way of yielding.

(a) In the realm of business we get by yielding. The man who will not yield time, devotion, enthusiasm, service, steady strain of faculty to his business had better close up his business.

(b) In the realm of knowledge we get by yielding. Says Mr. Emerson:

"By his machines man can dive and remain under water like a shark; can fly like a hawk in the air; can see atoms like a gnat; can see the system of the universe like Uriel, the angel of the sun; can carry whatever loads a ton of coal can lift; can knock down cities with his fist of gunpowder; can recover the history of his race by the marks which the deluge and every creature, civil or savage or brute, has involuntarily dropped of its existence; and divine the future possibility of the planet and its inhabitants by his perception of the laws of nature."

But no man ever did it except as he was willing to yield—indolence, easy-going carelessness, except as, forgetting ease, he would concentrate the painfulest attention on the phenomena of nature round him, that he might discover the laws behind them, and harness them to his own uses.

(c) Also in the realm of service we get by yielding. "I am among you as one that serveth," said the Master. And to that service He gave His utmost self.

(d) Also in the realm of becoming Christian we get by yielding. Total self-surrender to Jesus Christ is the price which must be paid for all the weal of forgiveness, help, heaven, Christ yearns to bestow on us.

Yes, the buried and the dying seed is the symbol for true life of every sort, in every realm. We get not by keeping but by yielding.

FEB. 16-22.—WORTH SEEING.

"And the eyes of all them that were in the synagogue were fastened on him."—LUKE IV. 20.

Fastened: a peculiar word, a favorite word with Luke. It means literally stretched out with fascinated attention.

Christ arrests attention.

I. Consider the fact.

(1) Christ arrests attention by His claim. His is a unique claim. He is like all men in His humanity. He is unlike them in His assertion of divinity. He is the two natures in the one person. He is the bridge binding together God and man. He claims to be the God-Man, at once Son of Man and Son of God.

(2) Christ arrests attention by His sinlessness. Amid all lives lived in this world of ours His life shines forth without trace of sinful shadow. Here is something entirely separate and singular. Surely the sinless one is the authoritative one.

(3) Christ arrests attention by His sacrifice. That the divine and sinless one should have so suffered demands investigation and explanation. That cross must be a problem for human thought. And forevermore human need and thought can find satisfying resting-place only in the old and prophetic clue that, somehow, He suffered for us.

(4) Christ arrests attention by His resurrection. This is a veritable and questionless historic fact. Even the German De Wette confessed: "The fact of the resurrection of Christ can not be called in question, tho a darkness which can not be dissipated rests upon the manner of it." And the implications which this resurrection holds within itself—the substantiation of His character and ministry, the acceptance of His sacrifice, the proof positive that death does not end all, that this life is but the vestibule of another life!

II. Now this is the sort of Christ I need. "As tired eyelids to tired eyes," He fits and folds Himself down upon my necessities.

(1) I need a Christ who is incarnate God that I may know God.

(2) I need a sinless Christ for my example.

(3) I need a vicariously sacrificing Christ for my forgiveness.

(4) I need a risen Christ, the Master of death, that, trusting in Him, I may meet death fearlessly.

Ah, yes, let my eyes be fastened on such a Christ. He is worth seeing.

III. Think what an intent regarding of this Christ will do for us.

(1) It will give us hope.

(2) It will give us rest.

(3) It will keep us in high religious tone. A man once confessed in a revival meeting that he had been a Christian for many years off and on—mostly off. Why? He had allowed attention to become distracted from Jesus Christ.

(4) It will control conduct.

"Make Christ your most constant companion. Be more under His influence than under any other influence. Ten minutes spent in His society every day, aye, two minutes if it be face to face and heart to heart, will make the whole day different. Every character has an inward spring, let Christ be it. Every action has a keynote, let Christ set it."

FEB. 23-29.—THE LOVE OF GOD.

"He that loveth not, knoweth not God; for God is love."—1 JOHN IV. 8.

Break the great sentence into parts. Think of the first part—For *God is*. That is almost universally believed. The further investigation is pushed, the more it is disclosed that you can not find even a lowest tribe of savages who have not some sort of conviction that some sort of a God is.

But when you pass from the affirmation that God is, to seek answer to the problem what God is, you meet diverse response.

But join now the last part of our

great Scripture with the first part, and receive the whole affirmation of it, as it brings solution to the mighty problem as to what God is—for *God is love*.

Love is that which seeks benevolently and self-sacrificingly to impart itself. In order to have love you have got to have some one who can love and somewhat toward whom love flows forth. Love is being in benevolent relation. Such then is love and such then is God, for God is love. God is infinite being in benevolent relation.

Notice also, *God is love*. We are not told that God has love, that love is simply one thing which He possesses among a lot of other things; we are not told that love is simply a particular and special quality of Him. We are told that love is Him; that His essential, central, impregnating, acting, irreversible being, the innermost and controlling heart and meaning of Him is love.

I. Well, then, if God is love, what are the objects toward which His love flows forth?

1. One of the objects of God's love, the Scriptures tell us, is His Son. Before anything else was God was. And God is love. But what object was there for Him then to love Himself? But you name that, and you name it rightly, selfishness. Do you not begin to see at what I am coming? Do you not begin to see that a crass and awful and lonely Unitarianism can not at all explain the being of God, can only shut Him away and lock Him up in an infinite selfishness? The very idea of God as love necessitates a Trinitarian conception of Him. The Father loves the Son, and the Son always was, and always was the object of the Father's love. There is society in the Godhead—Father, Son, and Holy Ghost. Before God was King, for as yet He had created no subjects, He was Father, and so was love. Before God was Creator, for not yet had the moment of the creation struck, He was Father, and so was love. The doctrine of the Trinity

shows us, and it only can show us, how God is eternal love. There was always the flowing forth of love from infinite Father to infinite and eternal Son.

2. A second object of God's love, the Scriptures tell us, is the world (John iii. 16). Some people say if God is love what is the use of an atonement?

Remember, a real love is not an easy-going good nature. There is necessarily an element of sternness in a real love.

Remember, that God is holy and that, therefore, His love is holy, and that, therefore, His love can only express itself in a holy way.

Remember, that the whole atonement, that He might ethically forgive, sprang out of the abounding and infinite love of God. "For God so loved the world that He gave," etc.

And do not in the least narrow that broad word, world; God loves the world in the sense of loving everybody in the world.

3. But another object of God's love is believers, the Scriptures tells us (John xvii. 23).

II. Some practical inferences:

1. Since God is love, do you not see a revelation from God is something to be expected? Love longs to disclose, impart itself.

2. Since God is love, God is accessible. Prayer is something real.

3. Since God is love, do you not see what light is thrown on the troubles and trials of our lives? These are for loving discipline.

4. Since God is love, do you not see that you too must be loving.

5. Since God so floods you with love in Jesus Christ, do you not see how answering love to Him ought to be the controlling motive of your lives?

6. And yet such love may be rejected! What must be the doom? If you will not love, can God treat you as tho you loved?

I have been indebted for suggestions for this study to a chapter in the "Johannine Theology," by Professor Stevens, of Yale University.

PREACHERS EXCHANGING VIEWS.

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

Answer to a "Perplexed Preacher."

THE question raised by "A Perplexed Preacher," in the January number of THE HOMILETIC REVIEW, is one which is indicative of a healthy condition, in one quarter at least, of the vineyard of our Lord. His is the question for us all. The condition which he deplors certainly exists to an alarming degree. What shall he do? What shall we all do?

It requires a herculean effort to rise above a condition that holds sway all around one, whether it be in the church, in society, or in politics. Yet it can always be done. Now this is the great need in the present crisis, viz., men to rise above existing conditions. We want pioneers in and generals to lead a great movement.

The strongest shackles of earth are the customs and consensus of the multitudes. It is possible, however, to break these bands and rise. God will prepare the way for the advance of every soul that is ready to move.

If our brother realizes the necessity of action, he has taken a pace in the right direction. If he proceeds in strict obedience to the whisperings of "the still small voice," something will come of it which will be a blessing to the church at large.

In my opinion, and I say it in all reverence, the need of the day is not so much the coming of the Holy Spirit as the perfecting of an instrument which He can use. Stephenson knew that steam-power existed long before he perfected the steam-engine to be the instrument of that power. St. Paul wrote to the Galatian Church: "I travail in birth again until Christ be formed in you." What we need is foundation work. "Upon this rock I will build my church," Christ said. We need more sounding and less soaring.

How few churches, nay how few Christians, there are that can be regarded as an expression of the Christ-life in all its phases. A great deal of our Christianity is lopsided. What we want is the four-square of which the length, breadth, and height are equal.

Let the brother help square up the foundations. In so doing he can assist in making the preparation necessary to precipitating the crisis which, as he says, the church is now fronting.

D. I. MORRISON.

EAST MEREDITH, N. Y.

Another View of "The Raven."

I read with much interest Dr. Griffis's "Study of 'The Raven'" in your December number. In speaking of Poe, after portraying his character briefly, he says:

"I fancy that he tried to typify this unhappy mission that had come to blast his life in that poem in which he 'wedded despair to harmony.' In a word, the raven settled on the bust of Pallas, goddess of Wisdom, even as that critical impulse had settled on Poe's genius. His soul was never lifted from that shadow. He was himself of that fell work 'the unhappy master.' The poem of 'The Raven' is a dream of the spirit; it is the story of Poe's own life, half expressed, half concealed, in the runes and hieroglyphics borrowed from Norse mythology."

How is this interpretation of the poem to be reconciled with Poe's own account of the composition of "The Raven"? (See "The Philosophy of Composition," vol. ii., p. 260 *et seq.* of Works, Widdleton's ed.) If Poe give a true account here of his method of composing the "Raven," Dr. Griffis must be entirely mistaken in his interpretation. If it be urged that Poe's account of the composition of the poem was an afterthought and illustrates his moral insensibility, I reply that his moral insensibility and morbid egotism seem to have kept him from any expression of such remorse as Dr. Griffis attributes to him; in fact, to have made it impossible for him to feel any such remorse. WM. F. PLACE.

FRANCESTOWN, N. H.

Battles of Young Men: A Series of Sermons.

[In the December number of the REVIEW we published the title of the first of a series of sermons, taken from a Cleveland daily, by Rev. Arthur J. Waugh, superintendent of the Floating Christian Endeavor department, in that city. He has kindly sent the remaining four subjects in the series. We give the admirable series below.—EDITORS.]

1. THE battle of young men for places. "Young men likewise exhorted to be sober-minded" (Titus ii. 6).
2. A young man's struggle for success. "Then thou shalt make thy way prosperous, and then thou shalt have true success" (Joshua i. 8).
3. A young man's conflict in attaining true character. "I write to you, young men, because ye have overcome the wicked one" (1 John ii. 13).
4. A young man's conquest of a home. "The rich man's wealth is his

strong city, but the destruction of the poor is his poverty" (Prov. x. 15).

5. A young man's battle for eternity. "Fight the good fight of faith; lay hold on eternal life" (1 Tim. vi. 12).

ARTHUR J. WAUGH.

CLEVELAND, OHIO.

