

THE HOMILETIC REVIEW.

VOL. XXV.—MAY, 1893.—NO. 5.

REVIEW SECTION.

I.—THE WORLD'S FIRST PARLIAMENT OF RELIGIONS.

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THE World's Parliament of Religions is no longer a dream. It has the assurance of such world-wide support that its realization appears but a question of time. The local interest in its coming is immense and growing. One clergyman of Chicago has received applications for two hundred seats from friends desirous of attending its sessions. The Chairman has been amazed at the enthusiasm with which so many look forward to this great convention. The dates finally fixed for it are September 11th-27th. It was impossible, on account of the crowd of congresses demanding the month of August, to bring the Parliament of Religions into the summer-time, when ministers usually have their respite from pastoral work. It is the general expectation, however, that churches will permit their pastors to take the month of September, this year, for the purposes of a vacation, in order that they may have the opportunity of attending, not only the Parliament of Religions, but also the other congresses which, together with it, will furnish an unrivalled opportunity for becoming acquainted with the religious thought and activity of our time.

The dates of the congresses, so far as fixed at present, are as follows : Lutheran General Council, Saturday, September 2d ; Lutheran Synodical Conference, September 3d ; the Catholic Congress, September 5th-9th. The Parliament of Religions opens Monday, September 11th, and its sessions will be held in the Hall of Columbus, seating about three thousand persons, in the new Art Palace, now approaching completion on the Lake front. This is not situated, as some have thought, within the World's Fair grounds, but in the heart of the city. It is expected that scholarly representatives of Buddhism, Northern and Southern, of Confucianism, Tauism, Shintoism, of various forms of Hinduism, of Parseeism, of Mohammedanism, of Judaism, and of the great historic and other

churches of Christendom, will participate in this memorable Parliament. Contemporary with the meetings in the Hall of Columbus there will be presentations of the distinctive doctrines, etc., of the various organized religious bodies, in the equally spacious Hall of Washington, in the Art Palace. These different meetings will together constitute the Parliament of Religions. They are required in order to better accommodate the throngs who will attend, and also to give a completer representation of the religious thought and work of mankind. The following churches and organizations have already secured sessions for the presentation of their history, doctrines, etc.: The Lutheran General Synod, September 11th; the Catholic Church, September 12th; the New Jerusalem and Christian churches and the Jewish Congregations, September 13th; the United Brethren and Reformed Episcopal churches, September 14th; the Universalists, September 15th, and the Unitarians, September 16th; the Jewish Congregations on the evenings of these two days; the Presbyterians, September 17th; the Sunday-Schools, September 18th; the Evangelical Association and the Friends, the morning and afternoon of September 19th; the Protestant Episcopal Church, the evening of September 19th and also the whole of September 20th; the Reformed Church of the United States and the Reformed Church in North America, September 21st; the African Methodist Episcopal Church and the Friends (orthodox), September 22d; the Christian Endeavor Society, September 23d and the afternoon of September 24th; the Evangelical Church of North America, the evening of September 24th; the Swedish Evangelical Mission Covenant in America, the morning of September 25th; the Baptists, September 26th; the Methodists, September 27th. Dates have not yet been assigned to the Greek Church, the Congregationalists, and several other bodies.

Following the Parliament of Religions will be the Mission Congresses, the meeting of the Evangelical Alliance, and the Sunday Rest Congress. It may be thought by some that too much time has been assigned to the Parliament of Religions, but an adequate programme could not be provided with a less number of days. Furthermore, the interest already developed justifies even a larger assignment of time. If the material wonders of civilization are to demand six months of the world's attention, surely the religious thought and achievement of humanity may well ask for consideration during a period of seventeen days. One clergyman of Massachusetts writes: "Next summer I think I shall preach through August and take my vacation in September. I would sooner look upon that congress than any other spectacle the world could present." Many are planning to spend the entire month of September and half of the month of October in Chicago, that they may attend this whole series of meetings. It will be a theological school probably of equal value with an entire year in the best of our seminaries. It will furnish what no seminary is able to give, the opportunity of hearing the various faiths presented by their own disciples and teachers.

It is believed that the Columbian Exposition, in providing a series of world's conventions, is meeting a general demand on the part of eager-minded and intelligent men and women. The Chairman judges from his own immense correspondence, from the more than three thousand letters received in the last three months, that the religious congresses and they alone will furnish the attraction sufficient to draw many busy men to the city of Chicago. No one can fail to be enthusiastic over the artistic and industrial splendors of the Exposition, but the eye becomes tired of *seeing* things. The powers of intelligent vision are exhausted after five or six hours of intense seeing. Multitudes will be eager to *hear* the representative leaders of human thought, and to meet the experts, the famous teachers and preachers, whose words may have been a part of their nobler lives. It is believed that these conventions and the world-wide fraternities of scholars, historians, physicians, reformers and divines which will be formed, are sure to give an enduring lustre to the Columbian anniversary and to this golden year.

"It remained for the United States of America to link with the greatest exposition of the industry of all nations a parliament of all the religions. The earnest prayers of Christian people will implore the blessing of God to rest upon every effort to carry out this unique conception. The Christian Church, with her world-wide sympathy, will have a glorious opportunity of recognizing in the representatives of other religions the brotherhood of man. I cherish the hope that, among other results, the contemplated Parliament will have a blessed effect upon the peace of the world." Thus writes the Rev. George Sargeant, formerly President of the General Methodist Conference of the West Indies. One correspondent, Rev. George T. Lemmon, of Schaghticoke, N. Y., writes that the Parliament "is the necessity of the age. Europe's Eastern question, Asiatic aggrandizement and African colonization have brought together, in friendly conference, the representatives of rival nations and rival races to divide the spoils of war and plan more destruction than righteous construction. America has held her Pan-American Congress, seeking the commercial advantage of each conferring State." And he deems it the natural outcome of the spirit of the Prince of Peace, that His followers should seek to bring men together in a wider brotherhood than has been achieved by diplomacy, commerce, or national selfishness.

The committee having in charge this Parliament have sometimes been almost overwhelmed by the eager, enthusiastic expectations of those who are looking forward to this meeting. Governor Chase of Indiana writes: "I cannot think of anything more inspiring on this side of heaven than such a congress." Professor Isaac T. Headland, of the Imperial University at Peking, writes: "Of all the features of the World's Fair none will be so attractive to me as this, none so interesting, and none, I believe, could be made more beneficial." Professor Samuel Ives Curtiss, of the Chicago Theological Seminary, writes of the proposed Parliament: "It is needless

to say that I regard it as of the highest importance and the suggestion of it as the inspiration of genius." The committee are aware that some good men are doubtful of the propriety of inviting the representatives of various non-Christian faiths to sit down in conference with the believers in the Gospel of Jesus Christ, but the Rev. J. S. Chandler, missionary of the American Board in Madura, South India, says: "In bringing together representatives of the different great religions, you will simply bring into a focus that which is taking place already on every mission field. We are continually comparing Christianity with Hinduism and striving to find out wherein they agree as well as differ. The foremost Brahman member of the bar, here in Madura, recently said to me: 'The time is fast approaching when the best religion must come to the front.' So we are also having conferences with the representatives of Islam; and at this time one of them has my copy of the Koran and my Tamil Bible to compare them with one another."