The Stereopticon and the Sunday-Evening Problem.

A LITTLE pamphlet entitled, "Solved; or the Sunday Evening Problem," by Baptist, Presbyterian, Methodist, Congregational, and Lutheran ministers—a reprint, by Riley Brothers, of New York, from "The Open Church,"—has just fallen into my hands. The pamphlet contains added "Hints on the Purchase of Lantern Outfits and Instructions to Operate." I wish to call the attention of my brethren in the active pastorate to the treasures contained in these pages. I am not of those who think that a substitute is needed for the old Gospel, or that pictures can take the place of preaching; but in many regions the preacher can doubtless add to the interest in the services and the church by an occasional evening service like the one given below. In many parishes where such exercises might not be advisable on Sunday evening, they might be introduced to advantage on week-day evenings, and give the pastor a new hold upon his young people. We copy the following Sunday-evening service:

"The following is a copy of a lantern service given one Sunday evening, not long ago, in Plymouth Church, Salina, Kans. It must be understood that all the hymns, as well as the Apostles' Creed, Lord's Prayer, and Psalms, were thrown upon the screen, and were sung and read by the congregation.

- I. The Doxology.
- II. The Apostles' Creed.
- III. The Lord's Prayer (followed by prayer by the minister).
- IV. Hymn: "Lord I Hear of Showers of Blessing."
- V. Scripture Lesson: Luke xv.
- VI. Illustrated hymn: "Lead, Kindly Light" (3 slides).
- VII. Psalm xlii.
- VIII. Silent Prayer.
- IX. Hymn: "What a Friend we Have in Jesus."
- X. Story of the Prodigal Son (8 slides).
 - (1) He journeys to a far country.
 - (2) And there wastes his substance.
 - (3) He lives riotously.
 - (4) Until he has spent all.
 - (5) He is sent into the fields to feed swine.

(6) He would fain fill himself with swine husks.

(7) He returns to his father's house.

(8) His father has compassion on him.

XI. Hymn: "O, for a Thousand Tongues to Sing."

XII. Prayer, followed by five minutes' praise and testimony service.

XIII. "Ecce Homo."

XIV. Hymn: "Lord, Dismiss us With Thy Blessing."

"This service consumed about one hour and ten minutes. A most remarkable incident made it memorable, namely, the professed conversion of a man who had not crossed the threshold of a church in thirty years previous to his attendance on this occasion. He became a member of another church in the city."

The best methods of using the stereopticon and the advantages accruing are set forth by well-known ministers of the leading denominations.

AN EX-PASTOR.

NEW YORK CITY.

A Neat Plan for Giving Bible Readings.

MUCH of the spirit is lost by reading from a note-book or a prepared paper. The following plan avoids the use of a paper or a book. The leader appears before the audience with the Bible.

Procure some narrow satin ribbon, cut it in short pieces, and on one end of each tie a tag such as merchants use to mark prices upon. Cut the pieces long enough to allow the tag to rest at the center of the book. Fasten the other ends of the ribbons to a piece of black goods that can be fastened on the inside of the protruding cover of the back of the Bible at the top. In this manner the tags can be distributed so that they will not tangle.

Divide the tags on both sides into upper and lower halves with a line drawn across in ink.

Take, now, for example, the following reading: Subject: "Out of the Rock;" the references being Ex. xvii. 6; Judg. vi. 21; Job xxix. 6; Ps. lxxx. 16.

Now turn, in the Bible, to the first reference (Ex. xvii 6.), put in a tag, and with a soft pencil, on the upper half of it write, "Ex. xvii. 6." The upper half indicates that that passage is to be found at that place. On the lower half of the tag write the next reference, and below it also add the keyword of the passage, so that the leader can be speaking upon it by way of introduction, while the audience is turn-

ing to the passage. You only need to turn carelessly, and the Bible will open as by chance because of the tag being placed there. In this case it will be Judg. vi. 21, and the key-word is "Fire." The tags will appear as follows:

First.	Second.
o	o
Ex. xvii. 6.	Judg. vi. 21.
-----	-----
Judg. vi. 21.	Job xxix. 6.
"Fire."	"Oil."
Third.	Fourth.
o	o
Job xxix. 6.	Ps. lxxxii. 16.
-----	-----
Ps. lxxxii. 16.	
"Honey."	

The upper half indicates the passage at that place. The lower points to the next reference, and appears also on the upper half of the next tag.

If you have the reading prepared on outside paper, it will take but a minute to transfer it to your Bible by putting it upon the tags.

If this plan is used the audience can follow and read each passage, either in concert, or individually, as called to read by the leader, or the leader can read it himself and place the emphasis

where he desires, and those who have Bibles can follow the reading closely.

Also I find this plan very useful with the sermon, for some passages are more effective if read than if quoted.

The marking on the tags can be easily erased, and you can use both sides.

It is also serviceable to attach rubber "keepers" inside of the front and back cover of the Bible, into which you can slip the tags when not in use. The first half of them can be kept in the front "keeper" and the rest in the back.

The advantages derived from this plan can only be appreciated by its use.

CHAS. P. LANG.

CRESTON, IOWA.

The Church of the Holy Dishwashers.

So much was being printed on the subject in the secular papers that, in the November REVIEW, we asked for an expression of the views of our readers touching the use of individual communion cups. It is perhaps a good indication of continued sound common-sense of the ministry generally, that the only responses received were, one by some one trying to get up a business in manufacturing such cups, which we threw into the waste-basket; and one by a clergyman, entitled "A Waking Dream," which will be found printed in the Miscellaneous Section of THE REVIEW. "The Church of the Holy Dishwashers," as a new denomination, is manifestly not a success.

EDITORS.

THE QUESTION BOX.

What is the pressing need of the young people in the church just at the present time?

ALPHA.

The need of pastoral oversight, direction, and instruction. See Bishop Vincent's article on pages 104-5.

If a man who will not forgive his neighbor, with whom he has quarreled, give an account of his conversion which happened some years before, and on which he seems to depend for evidence of his salvation, how is a minister to deal with him? OMEGA.

He should bring home to him personally and powerfully the teaching of the Scriptures on this very point of brotherly love. See 1 John, ii, 8-11; iv, 20-21. These teachings make the case of such a man absolutely hopeless.

The minister should also set to work to correct his false and absurd notions of "conversion." Conversion is the voluntary turning of a man from the service of sin and Satan to Christ and holiness. In the case of this man there is no evidence of any turning

except to a more devoted service of Satan. God calls him a liar!

Is feeling saved a test of being saved? If a man has been made to feel saved at a revival, and years after his conduct is found to be bad, tho the feeling has not left him, how is a minister to deal with him? OMEGA.

The evidence of salvation is present faith and not feeling, whether past or present. The feeling appealed to in such cases is often the result of mere animal excitement. The evidence that one has faith is to be found in present Christian conduct. Of faith that does not produce the proper Christian works in a man, James asks (ch. ii, 14), "Can that faith save him?" and affirms that faith, "if it hath not works, is dead" (verse 17).

The minister should set forth with all clearness the true nature and relations of regeneration, or a change of heart by the power of God; of conversion, or a change of the life by the man's turning from sin; of faith as the foundation grace; and of Christian life as the never-failing fruit of faith in connection with regeneration and conversion.

SOCIAL SECTION.

THE SOCIAL PROBLEM.

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

Sympathy for the Toilers.

THE heart of humanity is on the way to the laboring masses. The woman who pays her house rent, clothes and feeds herself and children, with five dollars a week, is of much greater interest than one whose life is devoted to luxury and fashion and indolence. The display of the palace has achieved a vulgar reputation, while tenement-houses and garrets and cellars are explored for romance and poetry. We grow weary of the artificial tone of what is called society, and rejoice in genuine human nature, whether it be underground or nearer heaven in some attic. Call it fad or fashion or passion, the laborers have arrested an attention that might arouse the envy of monarchs.

Tragedy has a deeper fascination than comedy; is that the reason? Labor's name is Samson; he was blind, but is beginning to see; he feels his bonds and imprisonment, and that makes his situation so pathetic; and if some day he pulls down our materialistic temple and buries its worshipers amid the ruins, it is but pathos transformed to wrath and terror. Nothing makes our times more earnest than the millions whose aspirations have been awakened, who insist on their realization, and yet feel the doom of despair.

These facts have touched the great heart of humanity. There is no doubt where the enlarged souls of tenderness and sympathy are to be found. Every one knows where Jesus stood; no one can mistake the sweet music of the Gospel; the prophets have no shriveled hearts, except, perhaps, some Jonah, and they utter no uncertain sound; the Apostles lived the love which their Master taught them. Now, as then, the place of men with great hearts is known. Garrison, Phillips,

Beecher, there is but one course open to them; they can not enjoy freedom while their neighbors are slaves. F. W. Robertson can sooner be consumed by his own intensity than fail to make the struggles of workingmen his own. Longfellow had been invited by the Queen of England; as he left her palace, a workingman wanted to shake hands with the author of the "Psalm of Life," and said: "Would you be willing, sir, to take a workingman by the hand?" The poet says: "I extended my hand to him; he clasped it, and never in my life have I received a compliment that gave me so much satisfaction." Some men are too great to rest while the social problem remains unsolved. It was in view of this, we are told, that Carlyle could not write histories in peace; Ruskin could not criticize art; Morris could not be content to remain an idle singer of an empty day; even Tennyson could not dream among the Lotos-eaters. Truly, the heart of humanity is on the way to the laboring masses.

The Most Hopeless Phase of the Crisis.

It is not the real condition of laborers and the actual social situation in general, which make our crisis half so hopeless as the fact that men will not seriously consider the actuality and try to meet its demands, but everything is to be accomplished by some fixed dogma and a final theory. No social spring can be expected unless these frozen opinions can be melted.

Nihilism is a dogma of negation; it means annihilation without inquiring into social construction. Prince Krapotkin declared that it is nonsense to consider plans for constructing the state of the future, the simple problem now being the annihilation of the ex-

isting order. The aim of Louise Michel is the destruction of "the last throne and the last altar," regardless of what is to come after. An historian says: "We know what the nihilists do *not* want. They want no government, no God, no marriage, no higher education; but of positive plans we can discover nothing."

Anarchism is likewise a dogma. It wants no state, no governmental authority, but voluntary association and federation. Freedom is its motto, and human nature is supposed to be so good and capable that it requires only liberty for the most perfect development and for the best organization of society.

Extreme socialism has also become the veriest dogmatism. The writer recently addressed a body of workingmen whose principles, as he learned after he entered the hall, were radically socialistic and in some cases anarchistic. In the discussion which followed the address it became evident that the speakers no longer regarded the remedy for present ills a subject of inquiry. Revolution was proclaimed as the only way out of difficulties; not in educational, moral, and religious forces was there hope for the masses, but in the total destruction of capitalism and in the establishment of the collectivistic state.

Let us now turn to the opponents of nihilism, anarchism, and extreme socialism. If they think it worth their while at all to consider the crisis, they, with few exceptions, do not enter upon a careful consideration of the changes already made and still proceeding rapidly, but they meet dogma with dogma, and thus aggravate the evils of the situation. Where inquiry ceases and the conflicting parties will not even try to come to an understanding and to seek peace, nothing but a resort to force, to revolution, and to destruction remains.