The Chairman of the General Committee has been greatly assisted in the last six months by the Rev. A. P. Happer, D.D., for forty years a missionary of the Presbyterian Board in China. He has kindly acted as assistant correspondent, and the counsels of this venerated missionary have been of great service in our correspondence with Christians and Confucians in China. It is now confidently expected that President William A. P. Martin, D.D., of the Imperial University at Peking, who has been a warm friend of the Parliament, will be present at its sessions. Rev. George D. Marsh, missionary of the American Board at Philippopolis, Bulgaria, writes of the Parliament: "It is *Christian* in its intent, spirit, and daring. It is *aggressive* Christianity in its readiness to use all means that make for righteousness, peace, and the good of all men. It is *catholic* Christianity in its longing to meet all men and to do them good. It is *apostolic* Christianity in its purpose to 'look not every man on his own things, but every man also on the things of others.'" There is a growing feeling among missionaries and others that some modification is desirable in the methods by which Christianity is urged upon the non-Christian races. Rev. George T. Candlin, of Tientsin, China, writes: "I am deeply impressed with the momentous consequences of your undertaking, in its relation to Christian missions among the great and ancient faiths of the Orient, and if a thoroughly practical character can be imparted to it, I foresee as its result a great enlightenment of missionary sentiment at home and a grand reform of mission methods on the field, which, once realized, would inaugurate a new era of missionary success and restore the unlimited hope, fervor, and triumph of apostolic days."

Readers of Rev. M. L. Gordon's delightful book, "An American Missionary in Japan," will remember the thrilling chapter on the revival in Captain Janes's school, and the account of the young men who were then brought to Christ, and whose Christian devotion and apostolic labors have already changed the history of the "Sunrise Kingdom." Many

of these, Yokoi, Ebina, Miyagawa, Ichihara, and others are members of the Advisory Council on the Parliament of Religions, and have written of their earnest gratitude that such a congress is to be held, and of their confidence that it will advance the cause of truth and brotherhood. "I believe sincerely," writes one, "that such a congress will be conducive, not only to the better understanding of different systems of religious faith, but that it may also help the progress of religious truth among all nations and the promotion of the cause of humanity in general." Another says: "The idea seems to me lofty and uplifting. What can be more impressive than an assembly of the representatives of all the diverse religions of all the world?" The Rev. Yoshiyas Hiraiwa, of the theological department of the Methodist Seminary in Tokyo, believes that the Parliament will have an immense influence on the religious thought of mankind, and "give a new, great impetus to the world-wide Christian evangelization movement."

The Rev. John T. Gulick, of Osaka, Japan, famous as a profound student of Buddhism, believes "there will be great benefit from the enlightening and elevating influence of these religious congresses. In the early training of the human race, God has separated the nations by many barriers. Surrounding each by a special set of conditions, He has left it comparatively free to work out its own civil and religious institutions, to mature its own science, philosophy, and religion, and to realize its own ideals in special customs and ethical codes. Each race, and, in some degree, each nation, formed a separate school of investigators and experimenters, to whom an independent position had been assigned, that it might reach unbiased results; but now that the results have been reached, the barriers are being removed and a great competitive examination is being opened, in which sciences and arts, moralities and religions are being tested. The broad oceans that were once the greatest barriers are now the highways by which each nation meets every other without crossing the territory of other nations, as would be necessary if there were no ocean."

The first day of the Parliament will be given up to addresses of welcome and fraternal fellowship by representatives of the World's Congress Auxiliary, of the World's Columbian Exposition, the National Government of the United States, American Christianity and American Womanhood, with responses by representatives from Great Britain, Continental Europe, India, China, Japan, Australia, Canada, Africa, and South America. It may be mentioned that Count A. Bernstorff, of Berlin, will respond for Germany on this day. Principal Grant will speak for Canada and Miss Frances E. Willard for American womanhood. The second day of the Parliament will consider the idea of God, its origin and universality, the primitive form of theism, the harmonies and distinctions in the theistic teachings of the various historic faiths. The third day will have for its theme man, his nature, dignity, imperfection, spirituality, immortality, the

views of the various faiths regarding the future life, and human brotherhood as taught by the various religions. The fourth day will consider religion as essentially characteristic of humanity, acts of religious worship as represented by various faiths, and the distinctions between a religious and moral life. The fifth day will be given to systems of religion, the importance of a serious study of all systems, the rules and conditions of such study, and will endeavor to answer the question, To what degree has each religion shown forth the character and illustrated the glory of God in the historic evolutions of the race? The sixth day will have for its theme the sacred books of the world, their study as literature, religion as interpreted by the poets, what the Jewish, Christian, and other Scriptures have wrought for mankind, the penitential Psalms as a revelation of common needs, and the universal consciousness of sin. The seventh day will be devoted to religion and the family life.

The eighth day will be given up to the religious leaders of mankind, the Incarnation idea, and incarnations as represented by the various systems. The ninth day will consider religion in its relations to the natural sciences and to arts and letters. The tenth day will be devoted to religion and morals, the relations of religion to the chastening and perfecting of human nature, the ethical systems and types produced by the various faiths, and the different schemes for the restoration of fallen or faulty man. The eleventh day will consider such themes as religion and social problems, religion and woman, religion and the rich, religion and the poor, the relations of religion to the erring and criminal classes, religion and temperance. The twelfth day will be given to religion and civil society, the love of country, the observance of law, loyalty to institutions, the perils of great cities, the adequacy of religion to meet the requirements and dangers of modern life; and since this day, September 22d, is the thirty-first anniversary of President Lincoln's Proclamation of Emancipation, the evening of that day will be given to the African race, its religious mission and needs. The thirteenth day will be devoted to religion and the love of mankind, the fraternity of peoples, international justice and amity, the duties of American and European nations toward China, and the religious mission of English-speaking nations. The fourteenth day will consider the present religious condition of Christendom and what religion has wrought for America.

The fifteenth day will be devoted to the religious reunion of Christendom, its desirability, principles, and obstacles, and the encouragements to reunion, to be treated by representatives of the great historic and other churches. The sixteenth day will consider the religious union of the whole human family, contributions of science and commerce to this end, the world's religious debt to Asia, to Europe, to America. The seventeenth day will consider the elements of a perfect religion so far as they have been recognized and set forth in the different historic faiths, the characteristics of the ultimate religion, and what is the centre of the coming religious unity of mankind.

Most of the addresses before the Parliament are to be limited to thirty

minutes, and many will be much less. Variety and interest will be sought for. Specialists will be in demand, and those who know how to condense their thoughts into clear, strong statements. There will be in the smaller halls of the Art Palace, between nine and ten o'clock, morning conferences. Some of these will be purely devotional. The Christian Endeavor Society and the Brotherhood of Christian Unity, for example, will each conduct a morning prayer-meeting through the whole time of the Parliament. There will be denominational prayer-meetings also if desired. Besides these, there will be social conferences at which the representatives of Japan, China, India, and various European countries will be greeted by those who wish to make their personal acquaintance. Still further, there will be various review sections, a number of meetings in the smaller halls, where the speakers of the previous day will confer with those interested, who desire additional information on the themes discussed or conference over the ideas expressed. In this way large fraternity may be secured and the conversational handling of themes so important on an occasion where comparison and not controversy will best serve the ends of truth. It may be said that for each of the days of the Parliament more speakers have already been nominated than could possibly be heard, were it not for these smaller assemblies which have been provided for by the committee.

After two years of incessant work the plan for this Parliament has come within the bounds of actuality. The religious world in its great historic divisions will be represented. The Imperial Government of China has commissioned a Confucian scholar to attend, and there will be representatives of the other faiths of the Celestial Empire, including the Christian. The interest in Japan is very wide. Several eminent Buddhist scholars, not only from Japan, but, it is hoped, from China and Siam, will also be present. Following the advice of Rev. Dr. McGilvary, one of the Presbyterian missionaries among the Laos, the present King of Siam, the only crowned representative of pure Buddhism now living since the downfall of the King of Burmah, has been invited, through the courtesy of our National Government, to attend the Parliament. He takes great interest in the Exposition and in the Siamese exhibit at the World's Fair, is himself a progressive man, and one of his brothers, a fine English scholar, was a pupil of Max Müller's at Oxford.

Mr. M. Dharmapala, of Calcutta, has been appointed to represent the Buddhist Church of Southern India. The eloquent Mozoomdar, of Peace Cottage, Calcutta, will speak for that advanced Hinduism which is fast approaching Christianity. Several sects of reformed Hinduism are planning to send representatives. President Miller, of the Christian College at Madras, is arranging to secure papers for the Parliament from orthodox Hindus. The restrictions for the Brahmans with regard to leaving India having been considerably lessened, it is possible that even an orthodox Brahman may be present at the Parliament. The Hon. Mr. Justice Ameer Ali, of Calcutta, and the Hon. Ali

Bilgrami, Director-General of Mines to His Highness, the Nizam's Government, two liberal-minded Moslem scholars, are expecting to represent Islam. The latter writes : " To my mind the very conception of a parliament of religions—an assembly of the representatives of all the world's religions, to be held alongside of the greatest of world's fairs, the bringing together at one time and in one place of the material and moral needs of mankind—is in itself a sign of the times in which we live, and is worthy of the great nation from which it emanates." The Hon. Maya Das, of Ferozepur, and other native Christians of India, will, it is expected, participate in the Parliament. The Parsee scholars of Bombay are planning to send a representative.

It should also be added that the Rt. Rev. R. Shibata, high priest of the Zhikko sect of Shintoism in Japan, has written as follows : " I accept with pleasure the honor of my appointment and hope to be present at the Council in 1893. It has been my sincere wish for a long time that such an International Parliament of Religions as you propose should be held some time or other, and now I rejoice with all my heart at the approach of my dream." Eminent rabbis, both among the European and the American Jews, have expressed most cordial approval of this œcumenical conference of religious faiths. The American Catholic archbishops, at their meeting in New York in November, took action, approving the Parliament of Religions, and appointing Bishop Keane, Rector of the Catholic University in Washington, to co-operate with the General Committee and secure the proper and adequate presentation of the Catholic doctrine upon the questions coming before the Parliament. Several bishops of the English Church have accepted places on the Advisory Council, which now numbers over two thousand. Advices from St. Petersburg, from our Minister, the Hon. Andrew D. White, encourage us to hope that a representative of the Russian-Greek Church may be sent to the Parliament. Letters from Constantinople lead us to expect that the Armenian and Bulgarian churches will also be represented.

The endorsement which the Parliament has received in Great Britain, France, Holland, Sweden, Belgium, Germany, Switzerland, America, Canada, Australia, and the Hawaiian Islands has been so vast that the names of those whose letters of approval are in the hands of the committee would occupy several columns of this REVIEW. The following are the words of President Sylvester F. Scovel, of the University of Wooster : " Personally I have no fear that the religious congresses will accomplish that vicious equalization of the good and the bad which the witty Dr. Holmes long ago said was made by all controversy. Confident as to the supernatural origin of religion, believing firmly that all religions are broken echoes of the true, and with the old fathers of the Church, that there was preparation for Christianity in all the pagan philosophies and world religions, I welcome the comparison which these congresses are sure to bring about. Fair opportunities there doubtless will be for statement of all that Christianity is and has done. That is enough.

“ ‘ Who questions if the sun be I’
Perceiving that it lightens ?’

I cannot but believe that there is something valuable to result from the massing of all religions against materialism ; and that the superior power of those which have vital conceptions of God and the future will be clearly shown as against those so-called religions which have neither.” The chairman would close this very imperfect presentation of the scope and grandeur of the proposed Parliament with the following words, from a noble letter sent to him by the Rev. N. J. Hofmeyr, Senior Professor of the Theological College of the Dutch Reformed Church in South Africa : “ It will be to the busy men of this industrial age a unique demonstration of the truth that, throughout all ages man has sought his true life in the supersensual and supernatural. It will be a mighty echo to the voice of God, warning man not to barter away his true life for that which pleases and dazzles but for a moment. It may thus accomplish an incalculable good.”

II.—THE TESTIMONY OF PHYSICAL SCIENCE TO THE TRUTH OF SCRIPTURE.

BY PRINCIPAL WILLIAM CAVEN, D.D., TORONTO, CANADA.

THE attack on the Bible and revealed religion is made from various quarters. The doctrine of Scripture has been assailed, especially the doctrines of Incarnation and Atonement. Several parts of the ethical teaching have been blamed as too severe or too lax. The credentials of prophecy and miracles have been impugned. On the lines of historical criticism it has been sought to discredit the documents of which the Bible consists, and to show that their authenticity as well as their inspiration is without adequate vouchers ; but above all, perhaps, the claims of the Bible to be a Divine revelation have been rejected and denounced on the ground that it is in direct conflict with well-established scientific facts and principles. No argument against the Bible has oftener to do popular service than this last. In our day everybody knows something about physical science, whereas those who can enter the regions of metaphysics and of historical and linguistic criticism are a limited number.

To the charge of false science brought against the Bible it is often replied that Scripture was not intended to teach science, and that could the charge be established the authority of revelation would not be impaired. The Bible, it is said, is given to teach religious truth, and its opponents may be allowed to prove what they like against its science, history, and philology. Most apologists who take this ground are willing—even forward—to admit that biblical science is indefensible.

This popular reply is unsatisfactory, and too readily yields the case to the enemy. It is quite true that the Bible was not meant to teach science, and that everywhere its purpose and aim are distinctly religious and moral ; but in the accomplishment of its proper object Scripture unquestionably makes statements which must be scientifically true or false, and

deliberately includes in its teaching matter which, so far, lies within the scientific province. It is one thing to say that the Bible is not a teacher of science, quite another to maintain that it commits itself to no positions which have scientific bearing and consequences. The apologetics of the Bible is unnecessarily compromised when we admit that it sets forth views scientifically erroneous, and that it is quite enough to find it reliable in religion and ethics. For the assailant will very naturally reply that if the Bible blunders where a clear test can be applied to its statements, what assurance have we of its infallibility in a province which lies beyond our cognizance? If the Bible does not know its own province, but rashly ventures into foreign territory, is it likely to be a perfectly safe guide anywhere? This easy answer to the charge of scientific error in Scripture does not serve its purpose, not to speak of its attitude toward the general subject of the inspiration of God's Word.