This is the situation, with this we must reckon, this we must meet. The social worker soon learns that every effort to improve the condition of society is sure to find in its course some

dogmatic snag which threatens to impede its progress. Whoever goes to the root of the matter is apt to expect irony or sarcasm when he reads of the liberal and progressive character of the age. There are exceptions, but they make it the more evident that the ordinary movement is in the grooves and ruts which time has worn. Each school has its scientific method of cure; if the patient can not stand it, let the patient die and the method be saved.

Reason has no place where unreason has become a system. Ephraim is joined to his idols; let him alone. Yet a remnant is left, as in the days of the prophets; and it is to the few who are ready for impartial and deep inquiry, and willing to follow the indications of God in the signs of the times, that we must look for the reformatory and regenerative agencies. Something promising has been accomplished, and history is not likely to run backward. One kind of slavery which the ancient world deemed essential, and which found apologists in our own generation, has been wiped out. When fatuity pronounces social ills inevitable, and foolishly or profanely ascribes to nature and to God the cruelty and crime of society, we are learning to say: "Get thee behind me, Satan." Some ages hence, humanity may even outgrow the prejudice, now apparently ineradicable, that those favored by fortune are innately superior and owe their exaltation to personal merit, while the toilers are naturally inferior and justly doomed. Such a view ignores the power of the environment which neither the rich nor poor man has created, but to which each is subject, and fails to appreciate what the toilers really are, what they have accomplished, what thinkers, statesmen, reformers, and heroes have sprung from them, and what rapid strides of progress are now made by them. As some, with all advantages in their favor, remain ignorant and become base, so others need but opportunity to rise into scholarship and place of power.

Whatever we may think of evolution, it has demonstrated the importance of the environment in all human development.

The carcass of an effete political economy lies in the way of progress. Modern thinkers have brought out the humane and ethical relations of economics; but there are some who are too dead to bury the dead thing to which they are tied, and they still hold that not character, not will, but natural law controls all the industries, that capital and labor are but its tools, that abstractions dominate all, while the human factor is ignored and conscience is cast to the dogs. A wage-fund is imagined, it is studiously shown that labor can get only what is in this fund, and thus low wages are proved inevitable. Then it is shown that the wage-fund is a myth, which is now generally admitted, but a new dogma is preached—that capital gets its legitimate profit, intellect its earned salary, and all the rest of the income, little or much, goes to labor, and, therefore, the toiler gets all he earns. Yet it has never been shown what share capital, intellect, and labor ought to have, and we have not the data for determining the matter; but with dogmatism the toilers may be kept down to a bare subsistence so long as they quietly submit. Every one knows that vast accumulations of corporations, syndicates, speculation, monopolies, and trusts often bear the stamp of fraud. If the possessors of the concentrated wealth did not earn it, somebody else did. It is a gross insult to the intelligence of the age to claim, in face of the monstrous industrial outrages and crimes, that the national income is equitably distributed, that the harvest is as the sowing, that fortune is wedded to merit, that the workers are always the richest and idlers the poorest.

Now a kind of Mohammedan fate reigns, then a let-alone theory of the state is the means of salvation. Liberty is interpreted to mean license. Of

course liberty brings out what is best in a man; but does not unrestrained license give a loose rein also to all his worst propensities? We demand new opportunities for the masses, and are told that no more are possible, that they need but use what they have in order to rise into better condition, that their lot, if a sad one, is due to incompetence and thriftlessness and vice, as if society and municipality and state had nothing to do with the circumstances into which men are born and amid which they are reared. The charge that incompetence is responsible for the condition of toilers, wholly ignoring accidents and environment, is one of those half-truths which aid prejudice in propagating falsehoods and help to doom the struggling ones to hopeless toil. It is hard to believe now that in the name of liberty and of the welfare of the masses the English laws to protect the toiling women and children were opposed; that the horrors practised against these helpless creatures were defended on grounds of political economy; that these laws were denounced because they would reduce profits, would withdraw capital from the industries and drive it out of the country, would ruin England, and would eventually prove a curse to the laboring masses. Modern heathenism maintained the theory that wages must be as low as possible in order that profits may be as high as possible, so that the industries may flourish and laborers find employment; and in this way the devil became an angel of light and tried to fool laborers into the belief that starvation wages are to their interest. But in spite of Lucifer those laws were enacted, women and children were protected, the let-alone theory was overthrown, and yet the state continued its functions, and the industries flourished; and now we know that the industrial welfare of a country requires the highest possible wages and the best condition of the laborers. England and the United States are the leading industrial

nations, they pay the most for their labor, they have the most efficient laborers, and their labor is actually the cheapest—it costs the most because it is worth the most. We are now beginning to wonder how a nation can expect to flourish, unless it pays its wage-earners enough to make them generous consumers of its products.

Evolution has produced revolution. History has not stood still; but for those who live in a dead dogma living history does not exist. Let us not waste time with those who refuse to see the modern Hercules arise and demand his rights. When labor insists on a living wage, on raising the standard of living, on insurance against accident, old age, sickness, and against loss of employment, and on a reduction of the hours of toil, it has a right to be heard, its claims must be considered without prejudice, and all its just demands ought to be eagerly met. Every theory that the state exists for capital and intellect, which are best able to take care of themselves, but that laborers must be left to help themselves, is of evil and leads to destruction. If our general government is merciful enough to adopt an eight-hour law for its employees, some croakers see disaster ahead, behold a disarrangement of the industries of the land, and denounce as a disturber of the industrial harmonies what should be hailed as an example worthy of imitation. If a city pays a living wage, and does not insist on the lowest bid at which workers can be hired, because pressed by famine, the cry of injustice is raised, sympathy is excited for the tax-payer who need not feel his taxes, and a decent livelihood for the scavenger, when his disagreeable task is done, is supposed to interfere with the legitimate function of a municipal government. Much in a municipality can be forgiven, but not this scant justice to those who strive to keep the city clean! Not a word about enormous possessions, for which the possessors have not toiled; about superfluities and luxuries no matter

how obtained; about vast sums squandered or made the ministers of vice, and about the thieves and robbers and idlers, who neither toil nor spin, yet surpass Solomon in all his glory.

We must look these things in the face. Dogmatism that would hinder the wheels of progress must be exposed; it need but be seen in its true light to be spurned. The hope of the social worker consists in moving right on, in proving possible what these obstructionists declare impossible, and in adding to history a new grave in which dogmatism finds its quietus. We have reason to fear the application of the prophecy: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

For the Thinker and the Worker.

True society is the Gibraltar of the individual's rights.

"Labor wide as earth has its summit in heaven."—*Carlyle*.

"We must work, and still work, and forever work."—*Gambetta*.

"Labor disgraces no man; unfortunately, you occasionally find men who disgrace labor."—*U. S. Grant*.

Sing loudest peans to the glory of labor, but let the refrain be Aristotle's saying: "The end of labor is to gain leisure."

The drudgery of labor may be life's preface, but should never be the entire volume.

Sparks of hope should be the response to the heavy strokes on the anvil of toil.

The thinker is the toiler's twin, and may be the harder worker of the two.

That was a sharp fellow who determined to let no one share in the enjoyment of his possessions, and therefore

"made himself, by his will, the heir of all his goods."

Now we endow institutions and do well; in the golden era we shall endow laborers with larger opportunities.

"Dare! that is the whole secret of revolutions."—*St. Just.*

"The fact is, nothing comes,—at least, nothing good. All has to be fetched."—*Buxton.*

Rivaroi once said of Mirabeau, that he was "capable of anything for money, even of a good action."

How singularly Luther was behind the age! "When one of the popes asked a certain cardinal why they did not stop that man's mouth, his eminence replied: 'That German beast regards not money.'"

Yes, you can call individuals the threads of the web of society; but some have individuality enough to decide how they shall be woven and of what kind of webs they will be the threads.

Society is creeping up to Hegel's altitude, and will soon be prepared to echo his sentiment: that laziness is a characteristic of the barbarian, while to the man of culture occupation is a necessity.

How grand! "Applied Christianity" has become a favorite subject, and the application refers to social affairs. This has led us to search diligently for unapplied Christianity, and we have been obliged to abandon the fruitless effort.

The question where, during a pastorate of twenty-five years, he found most appreciation and love, a pastor answers as follows: "God is my witness, more, much more in the huts of the poor, among the distressed and the oppressed, than in the palaces with the rich and the satisfied, tho to these I had frequent access."

It was a philosopher who said: "The whole future of the world lies in the social problem, not in the political question. The nation which really solves it will be the foremost for many centuries."

The social reformer can not avoid offending the false and the wicked. Napoleon declared, that "truth alone wounds." Dr. Johnson said: "I never think I have hit hard unless it rebounds."

There is something startling in the fact that in our own generation, when the Government labor bills were passed in England, Disraeli could say: "For the first time in the history of this country the employer and the employed sit under equal laws."

Marshall, "Principles of Economics," says; "Perhaps £100,000,000 annually are spent even by working classes, and £400,000,000 by the rest of the population of England, in ways that do little or nothing toward making life nobler or truly happier."

Roscher holds that "extraordinary achievements, which can be appreciated only by those who possess unusual culture, are generally but slightly rewarded." The world does not class them among the utilities, wealth has no taste for them, and their reward is in themselves. How can singular genius or scholarship expect appreciation and compensation?

In his work on charities, Dr. Warner says: "At present, a man who is sentenced for vagrancy is usually sent for from ten to ninety days to a warm and pleasant jail, where he can play cards, chew tobacco, discuss crime, and tell indecent stories with his peers. To threaten a vagabond with arrest under such circumstances, is merely to promise to do him a favor." In Germany, men sometimes commit a light crime in the autumn, in order to secure comfortable quarters in prison

during the winter. There is no question that in the old countries criminals are often better cared for than honest laborers.

The late Mr. Thorold Rogers, of England, began his studies of the history of labor in that country with strong prejudices against the cause of the wage-earners. His inquiries, however, convinced him of their wrongs and sufferings, and his books are among the best pleas in their behalf. Any one who reads his work on "Six Centuries of Labor" will see how false the theory that the wages of laborers have been steadily increasing. By careful statistics he shows that centuries ago the pay of laborers was far greater than in more recent times. Among other things, he shows that in 1795 "the wages of agricultural laborers, judged by the price of food, were less than one-seventh of what they were in 1495."

Among the serious difficulties in ameliorating the condition of the workmen is their perpetual quarrels among themselves. All of them agree that they ought to be placed in better circumstances, but often this is about the only point on which they are agreed. Not only do bitter antagonisms prevail among them, but the treatment of laborers by laborers is frequently worse than that which can be charged against their employers. What hope is there of improvement so long as this continues?"