The position may, at once, be taken that *nothing in the Bible is in obvious conflict with the established conclusions of science.* Now, this is a very remarkable thing, and distinguishes the Bible from the sacred books of other religions. There is no dispute as to the absurdity of their science. Let the cosmogonies of other religions be compared with that of Genesis, and the point will be sufficiently illustrated. On the face of them these cosmogonies are extravagant and grotesque, and the question whether they are in harmony with modern science does not need even to be asked. Hinduism has a cosmogony, or rather many cosmogonies, but no human being who knows anything of the physical history of the earth can regard any of them as true. "The Puranas distribute the earth into seven concentric circles or rings, each forming an annular continent, and being separated from the next in succession by a circumambient ocean. These oceans vary also as to their constituent parts; and besides seas of fresh and salt water, we have them of treacle, honey, milk, and wine. The whole is encompassed by a stupendous mountain belt, beyond which lie the regions of darkness; and in the centre of all, which is also the centre of the continent we inhabit, towers Mount Meru, to the height of 64,000 miles" ("Religion of the Hindus," H. H. Wilson, M.A., F.R.S.). Were anything like this found in the Bible, consider how the argument would stand. Could any man of the present day hold its inspiration? But nothing similar is found in any book of the Bible. Here, again, is a passage from *Purusha Sakta*: "When the gods divided Purusha, into how many parts did they cut him up? The Brahman was his mouth, Rajanya was made his arms, the being called Vaisya was his thighs, and the Sudra form his feet. The moon sprang from his soul, the sun from his eye, Indra and Agni from his mouth, and Vaya from his breath. From his navel arose the air, from his head the sky, from his feet the earth, from his ear the four quarters: in this manner the gods formed the world." Where, again, were the authority of the Bible did it contain a passage like this?

The Chaldean account of the creation, as deciphered from the cuneiform inscriptions, exhibits, perhaps, more points of contact with the Scriptures than we find in Hinduism ; but what should we have thought of the Bible had it told us anything like the following ? “ Bel also drew out his sword and wounded her (Tiamat). The evil wind coming afterward struck against her face. Tiamat opened her mouth to swallow him, the evil wind he caused to enter before she could shut her lips. The force of the wind her stomach filled, and her heart trembled and her face was distorted,” etc. (George Smith’s Translation).

How, then, must we explain the fact that the Bible steers clear of all the absurdities of Hindu and Babylonian cosmology, and though often treading on ground which science claims as its own, asserts nothing which is obviously and certainly in contradiction of science ? The earlier parts of the Bible are as old, or nearly as old, as the Babylonian tablets and cylinders. Even should we regard the Pentateuch in its present form as post-exilic, the account of creation contained in it is of much older date ; and in this account, whether you take it as prose or poetry, everything is *θεοπρεπές*—calm, rational, and beautiful. Surely the hand of God appears in thus holding back writers from doing what, if left to themselves, they could hardly have failed to do. Not one flagrant and indisputable contradiction of modern science, not one palpable absurdity in its cosmogony, in its record of the flood, or in any statement respecting matters with which physical science is concerned ! There are, indeed, scientific sceptics and sceptics not scientific who assert that the Bible contradicts science ; but when men of the highest title to speak on the very parts of science which are said to be contradicted (Sir I. W. Dawson, *e.g.*) unhesitatingly affirm the opposite, the case cannot be clear against the Bible. There can be no two opinions regarding the science of the above quotations from *Purusha Sakta*.

But more may be claimed for the Bible in relation to physical science than the absence of statements in obvious conflict with scientific fact. The teachings of Scripture on various important subjects which involve science are in harmony with all that science knows of these subjects. We shall not expect to find in Scripture the theories, classifications, and nomenclature of science, but the Bible commits itself quite distinctly to certain views touching the origin and constitution of the universe and man, and touching other matters which lie within the scientific domain ; and it is here claimed that the language of the Bible, when properly interpreted, is in harmony with all that science has authority to say on these topics : if so the evidence is conclusive that wisdom higher than man’s directed the pen which thus wrote. To have merely escaped contradictions of science is, as we have seen, remarkable and unique in ancient religious writings, but to show positive agreement with science in most important doctrines is still more remarkable.

The *monotheism* of the Bible is properly noted as a point of contact

between it and science. The Old Testament word for God (Elohim) is a word of plural form, but every reader of the Bible knows that in the earlier as in the later parts of this book, or collection of books, the unity of God is strongly asserted. The doctrine of *God* does not strictly belong to the province of physical science, but everything which science reveals as to objects, and forces, and the relations of things, unmistakably points to the unity of nature—thus inevitably inferring that the Power which ordained and fashioned nature is *one*. Among early records the Bible seems to stand alone in rejecting polytheism, and maintaining the unity of the Universal Author; and thus, *in limine*, finds itself in harmony with what science indicates, if it cannot prove: “In the beginning God created the heaven and the earth.”

But the word “*created*” supplies another coincidence, we can scarcely hesitate to affirm, between the Bible and science. The impossibility of creation was long ago asserted by philosophy: *Ex nihilo nihil fit*. But science has reached no such conclusion. “When we interrogate it (science) as to the particular things known to constitute the earth and the heavens, it appears that we can trace all of them to beginnings at more or less definite points of past time” (Dawson). While, therefore, we cannot *understand* creation, we are compelled to postulate a beginning; and when science comes to the end of its path it points its finger in that direction.

If a creation, then a Creator—an intelligent Creator. To say that matter and force are sufficient to account for everything is pure folly; for apart from the question how matter and force originated, how shall we explain the countless instances of what we call *design* in the Cosmos? the adaptation of means to end, as we see it everywhere? It is not that we have *some* such instances of adaptation, amid a multitude of collocations or conjunctions marked by no wisdom, and which issue in nothing. Had it been so we might have imagined that happy correspondencies and results in the sphere of our observation were fortuitous. As things are, we must refer both the creation and the government of the world to a *Being* of incomprehensible power and wisdom.

To no purpose is evolution called in to fill the place of a creator. Apart from the fact that evolution is merely a theory or hypothesis, and not science, we have not in evolution anything which makes God the less necessary. As indicating the method of the Divine procedure, evolution is intelligible, but as a substitute for God it should not be named.

The doctrine of the correlation of forces evidently strengthens the argument for the existence of one Supreme Will. This point, however, we have not space to illustrate.

Not only in the fact of creation, but in its *order* we have coincidence between the Bible and modern science. According to Genesis, the earth after its creation was “waste and void,” and the order in which it was prepared to be the abode of man was as follows: The primeval darkness was succeeded by light; then the firmament or expanse was established;

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then the dry land was separated from the waters, and vegetation began ; then the luminaries appeared in the expanse of heaven ; then fishes and birds were formed ; then terrestrial animals were produced, and man came forth as the crown of creation, made in the image of God. This is the work of the six days.

Now, the order here announced is, on the whole, according to the best authorities in scientific cosmology, the order which science attests or (in parts of the process) regards as probable. The geological record can, of course, speak of the work of the fifth and sixth days only, but it is in remarkable accordance with the Bible. If the accordance is not yet complete in all details we cannot be surprised, but enough is known to give assurance that the Author of creation is also the Author of the record in Genesis. So far as science knows, the earth was originally a gaseous mass, perhaps incandescent, and this mass would gradually be condensed, solidified, and invested with an atmosphere. In the cooling process the crust would shrink and break, and, falling into ridges, the dry land would be separated from the water. The light, which was at first diffused in a "radiant cloud," would come to have its home in the sun. In the Bible account, vegetable life (third day) precedes animal life. This fact has not yet been verified by geology, but that a flora preceded the fauna seems entirely probable, as the animals must have been provided with food.

The succession in animal forms is strikingly accordant with the stony record. Inorganic nature has been perfected, and, in ascending series, animal life culminates in man. According to Genesis, man is the end of the creative series, and with this science agrees. There are no traces of man till the close of the Tertiary period—the same period in which the higher land animals are introduced. We have, thus, various and notable coincidences between the biblical genesis and that attested by geology. "The order of creation as stated in Genesis is faultless in the light of modern science" (Sir J. W. Dawson).

The question as to whether the *days* of Genesis are literal days or *æons* need not here be raised, for the order of creation is not thereby affected ; and the correspondence with science remains, whichever interpretation of the days is preferred. The literary form of the recital is affected by the meaning given to the days, but the harmony with geology as to the creative *order* not at all. It is quite possible, of course, that the period theory, now so commonly held by apologists, may allow of a more complete harmonizing with geology, but the subject is too large to be here discussed.

Nothing is really known of pre-historic men—of cave-dwellers—which discredits the Bible order of creation, nothing which places man before those parts of animated nature which, according to Genesis, preceded him. It seems nearly certain from the geological evidence that man did not appear till after the Glacial period ; and the only point on which the Scripture narrative might be supposed to lie open to correction is the

chronology of the human period. This is a difficult subject, and the data for a decision imperfectly understood; but we venture the assertion that no human remains which have been discovered are *certainly* earlier than the human period, according to Bible chronology. Very extravagant statements are often made as to the length of the human period, not only by those who think it worth while to refer to the Indian and Chinese chronologies, but by Egyptologists and Assyriologists. The high figures for Assyrian and Egyptian eras and dynasties with which we are familiar are being much reduced, and so far as relates to the evidence of physical science (with which only we are here concerned), there is nothing to prove that the age of man on the earth is greater than six thousand or seven thousand years. That man existed earlier—before the Glacial period—is only an inference from the rudeness of certain implements found in caves, and which, *it is supposed*, must have belonged to a man of lower type than any represented by the bones found beside them. It hardly needs to be shown how precarious such inference is. Every description of tool—simple and complex, rude and polished—may have been in use at the same time, as all varieties are in use at the present day.

The story of the flood has been much assailed and even ridiculed in the name of science. Objection has been taken not merely to the construction of the Ark, and the incidents connected with the preservation of Noah and the animals who shared the Ark with him, but to the occurrence of a flood such as that described in Genesis. It has been regarded as physically impossible that a flood, either universal or as extensive as the Bible narrative necessarily implies, should occur, and especially that the land should remain submerged for a year. Besides, had there actually been such a deluge clear traces of it would, it is said, appear on the face of the earth.

Supposed effects of the flood, which we now properly ascribe to other causes, used to be pointed to by Scripture apologists, but for more than a generation the earth itself had ceased to be summoned as a witness to the reality of a flood. Proof was sought rather from other sources, and we are far from saying that this proof wanted validity. Recently, however, attention has been directed to an extensive subsidence of the land in Europe and Western Asia which took place, apparently, after the introduction of man, and which may be said to divide the Palæocosmic from the Neocosmic peoples. It seems, at present, very probable that this depression of the land synchronizes with the Noachic deluge, and if so confirmation is obviously lent to the biblical narrative; the possibility of the flood ceases to give trouble, and the reference in Genesis to "the fountains of the great deep" may even receive illustration. The scientific record may be said at present to have a friendly aspect toward the Bible.

We cannot farther extend this survey, though there are many other matters as to which remarkable agreement exists between the Bible and the latest and most authentic teachings of physical science.

It may be true, as Horton in his book, "Revelation and the Bible,"

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tells us, that "scientific truth and revealed truth are essentially different," but we cannot assent when he farther says that "there is no indication that God ever intended to *reveal* a scientific fact." In making Himself known to us as Creator and Governor of the world, He has declared things which have scientific as well as religious significance; and the believer rejoices to find that the words of the Lord bear inspection from every quarter. The Bible has no false science, and it is often in obvious accordance with true science.

III.—BIBLICAL THEOLOGY.

BY PROFESSOR PHILIP SCHAFF, D.D., LL.D., NEW YORK CITY.

BIBLICAL theology, in its modern technical sense, is a systematic representation of the revealed or biblical religion in its primitive form, as laid down in the canonical books of the Old and New Testaments, but as distinct from its subsequent development and comprehension in different ages and branches of the Church.

The Bible itself is no more a system of theology than nature is a system of natural philosophy or natural science, but it contains all the facts and truths which make up such a system.

Biblical theology embraces both dogmatic and ethic, which form an organic unit in the Bible.

It must also have frequent reference to the history of revelation, especially in the Old Testament, which teaches doctrine mostly in the form of example; yet the history proper should be left to historical theology ("History of Israel," "Life of Christ," "History of Apostolic Church").

Biblical theology sums up the scattered results of exegesis and arranges them so as to exhibit the organic unity and completeness of revealed religion. Notwithstanding the great variety of its authors, topics, styles of composition and modes of representation, the Bible contains a harmonious, self-consistent system of Divine truth. It stands alone in this respect in the entire history of literature.

But we must distinguish different stages in the revelation of this truth and different types of teaching. God revealed Himself, like a wise educator, in condescending adaptation to man's expanding wants and capacities. The germ of salvation lies already in the first promise (Gen. iii. 15), the rich fruit appeared in the death and resurrection of Christ. Moreover, the same revealed truth reflects itself differently in different minds and is expressed in different styles. Inspiration must not be confounded with dictation. The various talents which God has distributed among men are not abolished or suspended by inspiration, but purified, invigo-

rated, ennobled, and elevated to the highest degree of usefulness. Every prophet of the Old Testament has his peculiar style and temperament. In the New Testament every Gospel is aimed at a particular class of readers—Matthew to Jews, Mark to Romans, Luke to Greeks, John to mature Christians—and reflects the same Christ under a special aspect, as the Messiah, or the great Conqueror, or the healing Physician, or the incarnate Son of God. In the epistles we may discern four distinct types of doctrine—of James, Peter, Paul, and John.

Biblical theology is the connecting link between exegesis, Church history, and systematic theology. Inasmuch as it has to do only with the teaching of the Bible and derives all its matter from the Bible, it belongs to the exegetical department; but its comprehensive systematic form and method connect it more naturally with systematic divinity, especially with dogmatic and ethic. It is also the starting-point of the doctrinal section of Church history, for in the Bible are contained the vital truths which were subsequently discussed, opposed, perverted, defended, defined, and reduced to dogmas by the doctors and councils of the Church.

Biblical theology, then, is both exegetico-systematic and exegetico-historical. It is the first and fundamental form of didactic theology on which ecclesiastical and philosophical dogmatic and ethic must rest throughout.

It is neither apologetic nor polemic, but objective and impartial; yet not on that account cold or indifferent. He who would fairly exhibit the teaching of the Bible must sympathize with its spirit and aim.

Biblical theology should be the guiding star in all departments of sacred learning—"a focus of light in theological study." It refreshes, fructifies, directs, and rectifies dogmatic and moral theology by leading them back to the fountain-head of revealed truth. It brings us face to face with the Divine oracles in all their original power and freshness. It contains the living roots of all sound tendencies and developments in the history of Christianity, and furnishes a standard for the proper estimate of theological schools and parties, as well as for a correction of all abuses.