One phase of the social problem comes home with special force to preachers. Among the most pathetic scenes on earth is the minister of the Gospel who in his old age is obliged to beg for his bread, to depend on charity for his home, or to resort to secular employment for which his past experience has not fitted him, and for which his years and physical infirmities unfit him. It seems that hardly any benevolence of the church can have the divine approval so long as those who have given their active en-

ergies to the church for meagre compensation are cast upon the cold charities of the world so soon as their powers fail. One need but witness one of these numerous cases to realize the tragedy of the situation. These faithful men, forever underpaid while able to work, never can be objects of charity. They have earned their living and the church owes it to them as a debt, and it is a crime to reduce them to paupers. Their past sacrifice and toil entitle them to rest and comfort when enfeebled by disease or age. Work is no disgrace; the preacher may dignify it, as it may dignify the preacher. But a man out of his calling and adaptation recognizes his incompetence. His culture and refinement make him more keenly sensitive of his inability; and he can not avoid the conclusion that as an insurance or book agent he is tolerated out of pity or voted a nuisance. The labor problem touches scholarship and the professions as well as the manual laborer; and if any laborer is worthy of his hire, it is the true and earnest minister of Christ. In this case the words apply: "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

Sociology and the Social Problem.

SOCIOLOGY is pushing its way into the front rank of intellectual disciplines, and is rapidly gaining recognition among scholars as a study of the utmost importance. The term, often denounced as a barbarism because a compound of Latin and Greek, was invented by Comte to designate the science of society. To the same French writer we also owe the word "altruism." As Comte devoted his life to this subject in France, so does Herbert Spencer make it his specialty in England. The voluminous writings of the latter have done much to direct attention to the study and to promote sociological researches. Spencer is too

Independent to follow closely any predecessor; nevertheless his inquiries have moved mainly along the lines marked out by Comte. Germany has had a number of eminent thinkers in this department whose work is admirable and reveals the independent characteristics of German scholarship far more fully than it does either French or English influence. At present sociology is attracting much attention in the United States, and prominent scholars have chosen it as their specialty. It is taught already in some of our most prominent institutions, and promises soon to become a part of every thorough collegiate course, or at least of post-graduate study in every well-equipped university. Special journals are established for its discussion, and it is made prominent in such as are devoted to political economy and allied subjects.

The practical interests involved in the science of society give the strongest impulse to its investigation. The social era is dawning; isolated individuals no longer attract us, since we know that they exist only as abstractions; we are in and of society, help to make it and are molded by it; hence it is as social factors that we study men. Society has been discovered, and now we are intent on discovering what society is. We want to seize the associative principle, what unites men, and then we want to learn what they become by means of union. One need but know the meaning of society to recognize the supreme importance of its profound study. That study leads to the consideration of all that concerns the individual and humanity.

The social problem is a part of sociology. By the study of society we find contrasts between the social ideal and the social reality; old arrangements and institutions have been pushed from the past into the present, and the traditionalism that prevails does not meet the existing demands; not only do deep needs exist, but the social organism is also distracted by class interests

and class antagonism. Thus it is from the social reality that the social problem arises. Must the needs now so keenly felt be perpetuated? There are unjust distinctions; can they not be removed? Are ignorance and poverty and thriftlessness and intemperance inherent in the constitution of society, or can they be removed by changes in society? Individual responsibility is recognized, but does not society make wrecks of individuals or help to make them? The problems thrust upon us by these considerations are industrial, educational, political, moral, and religious: indeed, all human interests are involved in the burning social question.

As the social problem emerges from the study of society, so from this study arises the query, How can the problem be solved? It is clear that in reforms, as in medicine, empirics and quacks abound. The problem is exceedingly complicated, and so difficult that heretofore it has baffled all efforts at solution. Those who dispose of it with a tradition, a dogma, an untried theory, or a fanatical revolution, only increase the difficulty. Well do we know the temptation to pessimism when the social worker is confronted by the enormous task set before him; but he must appreciate the magnitude of the work in order to labor efficiently, and if he is a Christian, pessimism has no claims on him.

The worker to be efficient must understand the society he would influence. Does not the sower consider the soil in order that he may choose the right seed and adapt it to that soil? When men once awake to the importance of the present age, the only one in which they live and which they can hope to mold, they will be amazed that they could study Greece and Rome and the Middle Ages, and neglect the investigation of their own times. Then Christ's "Can ye not discern the signs of the times?" will come with mighty force across the centuries. It is a mystery how any one can hope to have a lasting influence on his age unless

he understands the dominant forces of that age.

But the past as well as the present must be studied. We want to know what society is and needs, but also how it became what it is. Evils abound; what are their causes? These must be removed if the social ills are to be overcome. So we want to study the past in order to learn what remedial agencies have been most potent. Ours is an era of organizations; what a flood of light is thrown on the efficiency of organization by the history of the subject. Amid social efforts we do not want to forget the power of individual initiative; here biography, together with history, is of first importance. The history of Christianity, of morals, of education, and of institutions is of vast importance if we want to use these agencies in social reform. As thus we work for the future we must lay the past and present under contribution in order to furnish us with the best weapons for our warfare.

It can not be questioned that efforts at reform are often discredited not only because they fail, but also because they are so shallow. The means are not adequate to the end. Branches are lopped off when the ax should be laid at the root of the tree; perhaps the

trimming of the tree makes it more luxuriant. Some emphasize the change of men, others insist on a change in the environment; while what is required is a radical change in both. Here the stress is laid on individual help; there on social aid; yonder on the power of the state; yet neither can be effective in the best sense without the help of the rest. One is intent on destruction, but learns that mere destruction is a poor way of cultivating the good; the wise man constructs as well as destroys, and, by promoting the truth and the right, overthrows error and wrong. He learns from the past and the present in working for the future.

It ought to be a platitude that we must know society in order to influence society; and yet the neglect of the truth makes its special emphasis necessary. Even for theoretical study sociology is fascinating; how can the scholar ignore the humanity of which he is a part and which is the chief of earthly studies? But how much more interesting the subject becomes when considered in its practical bearings. We need workers for the solution of the social problem; but if their work is to be substantial, efficient, and lasting, it must have its basis in a knowledge of the society it seeks to elevate.

SCHOOL FOR SOCIAL STUDY.

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

The Social Problem in The United States.

THE course of reading and investigation outlined in the last number of the REVIEW was of a general character, being intended as a preparation for all the lessons that are to follow. We now turn from the general to a particular subject, namely, the study of the social problem in the United States.

This is a vast theme of primary importance, and constantly growing in magnitude and interest. We can specialize on it, but we can not isolate the

subject. The social trend is a movement which characterizes all the enlightened nations, and it must be grasped in its comprehensive totality if any particular phase of it is to be mastered. The means of communication, through travel, post, and telegraph, have made the nations one, an international organism, as never before. The community of interest, of politics, of education, of religion is rapidly increasing, so that a significant local thought or discovery or invention or movement immediately tends to become national and international. A process

of assimilation is going on between the nations, and certain conditions tend to become epidemic. No nation can be independent in its industries; it is deeply affected by the productions of the other nations and by the market of the world. Everywhere we find the class spirit developed, capitalists and laborers in different, and even hostile, camps, the laboring masses at unrest, complaining of slavery and ill-treatment, declaring that they do not get their share of the national wealth, that there is an unearned increment which goes to others while they themselves have really earned it, that their income is meager and insecure at that; and with these grievances they couple demands for personal consideration, for less work and more pay, for greater opportunities and better culture, often seeking to enforce their demands by combinations, by political action, by strikes, and even by threatening revolution and by actual violence. The solidarity of laborers, regardless of nationality and creed, and the internationalism of the social movement, are among the most marked signs of the times.

All these general characteristics are found in the United States; but this country also has peculiar features, and these are to be the subject of especial study. What gives the social problem its peculiarities in different nations? The nationality, the character of the government and the enlightenment of the people, the history and religion of the country, and the agricultural, industrial, and commercial affairs are the main factors to be taken into account. The problem is not the same where the people are phlegmatic as where they are sanguine, where all are legally equal as where there are privileged classes, where the people are sovereign as where one rules, where industries prevail as where agriculture is the principal interest. One must thoroughly understand the nation itself in order to master its social problem.

This reveals the difficulty as well as

the greatness of the study of this problem in the United States. Owing to the advantages of labor here, the social question was not a burning one as early as in Europe. Land was abundant and cheap, laborers were in demand, and their condition was, as a rule, much more favorable than abroad. They were more respected, were better treated, and had better chances to rise. These favorable conditions have greatly changed, the land is no longer so accessible, often there is a surplus of laborers, many of them have scarcely an advantage, if any at all, over their European brothers, especially in England, and the insecurity of their position causes apprehension, while in times of financial crises multitudes may be thrown out of employment and reduced to actual want.

These facts are far more weighty than is usually supposed. The changes have been great and rapid, but their full import is not generally appreciated. The traditional view still prevails that this land is the paradise of labor, and that whoever will can reach a position of ease and comfort and influence. Therefore it is so difficult to convince the better-situated classes that there is in the United States a social problem of incomprehensible magnitude, that it involves all the higher as well as the lower interests of society, that it threatens our institutions, and that it ought to be studied in order that some safe solution may be found. Europeans and specialists at home are astonished at the general ignorance and even indifference on the subject. The above gives the explanation. Another fact is equally significant: the advantages, the hopes, and the achievements of laborers in the past have developed their aspiration and expectation and demands. Their intelligence, independence, energy, and enterprise make them the more restive when they find themselves doomed to disappointment. The character of the American laborer, the painful contrast between his ideal and the reality, his

notions of liberty and equality, the absence of a large military force, and the dependence of authority and law and the police on the will of the people, are among the most weighty considerations in connection with the social problem. It is not surprising that foreign specialists think that our dangers are peculiarly great, that our conditions for meeting them are inadequate, and that here the most desperate effort to solve the problem is likely to be made.

In no other country is the social so largely a foreign problem. What a heterogeneity in nationality, in education, in religion, in capacity and thrift, in the standard of living, in the views of life and in life itself! Our industrial, political, religious, intellectual and social conditions are deeply affected by this foreign element. An able sociological writer thinks that this country is destined to solve the question of the amalgamation of these heterogeneous elements into one harmonious nationality, and surely it is among the greatest problems with which we have to deal.

Another important subject is the vast extent of our country, the different, and often conflicting, interests in the various sections, the sectional peculiarities in population, in education, and in industries. The conditions differ greatly from small countries with a concentrated population and greater industrial unity, as England and Belgium. Where laborers are scattered and have such a variety of interests their solidarity and cooperation are more difficult.

Another important factor is the unexampled increase and concentration of wealth. Our aristocracy of wealth is forming a new kind of social nobility, and exerting a power which no one can estimate. We can mention the words: capitalism, corporations, syndicates, monopolies, trusts; but who can grasp their full meaning? Their influence in the industries, in social and religious life, in law and politics, is overwhelming. Competition

against such odds is out of the question. It has likewise ceased to be a question whether these glaring inequalities can be reconciled with our notions of equality. No one can tell how long the fearful strain caused by the concentration of wealth and of poverty can be endured by the republic.

These are but a few of the subjects; their consideration will reveal many others hardly less important. How shall they be studied? The theme is so large that we shall have to leave much of the answer till the next number.