In the periods of scholastic theology, during the Middle Ages and in the seventeenth century, the Bible was subjected to dogma, and furnished merely proof-texts for a preconceived system of doctrine, whether Roman Catholic, or Lutheran, or Calvinistic. The proofs were taken from any book without discrimination or regard to the connection of the progressive periods of revelation. A passage from Job or Chronicles was deemed as conclusive as a passage from John or Romans. The Westminster Assembly first sent the Westminster Confession of Faith to Parliament (in 1647) without any Scripture proofs, but afterward added them by express direction of Parliament, "that the text of Scripture be printed with the Articles of Faith."

The normal way is to make the Bible the basis of dogma. It is of far more consequence to know the exact teaching of Christ and the apostles than that of the Fathers, reformers, and councils.

In the age of the Reformation the zeal for biblical theology asserted its supremacy over mediæval scholasticism, and produced such works as Melancthon's "Loci Theologici" and Calvin's "Institutio Christianæ Religionis." In our age biblical theology again claims the supremacy over the confessional and speculative theology, and will give rise to new systems of greater depth and wider breadth than those which have preceded them.

The growing sense of the importance of biblical theology has led to the establishment of special chairs in two or three of our theological seminaries. One of them has already become famous, and, we may say, historic. Dr. Charles Butler, the only surviving founder of the Union Seminary in New York, endowed such a chair in 1890 by the magnificent gift of one hundred thousand dollars, in honor of his friend, the late Dr. Edward Robinson, the pioneer of Palestine exploration and biblical scholarship in America, and one of the first professors of that institution. Dr. Charles A. Briggs, the first incumbent of the "Edward Robinson Chair of Biblical Theology," having been already for several years teaching that branch of study, delivered on January 20th, 1891, an inaugural address on "The Authority of Holy Scripture" (published by Charles Scribner's Sons), which created an exceptional sensation, and led to the most important heresy trial in America. His transfer to that chair from the chair of Hebrew was vetoed by the General Assembly of the Presbyterian Church at Detroit, May, 1891, and the Presbytery of New York, the largest in the denomination, was directed to try him for unsound views on the fountains of Divine authority, the inspiration, and the (imaginary) inerrancy of the "original autographs," and progressive sanctification after death. The long trial ended in the full acquittal of Dr. Briggs, January 9th, 1893, and a substantial victory for freedom of investigation beyond the narrow bounds of the creeds of the seventeenth century. But the Committee on Prosecution intends to appeal to the General Assembly, which is to meet in May, 1893, and may reverse the decision of the Presbytery of New York. Such a reversal, in my judgment, would be a calamity to the Presbyterian Church, and probably end in a new split or large secession. May God prevent it!

ESSENTIAL CHANGES IN THE NEW TESTAMENT.

A PLEA FOR A CONSERVATIVE REVISION OF THE REVISED VERSION, 1881.

BY REV. JAMES B. FINCH, M. A., AMAGANSETT, L. I.

IN an issue of a recent religious weekly it was said: "If the English and American revisers of the New Testament had been content to make essential changes, the result of their labors might be different." These words express the views of a great number of readers of the New Testament on both sides of the Atlantic.

It is well understood, of course, that there cannot be perfect accordance of opinion as to what are essential changes; but there appears to be a general consensus, barring a few professional scholars and students, that the verse, instead of the paragraph arrangement, is the best for ordinary readers. No doubt the revisers of the so-called Authorized Version, in 1881, thought that they were rendering an essential service in giving to the world a New Testament in English in the style of Griesbach's New Testament in Greek; but all the advantages of the paragraph arrangement are more than offset by the difficulty of reading words and sentences closely compacted together, and by the almost utter impossibility of using a paragraph Bible in alternate or responsive reading.

Among scholarly ministers there appears to be also a general opinion that as few changes as possible should be made in the New Testament text. These may be second-rate critics, indeed, but they determine largely the success of any version of the Scriptures, and to most of them there does not appear to be any absolute necessity of striking out the doxology of the Lord's Prayer. It is known to these pastors that the doxology is not in either the Sinaitic, or the Vatican, or the Cambridge ms.—*i.e.*, not in Aleph, B or D; but while this is so, what the Alexandrian ms. might reveal, if the lost portion of it from Matt. i.—xxv. 6 should ever be discovered, we do not know. Probably the Ephraem ms., C, a palimpsest, is illegible, or Dr. Alexander Roberts would have coupled it with Aleph, B, and D, in the comp. to Revised Version in 1881, to add weight to testimony for excluding the doxology. But, although it is not in the Sinaitic and Vatican mss., it is in most of the very ancient versions, which, it is generally conceded, are nearly, if not quite, as good evidence in favor of the retention of the doxology as the uncials are for its exclusion. Especially should it be noted that the Syriac versions—second century, both Peshito and Curetonian—retain it. As to the Curetonian version, Smith's Bible Dictionary says: "The more the evidence direct and indirect is weighed, the more established, it appears, will be the judgment that the Curetonian Syriac of St. Matthew's Gospel was translated from the apostle's Hebrew (Syro-Chaldaic) original, although injured since by copyists and revisers." But this Curetonian version has the doxology with the omission of *καὶ ἡ δύναμις*. May not the phrase have been dropped out of the text by a copyist? Besides, the doxology is in the accepted version in use in the Greek Church to-day. But it is said: "It is not in the Vulgate, and the Vulgate is an important witness." True, but the Latin Vulgate as revised by Jerome was based upon an old Latin version of the second century, which was made in proconsular Africa far from the scenes of our Lord's ministry; and hence it seems plausible that there would be much more likelihood of the text of Matthew in the Vulgate conforming to that of Luke, than that the Syriac, based upon the Gospel of Matthew, which, as we have seen, was probably written in Hebrew, would mistake as to the complete form of the prayer as uttered

by our Lord. There is much plausibility indeed in the inference that the doxology is a marginal gloss—an old addition from the liturgy. The variety of ancient forms leads to such an inference—*e.g.* (a) ὅτι σοῦ ἐστὶν ἡ βασιλεία εἰς τοὺς αἰῶνας ἀμήν. (b) ὅτι σοῦ ἐστὶν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας ἀμήν. (c) ὅτι σοῦ ἐστὶν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος. But as the doxology is in our common version, and as there are some indications that it may be genuine even though there are doubts, why, as the evidence *pro* and *con* seems to be rather evenly balanced, should it not be retained? As to the value of the Latin Vulgate as a voucher, it might be asked, Why it is so good an authority for the exclusion of the doxology, and so poor authority for the retention of the trinity passage, 1 John v. 7, 8? But this question is asked only to show that the Vulgate has little authority when not corroborated by other testimony. If the doxology of the Lord's Prayer were in the Vulgate alone, or only in very late Greek mss., its genuineness might well be suspected, as the "three witnesses" passage is suspected, and little objection would be made to expunging it from the text. But on account of the testimony of ancient versions, objection is made to the expunging of the Lord's Prayer doxology not only, but also to expunging Matt. xvii. 21;* for the revisers of 1881 tell us in a footnote of the revision that "many authorities, some ancient, insert the verse." As then it is in our common version, and rests on some ancient authorities, why should it be expunged?