The literature is extensive, but is largely scattered through journals and pamphlets. The periodical literature gives many facts and statistics respecting the social situation, but there is a lack of thorough discussion by specialists. The subject is comparatively new and excites much interest, but too often its discussion is sensational and ephemeral. From the multitude of phenomena we must turn to their history and causes for a correct interpretation. Traditional views abound, but they are old bottles which can not hold the new wine. Scholars of the times, making the age itself the interpreter of the social problem, and profound, systematic thinkers, are required. Laborers are specialists on the labor question, and in point of intelligent views on the subject they are apt to surpass the other classes. But their theories are often vague and dreamy, and we can not expect them to unravel the complexities of political economy and the other great mysteries involved in the social problem. We are still waiting for able literature giving a comprehensive and exhaustive discussion of the subject.

The laborers' point of view should be studied. This can be done in the labor and trade journals. "The Labor Movement; the Problem of To day," edited by G. E. McNeill, gives the history of the labor movement, and an account of the condition and interests of of laborers, by leaders and friends of workingmen. "The Labor Movement in America," by Professor Ely, is devoted mainly to the discussion of labor organizations. "Social Studies," by Rev. R. Heber Newton. "Wealth versus Commonwealth," by Lloyd, is a discussion of monopolies. Numerous writers on political economy discuss phases of the social problem. "Wealth and Progress," by Gunton, shows the need of more opportunities for workingmen. The statistical reports of the Government and the annual reports of the Commissioner of Labor are very valuable.

LIVING ISSUES FOR PULPIT TREATMENT.

Improvement of the Public Roads.

The highways lie waste.—Isa. xxxiii. 8.

EVERY country pastor appreciates the importance of good roads in the prosecution of his church-work. Aside from the opportunity they give him of speeding his horse they are an important factor in determining the size of his congregations and in the free exchange of social parish calls. In the wider sociological field the live pastor must recognize the economic relation of good roads to every line of improvement. New emphasis to their importance has been given by a report recently published by the Department of Agriculture (Circular No. 19 of the Office of Road Inquiry). Reports received from over 1,200 counties, in all parts of the United States, show that the average length of haul by teams, on the public highway, is 12.1 miles, varying from 5.9 miles in the Eastern States to 23.3 miles in the Pacific States. The average weight of load for two horses for the whole country is 2,002 pounds, varying from 2,460 pounds in the Prairie States to 1,397 pounds in the Cotton States. As to cost, it was found that it required 25 cents to haul a ton a mile on the average in the United States, varying from 22 cents in the Prairie and Pacific States to 32 cents in the Eastern States. Taking the United States as a whole it costs \$3.02 to haul the average load the average distance.

From these data it is possible to estimate approximately the total cost of moving farm products and other classes of materials over the country roads. The total weight of farm products for 1895 is estimated at 219,824,227 tons; to this should be added 93,525,000 tons of various forms of forest products, making in all 313,349,227 tons hauled during the year 1895 over the public roads of the country. At the average estimated cost of \$3.02 per ton for the distance hauled, this makes a total cost of \$946,414,666 during the year. Com-

menting on these figures the Department report says:

"The increase in cost of haulage actually done is by no means the only loss by bad roads. The loss of perishable products for want of access to market, the failure to reach market when prices are good, and the failure to cultivate products which would be marketable if markets were always accessible, add many millions to the actual tax of bad roads. Moreover, the enforced idleness of millions of men and draught animals during large portions of the year, is a loss not always taken into account in estimating the cost of work actually done.

"Information already in possession of the Office of Road Inquiry indicates that all things being considered, nearly, if not quite, two thirds of this vast expense may be saved by road improvement, and this at a total cost not exceeding the losses of three, or, at the most, four years, by bad roads."

Among the many plans proposed for road improvement none, perhaps, is more valuable than a method recently invented by Hon. John O'Donnell, of Lowville, N. Y. It attracted wide attention at the Atlanta Exposition and received the indorsement of the Good-Roads Parliament which met there in December last. The proposition of Mr. O'Donnell is nothing less than a steel track adapted to the ordinary country road. The method of construction, cost, and advantages of the plan can best be stated in his own words:

"What is a steel-track road? It is simply a horse railroad with a gutter track instead of a raised track. The track is five inches wide on the bottom with half-inch raised sides. It is laid on a longitudinal timber resting on ties. The middle between the tracks is filled in with stone and rounded up, the water running into the tracks and to the sides of the road by conduits from the steel track. The great difficulty in all road construction has been to take care of the rainfall on the road. If the water penetrates the crust of the road the frost inevitably follows and the road is ruined. This gutter track takes care of the water perfectly. It costs less than a macadam or telford road. The steel track, ties, and timber will cost less than \$2,500 a mile. To this must be added the grading and filling in between the tracks with stone or other suitable material. A first-class steel-track road with the best

macadam surface will cost less than \$5,000 a mile, and a good country road with lighter materials can be built for less than \$3,000 a mile. And this road when built is practically a railroad to every man's door, for it is a perfect road for wagons, bicycles, and the coming road motor, which is now being manufactured by over one hundred firms in the United States.

"And what will this new motor do on such a steel track in the economy of freight and passenger travel. Nothing short of a complete revolution in the internal commerce of the nation is to follow the steel-track highway. It will be a Godsend to the prairie farmers of the West and the South in their long hauls to and from the railroads. To the cities it means a great deal. The boundary line for trade and manufactures is now about 25 miles. With a steel-track highway the circle would be widened 100 miles. The morning newspaper would be delivered by the swift road-wheel courier to distant points not now reached, and the country itself would be a great suburb of the city, and the reflex social influence would alike benefit the country and the city, elevating and promoting general prosperity."

Mr. O'Donnell estimates that the average cost of hauling on the steel gutter track would be less than one twentieth the cost over the ordinary dirt road and less than the cost over the roads of the country in their present state. The present average cost is 25 cents per ton per mile; he places the cost on the gutter track at 2.1 cents. Instead of putting his invention in the hands of a corporation, Mr. O'Donnell hopes to be able to induce communities to build their own steel tracks and so secure to themselves the full benefits of such improvements.

Sales of Beer in this Country.

Soul, . . . take thine ease, eat, drink, and be merry.—Luke xii. 19.

ACCORDING to official figures recently published the sales of beer in the United States for the year ending July 1, 1895, amounted to 33,469,661 barrels, or (31 gallons to the barrel) 1,037,559,491 gallons. Estimating three "schooners" of beer to the quart, there were 12,450 million "schooners" of beer sold in this country last year. The official estimate of population last year was 69,755,000, so that this means

an average consumption of 169 "schooners" during the year for every man, woman, and child. Five years ago the consumption was 157 "schooners" and ten years ago 127 "schooners." At the same rate of increase the average per capita consumption will be 225 "schooners" in 1905.

In the beer trade the State of New York stands at the head with a credit (?) of 9,659,215 barrels, more than one fourth the total sales of the country; next comes Pennsylvania with 3,599,949 barrels; then Illinois with 3,294,495 barrels; Wisconsin, 2,794,866 barrels; Ohio, 2,635,099 barrels; Missouri, 2,126,669 barrels, and New Jersey, 1,889,457 barrels. In these seven States more than three fourths of the beer sales in the country were made.

For sales in cities New York takes the lead with 4,691,464 barrels; then Chicago with 2,648,335 barrels; Milwaukee, 2,037,024 barrels; St. Louis, 1,912,869 barrels; Brooklyn and Philadelphia each over 1,800,000 barrels. The beer sales last year, in spite of the "hard times," were the largest ever known in the history of our nation.

The Ball and Chain for Tramps.

The way of transgressors is hard.—Prov. xiii. 15.

THE thriving little New Jersey town of Rahway is having an experience all its own in attempting to rid itself of the tramp evil. Last summer one of the policemen of the place was shot by a tramp whom he was attempting to arrest. This so aroused the authorities that a dozen balls and chains were purchased and kept in readiness for the next visitor. News of this purchase must have got out among these gentlemen of the road for they fought shy of the place for several months. Recently a tramp was caught begging and taken in charge by the authorities. Then followed the novel sight of the man at work on the public streets dragging a heavy iron ball behind him as he walked. While in this condition he was the sight of the town, and when he left, disgusted with such inhospitality, it is reported that he took with him a handsome donation of money made by public-spirited citizens to atone for the usage to which he had been subjected.

MISCELLANEOUS SECTION.

WHAT IS SPIRITUALITY?

BY REV. DWIGHT MALLORY PRATT,
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THE terms spiritual and spirituality hold a large place in the vocabulary of Christians. They are exclusively religious in signification and use, and find their interpretation in the experience of believers. The word spiritual is purely of New Testament origin. It is the noblest exponent of the developing life of the Christian dispensation. It has no Old Testament equivalent. To attempt its definition may seem venturesome or assuming. Dynamics defy definition. Science, for example, can enumerate the qualities of life; it has never yet told what life is. Electricity can be described, mastered, used; it can not be defined. There is a vast difference between essence and attribute. To describe an attribute is not to define the essence of which it is a manifestation. Moreover, one can not go beyond his own experience in the interpretation of such a word as spirituality. To the unregenerate it must have the atmosphere of unreality or of the fanciful and imaginary. To the immature or worldly Christian it is vague, mystical, and meaningless. The word is difficult of clear comprehension at any stage of Christian development.

An honest attempt to get at the secret of this profound word is both legitimate and commendable.

I. Man has capacity Godward. He is implicated in nature, yet, in the faculties of his soul, is distinct from and above nature. He is a spirit. The word "spiritual" in its primary and simplest meaning signifies having the qualities or attributes of a spirit. All spirits are personalities, and by the constitution of their being are inherently related. Man, as a spirit, is in the image of God who is Spirit. In this sense evil spirits, demons, and

Satan himself are in the image of God. The groundwork and faculties of their rational and moral being are the same.

II. Man's spiritual capacity may not be alive unto God. As a spiritual being he may be separate from Him in character and in the tastes, desires, and tendencies of his soul. This separation of the human spirit from the Divine Spirit does not extinguish its existence or personality. Man is still a spiritual being altho, in the technical sense, not spiritual. This twofold use of the word appears in the New Testament.

The emissaries and principalities of Satan are termed "the spiritual hosts of wickedness." St. John, referring to the city which in its abyssmal corruption crucified the Lord, speaks of it as the great city "which spiritually is called Sodom and Egypt." Thus, as the word moral includes that which is immoral, the word spiritual includes that which is unspiritual.

III. In its ordinary and technical use, however, the word spiritual indicates a soul that has been made alive unto God. Within certain limitations the words moral, personal, and spiritual are coordinate, synonymous, identical. But the Christian use of the latter term lifts it at once to a unique and divine supremacy. It is very significant that the word "moral" is not a biblical term. Morality carries with it no suggestion of religion. Spirituality is wholly a religious term, and may be defined as the vitalizing of the soul of man by the life of God. All the accompaniments and products and instruments of this Spirit-given life are also termed spiritual. For example, the body of resurrected and glorified saints is called a spiritual body: *i. e.*, a body animated and controlled only by the rational soul as it in turn is animated and possessed by the indwelling Holy Spirit. The divine gifts bestowed upon Christians are termed spiritual

gifts; the law under which they live, a spiritual law; the food of their souls, spiritual meat and drink; the thoughts, opinions, precepts, and maxims ascribable to the work of the Holy Spirit in their souls, spiritual. St. Peter terms a body of worshipping Christians a spiritual house.