Moreover, in the view of many scholarly ministers, and even of some critics of note, there does not appear to be any absolute necessity of reading ὄς instead of Θεός in 1 Tim. iii. 16—*i.e.*, of reading ὄς ἐφανερώθη ἐν σαρκί, etc., instead of Θεὸς ἐφάν., etc. Undoubtedly most critics of eminence in textual criticism prefer the relative reading; but there is not perfect unanimity even among critics of note. "Dr. Scrivener"—as a critic certainly *primus inter pares*—"says in his second edition, 1874, 'We must consider it highly probable that Θεός, of the more recent many mss., must yield to ὄς of the ancient few.' In his third edition, 1883, he repeats the statement, but adds: 'Yet even, then, the force of the Patristic testimony remains untouched,' and closes by saying: 'I dare not pronounce Θεός a corruption.'" † It is conceded that Aleph—the Sinaitic ms.—reads ὄς here, and possibly C—the Ephraem ms.; but this is doubtful, as C is a palimpsest, and as such could hardly be so deciphered as to make this matter certain. B—the Vatican ms. is out of the count, as it wants the pastoral epistles. D, has μυστήριον, ὃ ἐφάν., etc.; but Θεός is the reading, according to Myer, of D***, K, L; of nearly all the cursives; and of Chrysostom, Theodoret, *et al.* Now, over against

* The passage is: "But this kind goeth not out save by prayer and fasting," which the revisers of 1881 have dropped from our English version.

† *Vide* President Dwight's note on this passage, Meyer's Commentary.

Aleph, which certainly reads $\delta\varsigma$, put all these subordinate vouchers, and then put A—the Alexandrian ms.—in regard to which Scrivener's latest assertion is: "I dare not pronounce the reading $\theta\epsilon\delta\varsigma$ a corruption;" and then the plea of the conservatives for the retention of the reading of the version of 1611 here, in any future revision will not seem entirely baseless. Moreover, on exegetical and grammatical grounds, the reading $\theta\epsilon\delta\varsigma$ is strong; the relative reading $\delta\varsigma$ is weak. Christ, as a man, does not appear from the New Testament to be a mystery at all, but everywhere in the book He is represented as a revealer: He comes into the world to reveal God and His plan of godliness; but as Divine—as God—He is, of course, a mystery, until revealed by the Gospel; and this is the truth taught by the common lection of 1 Tim. iii. 16. The reading $\delta\varsigma$ —a masculine relative referring to a neuter antecedent—is anomalous. The form, according to the general usage, should be δ , not $\delta\varsigma$. True, if Christ be the $\mu\upsilon\sigma\tau\acute{\eta}\rho\iota\omicron\nu$, the relative $\delta\varsigma$ might be conceived to agree with the natural gender of the antecedent; but, according to Meyer, this interpretation is quite unsuitable to the general train of thought. $\mu\upsilon\sigma\tau\acute{\eta}\rho\iota\omicron\nu$, δ $\acute{\epsilon}\varphi\alpha\nu\epsilon\rho\acute{\omega}\theta\eta$ $\acute{\epsilon}\nu$ $\sigma\alpha\rho\kappa\iota$, has some ms. basis, and is defended by the eminent critic Wetstein. The Vulgate reads *quod*, interpreting $\mu\upsilon\sigma\tau\acute{\eta}\rho\iota\omicron\nu$ by *sacramentum*; *sacramentum quod manifestum est in carne*, etc. The Syriac version, as translated by Tremellius, according to MacKnight, reads: *Quod Deus revelatus est in carne* = that God was revealed in the flesh; but, as we have already seen, the Sinaitic ms. has $\delta\varsigma$, not δ ; and for the reasons above specified, we think its authority is somewhat weakened. Of course the text is somewhat in doubt here; but as there is some ground for reading $\theta\epsilon\delta\varsigma$, why not give the evangelicals the benefit of the mss. referred to, the grammatical principles involved, and especially of the great textual critic Scrivener? Now, in view of all the considerations presented in the preceding paragraphs, we ask, Are the changes made by the revisers of 1881 in the Lord's Prayer and in 1 Tim. iii. 16 absolutely essential changes?

Moreover, there appears to be an increasing number—including at least one of the eminent Greek scholars who gave to the world the version of 1881—who think that in any version that will be generally approved such literalisms and Grecisms as "footstool of his feet," and "as in heaven so on earth," should be avoided; and especially that the Greek article should be translated only as often as absolutely necessary to express the sense. Why have we in the revision of 1881 "*the* hell of fire," and not "*the* hell of *the* fire," if the Greek article must needs be translated here at all? The latter would be indeed in strict conformity to the profane expression the writer used to hear in his boyhood. Swearing boys, baffled by hard things, would sometimes say: "*The* hell of *the* thing is, we do not know." The form of expression is thus seen to be idiomatic English; but does our idiom require the specialization of the article before "*hell*" and its omission before "*fire*" in the sacred Scriptures? If so,

why? Besides, there are some who think that proper allowance has not been made in the revision of 1881 for the difference between the Hellenistic Greek of the New Testament and classical Greek; and that the rendering of the Greek aorist as an English preterite, or an indefinite past tense, is not an improvement on King James's version. Dr. Edward Robinson, an eminent New Testament lexicographer, says: "The language of the New Testament is the later Greek language as spoken by foreigners of the Hebrew stock. . . . The single statement of this fact suggests at once what the character of this idiom must be. . . . The New Testament was written by Hebrews, aiming to express Hebrew thoughts, conceptions, feelings in the Greek tongue. Their idiom consequently, in soul and spirit, is Hebrew."* But the authors of the revision of 1881 have undertaken in many places to make both the aorist and imperfect Greek tenses correspond in meaning to the same tenses in classical Greek; whereas the rendering should have conformed, according to the dictum of Dr. Robinson, to the perfect and imperfect tenses in Hebrew; but even apart from the consideration of the Hebrew coloring of the New Testament Greek, it may be fairly questioned whether anything is gained by the continual rendering of the Greek aorist by the English preterite where the former occurs in immediate connection with the perfect; for even in Attic Greek, the aorist in its widest sense, as every Greek scholar knows, includes all the indefinite and complete tenses; and when used in connection with the Greek perfect and pluperfect should ordinarily be rendered into English by the auxiliaries *have* or *had*.† Are such changes as are specified in the preceding paragraph with respect to the literalisms and Grecisms of the revision of 1881 essential changes?

There is general concurrence of opinion, likewise, that nothing should be read into any passage of Scripture that is of the nature of an exposition. The work of translators is translation, not exegesis; but how is it with respect to Acts xxvi. 28? We transcribe, in the first place, the revisers' Greek text: *Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον, Ἐν ὀλίγῳ με πείθεις Χριστιανὸν ποῆσαι.* And then we give the revisers' translation: "With but little persuasion thou wouldest fain make me a Christian." Every Greek scholar knows, of course, that for "*almost*," of the so-called Authorized Version, must be substituted the phrase "*with little*," or the phrase "*in a little time*." But why should the word "*fain*" be read into any version? and where are the vouchers for translating the active verb *πείθεις*—"thou persuadest"—as if it were *πείθη*, mid-voice—"thou persuadest thyself, or believest." The revisers translate, virtually, *πείθεις* with *σεαυτὸν* implic. But *πείθεις* in the sense given should have *σεαυτὸν* expressed in the text.‡ Moreover, the re-

* *Vide* Pref. to N. T. Lex., pp. v. and vii.