IV. We have just said that spirituality is the state of a soul vitalized by the Divine Spirit and made alive unto God. Further analysis will interpret this definition.

1. Spirit is a word that includes all the faculties of the soul, all the attributes of personality: the intellect, the affections, and the will. The intellectual can be divorced from the spiritual, but the spiritual can never be divorced from the intellectual. That is, if a man is spiritual his intellect is touched with the divine life and comes under the power of the divine baptism. One word may describe this mental quickening and illumination—vision. The pure in heart shall see God.

Under the renewing power of the Holy Spirit the reason and intellect find themselves in new relations and in a new attitude to truth. The spirituality of Augustine manifested itself intellectually in a complete change of thought. Well has it been said that an unclean mind can no more understand spiritual things than a worm can understand the splendor of Dante's song. "This supreme fact rules out of the category of spiritual religion all such men as Goethe, Robert Burns, and Voltaire. Goethe was a *roué*. The warmest friends of Burns gladly draw a veil over the delinquencies of his moral life. Voltaire was one of the vilest, as he was one of the ablest, of mankind."

Professor Fisher says: "The Christian believer has no occasion to be disquieted when men excelling in science or scholarship stand aloof from the Gospel, or even profess atheism. If the secret of unbelief, or its inmost source, be the alienation of the heart from God, what is there in mere intellectual culture to furnish a remedy?"

The emphasis of Paul's first letter to the Corinthians in its opening chapters is laid upon this incapacity of the mightiest intellect to discern, through natural endowment, the things of God. He affirms that regeneration liberates and enlightens the mind; that the Spirit of God operates directly on the mental faculties, adjusting reason and intellect to the Divine Reason, and enabling man to think God's thought and interpret His purposes. Nature and revelation become new worlds to the devout believer. The astronomer looks into the heavens and, with Kepler, exclaims: "O God, I am thinking Thy thoughts after Thee!" This is spirituality, spiritual-mindedness; the mind of Christ possessing the mind of the scientist. Interpretation of God in nature and discernment of His presence in Scripture are impossible without this spiritual adjustment to God which is wrought through the renewing power of the Holy Spirit. He that is spiritual judgeth or discerneth all things, while he himself is discerned by no man who is not in like manner intellectually illuminated by the Spirit of God. Danger in the modern critical study of the Bible can come only from brilliant scholarship that has not learned to think God's thoughts and is incapable of discerning or interpreting the supernatural. "No man can say that Jesus is Lord but in the Holy Spirit," and to be incompetent to discern the historic significance of His divine personality and work is to be absolutely and inherently incompetent to deal with problems touching inspiration, revelation, miracles, and the possibility of fellowship with God.

Spirituality brings the intellect into harmony with the divine reason in every realm of thought: in science, art, philosophy, commerce, and law, as well as in religion. The technical use of this word associates it principally with religious experience, with the capacity to know and interpret God in the realm of character.

Christianity is a rational religion and

summons into activity man's highest intelligence. It will aid much in displacing false, shallow, one-sided, and distorted views of religious experience, to keep distinctly before believers the fact that the intellect is a spiritual faculty. Truth is apprehended only by the intellect. All conquest and advance in the realm of thought; all the mighty discoveries which unveil God to men and help humanity on toward the goal of ultimate attainment in Christ, must be achieved by the intellect. This faculty, however, can rise to its sovereign place only as it recognizes itself as the instrument of the Spirit.

"The men who have been in the fullest measure, and the noblest manner, under the prophetic mind of the Lord, the masters who have been conscious of their Master in heaven, and who have held the task at which they toiled to the judgment-seat of Christ, have been the great leaders in history."

The ethical and religious problems of history and of the Bible are beyond the reach of minds not thus enlightened. The intellect, as a spiritual faculty, is qualified to apprehend the mind of God and the meaning of life only as it brings, and in proportion as it brings, every thought into captivity to the obedience of Christ.

2. Spirituality manifests itself, secondly, in the realm of the affections. The feelings and emotions are fertile soil for spiritual life. Love is the beginning and end of true religion. In ordinary experience passion sways the soul. Regulated and redeemed passion introduced into man the power of God. Feeling, however, is not religion; emotion is not spirituality. Ruinous excess, fanaticism, and frenzy have often resulted from ignorance of this fact. Fervor is an essential element in all devotion, yet the outward or rather the emotional manifestation of fervor may not be the highest form of spirituality, and there may be a fervor which is the very opposite of this exalted state.

Spirituality in the realm of the affections is that state of soul in which the heart with its purest and holiest love is centered on God as revealed in Christ. Through an absorbing and ever-dominant affection Christ becomes the Christian's ideal and sovereign; Christ's truth, his truth; Christ's kingdom, his kingdom; Christ's purpose in life, his purpose; Christ's holiness, his unceasing desire. It is the supreme and specific work of the Holy Spirit to shed abroad God's love in the heart.

The word spiritual has come to be definitive and exclusive because of inferior grades of religious character. Paul spoke of carnal Christians; modern speech means the same by "worldly" Christians. The proof of personal redemption in character, speech, and conduct is often difficult; but as soon as the soul's life Godward becomes unceasingly and conspicuously manifest, then it merits recognition by being universally characterized as spiritual. The commendation signifies that the life of the Holy Spirit is dominant and visible in the believer's life; that he is a Spirit-filled man even as Stephen was "full of the Spirit" in the early church. An intelligent emphasis of this possibility for every Christian is not sentiment or mysticism, but is the standard of normal piety presented in the inspired Word and illustrated and confirmed in the spiritual life and work of the best representatives of Christianity in every age. Spiritual life that does not in some degree reasonably come within the realm or range of that descriptive and unmistakable word, "spirituality," subjects itself to a tremendous challenge from the world as to its genuineness. The life of Christ is not a doubtful factor in the life of true disciples.

3. Spirituality must also manifest itself in the human will. I have said that love is the beginning of all true religion yet only as it summons the will to cooperation and action. The scepter of man's power and the glory of his personality reside in the will. Choice

and decision are effected here. The affections present incentives, the intellect estimates their worthiness, the will decides upon the course of action. This trinity of mental operation is necessary in all normal manhood. Impulse and passion may displace reason and override or ignore the will, but the process that conducts man to God begins in the exercise of his own spiritual sovereignty under the guidance of the divine Spirit. Too great emphasis can not be laid upon the manifestation of spiritual life in this department of man's being. A spiritually minded man is one whose will is set on God, as well as intellect and affections. With every fiber of his moral being he has laid hold of Christ and the activities of his soul are under the guidance and dominion of the Holy Spirit. Spiritually this is the only quality that can contend with and overpower the temptations of the world. In the strife of commercial competition, in political rivalry for power, in social standards of self-indulgence, in the earthly affinities of man's physical being, his only security is on the higher altitudes of spiritual living, where all the faculties of his soul are voluntarily and joyfully under the dominion and guidance of Christ's indwelling Spirit. When intellect, heart, and will force their energies reverently and affectionately upon him, love—a passionate, ever-present, ever-dominant love—is the result. This is the triune sphere of the Holy Spirit's indwelling and activity, and the character of such a God-centered and Spirit-filled life is described by the one exalted word spirituality.

HYMN AND TUNE UNIONS.

By C. CROZAT CONVERSE, LL.D.,
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THE setting of but one hymn to one tune in hymnal-making should be the rule; and that hymn and tune should suit each other better than any other setting of them. Such a setting's advantages are: A more than haphazard

fitting of words to tune; facility for the memorizing of words and tune; musical variety in a hymnal's contents; verbal and musical union. A tune's individuality comes into closer sympathy with some hymns than with others, and often with one than with all others. To find and marry it to that one the hymnal-maker should, and doubtless does, labor; and, when in doubt as to the union effected by him, he can do as is done in some hymnals, group several hymns with one tune, leaving to the hymnal-user the choice of hymn and tune adaptation.

The Greeks were more fastidious and exacting in their verse and tune adaptations than we are; hence their division of music into the grave Doric, soberly glad Lydian, madrigalic Æolic, martial Phrygian, and sentimental Ionic. Every Grecian profession, even, had its special songs. If modern discrimination in word and tune setting approximated theirs, that feeling in the singer's, or listener's, mind which the words should cause, might more certainly follow the singing of a hymn than—in some cases of unhappy mis-mating—it does now; cases in which Ionic music is set to Doric thought, or Phrygian to Lydian. Good old Ravenscroft recognizes, in his book of Psalm tunes, the importance of proper settings, when referring to the wise and pleasing songs of Amphion and Orpheus and their influences on animate and inanimate nature.

Two points of excellence in hymn and tune adapting may be inferred from the foregoing statements, namely:

The setting of one hymn to one tune. The harmony of character between that hymn and that tune.

Another point of excellence, which does not wholly obtain in any hymnologic school as yet, but which modern literary and musical tastes more and more require, is the setting of each syllable to a separate tone. The German and English hymn and tune adapters do not wholly defer to this exaction. The great German composer,

Wagner, urges its application to all song. The great English composer, Bennett, observed it, so far as possible, in compiling his hymnal, short of a radical tune-change.

A compromise is being effected nowadays by some composers in observing it in the melody but not in the subordinate harmonics. The adapter who holds this point will care for the syllabic and tonal accents, and avoid syllabic repetition, a fault which has seriously interfered with the devotional effect on the listener of such instances as—

"Thou art my sal, my sal, my salvation's God."

"He will take the pil, the pil, the pilgrim home."

"Oh seize the flee, the flee, the fleeting hours."

As only short sentences, such as, "They that sow in tears shall reap in joy," are used in fugues, their breaking up into fragments and fugal repetitions may be taken as fugal necessities and condoned by the listener, who has caught their first orderly utterance and meaning, because fugues or "fugue-tunes" are intended only for choir-use.

A proper observance of these points of excellence in hymn and tune setting would unify the hymn and tune in a coequality, and not after the manner of the old Blackstonian maxim that the husband (tune) and wife (hymn) are one, but the husband is that one. Such hymns and tune unities doubtless led some of the early church fathers, as Sir. W. Temple says, to esteem the love of music a sign of predestination; a thing divine and reserved for the felicities of heaven itself. I think Plato would say that some of our modern verbo-tonal convolutions in hymn-setting, which mystify the listener regarding the word-meanings, qualify his statement that "music has as great influence over the mind as the air has over the body:" for surely, so far as psalmody is concerned, the listener must understand what the singer sings to have his experience justify Plato's comparison, or verify Martin

Luther's saying, "The notes give life to the text." Vergil took verbo-tonal unity for granted when saying, "Sing thou the notes, and I will sing the words."

Many a modern hymn, with its tone-groups and elongated syllables, would go unsung by Vergil could he be confronted with such modern hymnic improvements. St. Chrysostom must have had verbo-tonal unity in mind when commending "modulated verse and divine songs harmoniously composed."

Numberless are the syllable-stretching examples, in new and old hymn and tune unions, which the reader may find in our hymnals. The piece called "China" is a well-known one. Its tenderly sweet melody, when caressingly played on a violin, pleases the ear. When sung to its usual word-note, beginning, "Why do we mourn departing friends?" its long-drawn syllables are less pleasing. Modify its melody by giving each syllable but one note, and the objectionable word-stretching is eliminated from it.

Hymn and tune unions limited wholly to having but one tone to each syllable, would be too bald and unfluent musically, to satisfy the ear. Yet the rule for hymn and tune unions doubtless should be, One tone to each syllable.

"INDIVIDUAL CUPS:" A WAKING DREAM.

BY REV. WATSON J. YOUNG.

WHILE reading THE HOMILETIC REVIEW for November, I found a request that ministers and others should give their experiences and suggestions in regard to individual cups in communion services. Not having had any personal experience in the matter, I fell into a reverie which grew into the nature of a dream.

It seemed that I was in the far-famed city of Utopia, having arrived on the Crank and Utopian Railroad, late Saturday night. It was my purpose to spend the Sabbath in the city, and to

attend public worship in one of the numerous churches with which the city abounded. On examining the church directory I found it was announced that there would be a "Disunion Service," at the "Church of the Holy Dishwashers," Rev. Microbus Bacillicidus, rector, at 10 o'clock A.M., and thither I determined to go. On making due inquiry I was directed to a very handsome structure, adorned with towers, and stained glass, and marble, from which a chime of bells was just beginning to send forth musical notes, but I was somewhat surprised to hear the bells play the same tune which I had once heard in the army, when a man who had deserted had been brought back that he might be dismissed with more formality, and to the sound of music, and in the presence of the whole brigade.

On entering the church the rubber-gloved usher directed me to the disinfecting room, and on entering the door I perceived a distinct and overpowering odor of carbolic acid, and I found that not only was every one expected to wash in a weak solution of the acid, but numerous fine nozzles were spraying the clothing of all who were present, and preparing them to diffuse an odor of sanctity (?) through the church.

From the disinfecting room I went into the church kitchen where I found the rector, armed with a powerful microscope, directing the labors of the deacons and deaconesses, who were engaged in washing in carbolized water the individual cups used in the services of the church. Each cup as washed was passed into the hands of the rector, who examined it attentively with his microscope, and wo to the unfortunate official on whose cup a microbe was found sporting, for never did he rebuke sin with half the vigor and loathing with which he rebuked the unfortunate person who had not sufficiently washed his cup. I saw, however, that it was only the outside of the cup that was washed and that he examined.

On looking more closely at the cups I saw that each one bore the name of some one person, and on inquiring the reason, I was told that no person could belong to, or take the Sacrament in, that church without having an individual cup, "And of course," said the Rev. Microbus, "if the cups were held in common it would be as if all drank out of one cup."

At length the work was done, and the rector, deacons, and deaconesses, loaded the cups, all duly inspected and approved, into several large baskets,

and, summoning the porters, had them carried up into the church.

The Rev. Microbus took for his text, "Pure religion, and undefiled, is to keep himself unspotted from the world." He said that "the text had formerly had something in it about visiting the widow and orphan in their affliction, but it had been found that this involved contact with the germs of disease and mingling with the world, and consequently it was in direct opposition, not only to keeping one's self unspotted from the world, but also to all esthetic religion, and therefore the text had been revised to suit the culture of the times. It had been found necessary to revise a great deal of the Bible. Why, the Apostle Paul had even directed the churches of Rome, Corinth, and Thessalonica to greet one another with a holy kiss, and Peter had fallen into the same error, not understanding how deadly a thing a kiss is. But at the present day all this has been revised, and now no one kisses unless the lips of both parties have been disinfected."

"In the same manner," said the Rev. Microbus, "we have been compelled by the demands of esthetic Christianity to change the Communion service, and we read, 'The cups of blessing which we bless,' 'after the same manner He took the cups when He had supped, saying, These cups are the New Testament in My blood,' 'For as often as ye eat this bread, and drink these cups.' And also in the accounts in the Evangelists we have changed Matt. xxvi. 27 to read, 'And he took the cups and gave thanks, and gave them to them, saying, Drink ye all of them.' And so in Mark xiv. 23, and Luke xxii. 17."

After sermon they were about to celebrate the sacrament, in which the individual cups were to be used. But there seemed to be so much difficulty in getting the right cup to the right individual; and so many cups had been lost or mislaid; and so many members had been received for whom no cups had been provided; and so many men hauled out huge microscopes for the purpose of examining their cups to see if they had been properly disinfected; and so many of them discovered stray bacteria on the edge of their cups, that confusion reigned, and I awoke with the noise, saying to myself, "This may do for the Rev. Microbus Bacillicidus and the church of the Holy Dishwashers, but it is not in accordance with the simple ceremony established by the Lord Jesus Christ, and transmitted to us by his Apostles, and I will none of it."

EDITORIAL SECTION.

SERMONIC CRITICISM.

Expository Preaching.

INTELLIGENT Christians sometimes complain—and with good reason—of the amount of ranting on all sorts of social subjects to which they are, in these days, compelled to listen, from all sorts of preachers, clerical and lay. We have of late been subjected to a severe and extended infliction of this kind on humanitarian schemes, land division, single-tax theory, and what not. It was largely from the class of persons so well described by Paul in writing to Timothy: "Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm;" or, in more modern English, "knowing neither *what* they are talking, nor *about what* they are talking."

If the people will hold their preachers more to exposition of God's Word, we think it would result in somewhat of relief; as these glib talkers would, at least, then have something to talk about.

Take, for example, Ezekiel xlv. 1-25, what a grand subject it opens before the mind—in contrast with the humanitarianism of the day, which can do nothing for us, though it promises so much. Ezekiel's great theme in this chapter is—

Religion is the Only True Basis of Equity. This takes in and covers all the spheres of life.

1. It is seen in the impartial distribution of land (verses 1-8). It results in absolute fairness to all.

2. It is seen in the accurate adjustment and use of weights and measures (verses 9-13). It regenerates and lifts up business transactions.

3. It is seen in regulating the ordinances of worship. Genuine religion renews the soul and thus prepares it to deal fairly with God and man.

Or, to take up a shorter passage,

consisting of the first nine verses of this chapter. What a rich subject is opened, without any thought of single tax, or any other hobby of which the average minister knows next to nothing, and the average socialistic talker still less. It is a full presentation of—

The Land Question. Note the points:

1. God's Word recognizes the Divine ownership (verse 1).

2. It sanctions a distribution in harmony with the rights and claims of all classes (verses 2-8).

3. It does not countenance unjust exactions, or the oppression of the weak by the strong (verse 8).

4. By its equitable settlement it removes temptation to robbery and wrong (verse 9).

Examination of the Scriptures with the aid of the "Preacher's Homiletic Commentary," or some similar work, will suggest thousands of rich expository themes to the preacher, and will save people many needless inflictions.

Infelicities of Manner and Speech.

NEXT to bad matter in a preacher's discourses and pulpit exercises, faults of manner and style perhaps result in greatest harm. Often these are little matters that might readily be cured. We knew one distinguished minister who always fixed his eyes upon the distant, left-hand corner of the lofty ceiling of his audience-room. He preached his congregation out of church. We knew another, equally able and distinguished, who fixed only a blank gaze upon vacancy. One of the good sisters, who had been kept many weeks from service by a painful accident, approached him, when able to get to church again, with an expression of her regret and sense of loss. She was met by a bluff, half-brutal reception: "Oh, I never see anybody in my

congregation! It is such a blessed thing to preach the Gospel that I never think whether any one is here!" He preached his congregation out and himself out.

A distinguished doctor of divinity, in supplying our pulpit for us, used always to pray: "O Lord, we thank thee for this beautiful earth, *variegated* with fruits and flowers"—pronouncing the *i* long in *va-ri'e-gat-ed*, and accenting it. It was fun for the young people; but it wholly destroyed the effect of the sermon upon them.

A minister can not guard too carefully against preacher-manners, or preacher-oddities.

Faulty Diction.

THE preacher should study very carefully everything pertaining to correct diction; not for the sake of finical niceness or exactness, but to avoid anything that might take away from the power of his Gospel message. The use of "avocation" for "vocation," of "transpire" for "occur," or of "but what" for "but that," may stumble some precious soul irremediably. An intelligent man wonders how such blunders are possible after years of special training, and is quite likely to attribute them to want of brains and earnestness.

Don't pronounce again, as if spelled *agane*; extraordinary as if spelled *extray-ordinary*; homage, as if spelled *omij*.

HELPFUL DATA IN CURRENT LITERATURE.

ARMENIA: AN APPEAL, by E. J. Dillon. *Contemporary Review*, January, 1896. Leonard Scott Publication Company, 231 Broadway, New York. *The Speaker*, of London, speaks of this as "a terrible article by Dr. E. J. Dillon, which ought to be read by every voter in Europe and America and by every minister of religion. . . a story of elaborate and refined outrage, passing the ingenuity, one would have thought, of even a company of fends." Dr. Dillon is the correspondent of *The Daily Telegraph* in Armenia. *The Spectator* of London calls it "the worst account yet published of the horrors perpetrated by the Turks in Armenia"—so horrible, indeed, that it would be incredible were it not confirmed from many other sources. And yet Europe and America look on with indifference! Will the conscience of the civilized world ever be roused?

PHYSICS AND SOCIOLOGY, by W. H. Mallock. Same *Review* and publishers. This is a continuation of the discussion begun in the December number of *The Contemporary*, noticed in the January number of *THE HOMILETIC*. It is the most lucid and thoroughgoing exhibition of the shallowness of the new sociological twaddle that we have anywhere seen. Beginning at the point at which the former paper left the subject, Mr. Mallock makes the following points:

IV. *Social Evolution not coextensive with Social Progress. Evolution is the orderly sequence of the unintended. The fundamental error of Darwin and Spencer and all their school just here, is shown to be the confusion of evolution with progress. The former involves only "unintended sequence," the latter, "intended sequence," so that in the latter, mind, man, great men become essential factors. This is abundantly illustrated.*

V. *The struggle which causes Social Progress is a struggle of the few against the few. It is a struggle fundamentally different from the Darwinian Struggle for existence.*

"The struggle to which specifically modern progress is due is "a struggle of the few against the few, and is not a struggle to produce wealth, but a struggle to produce wealth." Great addition to the aggregate of

wealth has resulted from "the efforts of the more strenuous and more highly gifted competitors." Legitimate competition, therefore, instead of being "brigadage," has vastly increased the wealth and comforts of the masses of the people. The error embodied in the struggle for survival—the keynote of Darwinism and the dominating principle of Mr. Kidd's social evolution—is clearly exposed.

VI. *The struggle of the Few against the Few resulting in the Domination of the Fittest, is as necessary to the maintenance of Civilization as it is for its progress.*

Errors touching these points pervade modern sociological teaching, but especially the teachings of those who are socialists or those "influenced by socialistic sympathies." They permeate all the thinking of such men as Mr. Kidd and Mr. Bellamy, and much of the popular current literature. The real struggle means life and not death. "The fittest, the survivors, the winners, instead of depriving the majority of the means of subsistence, on the contrary, increase those means, and their unsuccessful rivals are defeated, not by being deprived of the means of living, but only of the profits and privileges that come from directing others."

In the face of all Mr. Spencer's theorizing against "great men" as a factor in social progress, Mr. Mallock concludes that, "in any study, therefore, of sociology, of social evolution, of social progress, the first step to be taken is to study the part played by great men."

This is easily the clearest and ablest presentation that has thus far been made of the relations of "Physics and Sociology," and it has the advantage of furnishing abundant concrete illustrations of the principles laid down. No intelligent man—especially minister—who is giving any attention to this subject, can afford not to read Mr. Mallock's papers in *The Contemporary*.

CHRISTIAN SOCIOLOGY, by James A. Quarles, D.D., LL.D. *Presbyterian Quarterly Review*, January, 1896. Abson D. F. Randolph & Co., New York. This is an able and comprehensive view of the general subject of which it treats. Dr. Quarles distributes sociologists into three schools:

1. Those who hold evolution to be the philosophical basis of their science.

2. Those who hold that sociology is distinctively an economic science, not exclusively founded upon biology.

3. Those who recognize Providence as the author of all social laws and the superintendent of their working.

In the "presentation of such scriptural facts, truths, and principles as bear upon the social relations which men sustain to each other," the writer lucidly discusses: "The Origin of Society," "The Basis of Society," "The Ethics of Society," "The Destiny of Society."

The North American Review for January, 1896, contains three articles that are of special value to the minister.—The first is THE FUTURE LIFE AND THE CONDITION OF MAN

THEREIN, by Rt. Hon. W. E. Gladstone. It is the first of a series based upon Butler's *Analogy*, but intended to develop broad reaches of thought beyond the range of that great work.—The second is FOREIGN MISSIONS IN THE LIGHT OF FACT, by Rev. Judson Smith, D.D., Foreign Secretary of the A. B. C. F. M. Dr. Smith's position and experience enable him to speak as an expert and authority in reply to the accusations and innuendoes, originating in shallow ignorance and blatant infidelity, that have occupied so much space of late in the secular papers.—The third article is THE CRISIS IN THE EAST, by Karl Blind. It recalls the efforts at reform in Turkey in 1876 and their hopeful beginning and dismal failure, and gives a view of the condition of affairs from the point of view of the Russophobe, socialist, and humanitarian.

NOTICES OF BOOKS OF HOMILETIC VALUE.

THE CHRISTIAN DOCTRINE OF IMMORTALITY. By Stewart D. F. Salmond, M.A., D.D., Professor of Theology, Free Church College, Aberdeen. Edinburgh, Scotland: T. and T. Clark, 1895. Imported by Charles Scribner's Sons, New York. Price \$3 net.

This thick octavo of over 700 pages is the most elaborate and thorough study of its subject—a subject of absorbing and perpetual interest to mankind—that has ever been undertaken. The author states clearly his point of view:

"The present inquiry limits itself to the question, What is the witness of Scripture on the subject? The words of Christ are to me the highest authority, beyond which I seek no other. . . . For convenience' sake the subject of the book is described as the Christian Doctrine of *Immortality*. But it will be seen that the word 'Immortality' is used in the large sense which Paul gives it when he speaks of 'this mortal' putting on 'immortality.' Life, eternal life, the immortality of the man, not the immortality of the soul, is the message of the Bible, alike in Old Testament and in New, in Christ and in apostle, in John and in Paul."

His study of the subject has not carried him off into any of the popular and attractive but superficial views of the day. He says:

"The result has been to confirm me in the conviction that the teaching of Christ and the whole burden of the Christian Revelation make the present life decisive for the future."

The work is divided into six books—expansions of six lectures originally delivered in Edinburgh, the thirteenth series of the Cunningham Lectures connected with the Free Church of Scotland. The themes of the books are: 1. "The Ethic Preparation." 2. "The Old Testament Preparation." 3. "Christ's Teaching." 4. "The General Apostolic Doctrine." 5. "The Pauline Doctrine." 6. "Conclusions."

The last book is especially valuable in its summary of conclusions. After showing what Christianity has done for the hope of immortality, in translating "a guess, a dream, a longing, a probability into a certainty," Dr. Salmond strenuously sets the teachings of Scripture over against the doctrines of annihilation and conditional immortality, the doctrine of restorationism, and allied doctrines. The views of the whole range of teachers, on these subjects, are thoroughly canvassed in the light of the Scriptures. His conclusion is as follows:

"The doctrine that man's immortality is determined by the spiritual attitude to

which he commits himself here, that the moral decision made in the brief opportunity of this life is final, and that the condition consequent on it in the other world is one of eternal blessedness or the opposite, is a doctrine of almost overwhelming grandeur."

The Appendix treats of "Nirvana and Arhatship," "The Buddhist View of Identity," "Persian Ideas on the Fate of Souls," "The Interpretation of Job xix.23-27," and other topics.

In short this work of the Scotch professor—even though one may not indorse all its positions and conclusions—is so fundamental and comprehensive as to claim a place in the library of any minister who would be thoroughly furnished to give instruction to his people on these subjects in which they are always, but especially just now, intensely interested. It is a big book, but upon an all-important subject.

PHILOSOPHY OF THEISM. By Alexander Campbell Fraser, LL.D., Hon. D.C.L. Oxford, Emeritus Professor of Logic and Metaphysics in the University of Edinburgh. Imported by Charles Scribner's Sons, New York, 1895. Price \$2 net.

An able volume of the Gifford Lectures, on the problem of problems. It treats of "The Final Problem;" "The Final Problem Articulated: Ego, Matter, and God;" "Universal Materialism;" "Pantheism;" "Pantheistic Necessity and Unity: Spinoza;" "Universal Nescience: David Hume;" "God in Nature;" "Man Supernatural;" "What is God?" Dr. Fraser is one of the best known of recent Scottish philosophers. This first series of lectures is to be followed by a second series. It is well that, after Professor Friedlander, of Berlin, was allowed on the same foundation, contrary to the express purpose of the founder, to unsettle the faith of men with his Tübingen rationalism, some one should be called to help settle that faith once more.

PATRIARCHAL PALESTINE. By A. H. Sayce, Professor of Assyriology, Oxford. With a Map. London: Society for Promoting Christian Knowledge. New York: E. and J. B. Young & Co., 1895. Price \$1.50.

This is a topographical, ethnological, and historical reconstruction of the Palestine of the age of the Patriarchs, by the distinguished Oxford archeologist, from recent investigation of the monuments and other archeological remains. It is a notable contribution along the line of work that has rehabilitated the Patriarchs and Moses, the

mediator of the Old Covenant, and put to confusion the army of rationalistic critics.

FOUR ENGLISH HUMORISTS OF THE NINETEENTH CENTURY. By William Samuel Lilly, Honorary Fellow of Peterhouse, Cambridge. London: John Murray, Albemarle Street, 1895. Price 3s.

These lectures, on Dickens, Thackeray, George Eliot, and Thomas Carlyle, are like everything else Mr. Lilly has written—fresh, suggestive, and stimulating. The title may seem a trifle misleading, for Mr. Lilly treats of the solemn, rather than the

humorous, side of these great writers. He sees the humorist in Dickens as democrat, in Thackeray as philosopher, in George Eliot as poet, and in Carlyle as prophet.

THE SONG OF SOLOMON AND THE LAMENTATIONS OF JEREMIAH. By Walter F. Adeney, M. A., Professor of New Testament Exegesis and Church History, New College, London. New York: A. C. Armstrong and Son, 1895.

This is a richly suggestive book, by one who seems to possess the poetic and spiritual insight so peculiarly requisite to an understanding of these exquisite Hebrew lyrics.

EDITORIAL NOTES.

Schools for Study and Culture.

THE interest manifested in the Schools of Bible Study and of Social Study, started in the January number of *THE HOMILETIC REVIEW*, has been very gratifying. Pastors are arranging for preaching on these subjects, and leaders in the Young People's Societies for Bible classes.

Papers on Assyriology.

OWING to a misunderstanding Professor McCurdy's brief paper on Assyriology, heretofore announced, was not prepared for the present number of *THE REVIEW*. Instead of this we give our readers a very able and timely paper by that great Old World archeologist, Prof. A. H. Sayce, of Oxford, England. Professor McCurdy will furnish an elaborate paper, showing the various bearings of the subject, for the March number of *THE REVIEW*.

Christianity in Madagascar.

MANY Christian hearts have been saddened by the recent war of the French upon Madagascar. The prospect of Roman Catholic domination of the island, through French influence, is not a thing to be contemplated cheerfully. The conversion of Madagascar to Christianity is one of the most notable miracles of modern missions. Many of our readers have doubtless come upon some of the recent reckless misrepresentations of the press regarding the Hovas and their noble Christian Queen. We reprint from *The Spectator*, London, the following letter, from Antananarivo, the capital of Madagascar, addressed to the editor of *The Spectator*, setting matters in their true light:

"SIR: During the twenty-four years of my residence in Antananarivo, I have been a regular reader of *The Spectator*. I have always been struck with your fairness in being willing to insert communications in correction of any statements made in your paper that are thought to be incorrect. May I therefore ask your usual courtesy with re-

gard to a statement in *The Spectator* of August 13th, which has just arrived here. In that number, quoting from the Antananarivo correspondent of *The Times*, the statement is made that the 'Queen and courtiers take to gambling of the most reckless description.' I am able to give this the most positive contradiction. For many years now there has been no gambling in the presence of the Queen, and it has been strictly forbidden in the royal palace. I am perfectly sure that you will do justice to the Christian lady who is still Queen of Madagascar, by inserting this letter. There is another remark in the same paper I should like to notice. You say in one paragraph that 'savages are sometimes fantastic'—the inference being that the Hovas are savages. Now, such a statement could be made by no one who knows the Hovas and what manner of people they are. May I give you one fact? A friend of mine and fellow-missionary was recently visiting the churches in the country district under his care in this province of Jenerone. At one place he came to be found one of the colored troops brought over in the French expedition. He was taken ill and unable to keep up with his regiment, and so remained behind at this village. When my friend arrived there, he found that this poor fellow was being taken care of, fed, and nursed, by the members of the Christian Endeavor Society of the place. Where do the savages come in?—I am, Sir, HENRY E. CLARK, "Local Secretary of the Friends' Foreign Mission Association, Doncaster House, Antananarivo, November 15, 1895."

It would not be easy to surpass this in our most Christian courts and nations

The Noachic Deluge.

THE present drift toward renewed scientific belief in the historical accuracy of the Scriptural account of the Flood is very suggestive. The greatest British and American geological workers and thinkers—Professor Prestwich, of Great Britain, and Sir. J. W. Dawson, of Canada—are engaged in demonstrating that the Biblical theory is the most natural explanation, and that in its utmost integrity, of the geological phenomena that have recently been brought to light. Speculation has had its day and sober consideration and interpretation of facts must now have their day. We expect to give the readers of *THE REVIEW* an opportunity to hear from both these great scientists on this important subject.