† *Vide* Hadley's *Gk. Gr.*, 706; Crosby's do., §§ 556, 589.

‡ *Vide* *ἑμαυτὸν πείθω* Plato's *Gorgias*, edited by Pres. J. D. Woolsey, p. 10, *ad fin.*; or *Platonis Dialogi*, p. 160, Harper's Greek and Latin Texts.

visers read ποιῆσαι—"to make"—instead of the usual lection γενέσθαι—"to become." Meyer, in his critical notes on this text, says that the reading ποιῆσαι is of the nature of a gloss; he retains the common lection; and, according to his explanations, the verse is in English: "With little thou persuadest me to become a Christian." Hackett and Robinson prefer to supply χρόνον as a supplement to the phrase ἐν ὀλίγῳ. The phrase would then mean "in a little time." * No vouchers can be found for rendering the Greek phrase ἐν ὀλίγῳ, "almost." The Greek equivalent of "almost," if any case of ὀλίγος is used to denote it, is either παρ' ὀλίγον, or ὀλίγου, or, ὀλίγου δεῖν; the latter is used absolutely. † We thus see that scholars do not attempt at this day to defend "almost," as the Authorized Version has it in Acts xxvi. 28. Nor though they may have preferences either for Meyer's or Hackett's explanations, will they raise any serious objection to either. For the convenience of readers we transcribe verse 29 of Acts xxvi., so far as is necessary, according to the *recepta* (a) and according to the revisers' (b) lection. (a) Ὁ δὲ Παῦλος εἶπεν· Εὐξαίμην ἂν τῷ θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ, etc. (b) Ὁ δὲ Παῦλος, Εὐξαίμην ἂν τῷ θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν μεγάλῳ, etc. And we give also verses 28 and 29, according to the readings of both Meyer and Hackett. Meyer: "With little thou persuadest me to become a Christian! And Paul said, I would indeed pray to God that, as well by little as by great, not merely thou, but also all that hear me to-day, might become such as I am except these chains." Hackett: "In a little time you persuade me to become a Christian. And Paul said, I could pray to God that, both in a little and in much time, not only thou," † etc. It will be observed that Hackett reads πολλῷ, scil. χρόνον = "much time;" whereas Meyer reads here μεγάλῳ = "great;" without supplement. Hackett says that the testimony in favor of the common text—ἐν πολλῷ—outweighs that in favor of ἐν μεγάλῳ. The writer suggests the following on the basis of Meyer's criticisms: "With little effort thou persuadest me to be a Christian! And Paul said, I would to God that, whether by little effort or by great, not merely thou," etc. The exclamation point is the writer's, to denote Meyer's view of the sarcasm or irony of Agrippa's words, which view the writer adopts. Or the following version is suggested, on the basis of Hackett's criticisms: "Soon thou persuadest me to be a Christian! And Paul said, I would to God

* The vouchers favor Hackett and Robinson. *Vide* for the complete phrase—ἐν ὀλίγῳ χρόνον—*Mén. Cyrop. Lib. ii. Cap. iv., 2, ad fin.* *Vide* Plato's Apology of Socrates, chap. vii.; or p. 77, Cron's edition, with notes, by Louis Dyer. Sometimes the noun denoting "time" is expressed, either in another case, as in Acts xiv. 28, or with other adjective, as in Acts i. 6, 26; or in the same case with the same preposition, Jude xviii.

† *Vide* Septuagint vers., Ps. lxxii. (lxxiii.) 2; Prov. v. 14. *Vide ad hoc* Plato's Apol. of Soc., chap. i., third l., and chap. vii., p. 75, lines 20, 22, Cron's ed., with notes, by Louis Dyer. There is, however, a different reading. Instead of ἐν ὀλίγῳ, as in Cron's ed., Harper's Greek and Latin text has ἐνὶ λόγῳ.

‡ Hackett's paraphrase is: "I could wish you might become a Christian in a short time, as you say; and if not in a short time, in a long time. I should rejoice in such an event, could it ever take place, whether it were sooner or later."

that, whether soon or late, not merely thou," etc. We thus see that changes are essential in this passage, though no change seems to be essential in the Greek text; nor does it appear to be essential to read into the passage any idea by way of anticipation or explanation of the text as adopted.

There is also, if I mistake not, a general consensus of opinion among scholarly ministers and laymen that, if there be any doubt as to the text or syntax, the version of 1611 should have the benefit of the doubt, inasmuch as its words and phrases are ingrained in literature, and ineffaceably stamped upon the hearts of all living English readers. If this be so, what shall be said as to 2 Tim. ii. 26, Revised Version? "And they may recover themselves out of the snares of the devil, having been taken captive by the Lord's servant unto the will of God." The version of 1611 reads: "And that they may recover themselves out of the snares of the devil, who are taken captive by him at his will." In the Greek, lit., "by him unto the will of him," the pronouns are different: ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα. The first pronoun—αὐτοῦ—is made by the revisers to refer to δοῦλον κυρίου—the Lord's servant—in verse 24. The second pronoun—ἐκείνου—is made to refer to ὁ θεὸς—God—in verse 25. But according to the late lamented Dr. Howard Crosby—no mean authority—both pronouns should refer to τοῦ διαβόλου—the devil—an antecedent near at hand, and not afar off.* A good New Testament voucher for making each pronoun, though different in form, refer to one and the same antecedent is John v. 35. Ἐκεῖνος ἦν ὁ λύχνος ὁ καίόμενος καὶ φαίνων ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ἄραν ἐν τῷ φωτὶ αὐτοῦ. There can be no doubt that ἐκεῖνος and αὐτοῦ here refer to Ἰωάννην in the thirty-third verse. A good classical voucher for making, in some instances, each pronoun, though different in form, refer to one and the same antecedent is Xenophon's Cyropædia, Lib. IV., Cap. V., §20, fin. [Κυαξάρης] ἔπειτα γινώσεται ὅτι οὐ νῦν ἔρημος γίγνεται ἡνίκα οἱ φίλοι αὐτοῦ τοὺς ἐκείνου ἐχθροὺς ἀπολλύουσιν. We subjoin a translation of this passage: "[Cyaxares] will thereupon know that he is not now deserted, when his friends are destroying his enemies." There can be little doubt that the different pronouns referring to the same antecedent, in these passages, are used simply for rhetorical effect. Perhaps, however, the greatest objection to the 1881 version of this text is, that the revisers have seemed to violate a canon of translation: they have here assumed the function of exegetes, reading into the text their own views of it, instead of simply translating it, and leaving the exposition of it to commentators. The Vulgate, though it changes the personal construction in part for the relative, does not violate this canon. The Vulgate's text is: *Et resipiscant a diaboli laqueis, a quo captivi tenentur ad ipsius voluntatem.* Nor does Professor

* See Dr. Crosby's criticism on 2 Tim. ii. 26, Revised Version, in HOMILETIC MONTHLY for August, 1883, p. 650.

Leusden's *Novum Testamentum cum versione Latina Aræ Montani* violate this canon of translation. The latter conforms more rigidly to the Greek than the Vulgate. The text is: *Captivi detenti ab ipso ad ipsius voluntatem*, giving thus the appropriate case of *ipse* for each of the Greek pronouns: *αὐτοῦ* and *ἐκείνου*.

In concluding this paper we ask, Are any of the changes referred to in it, with the exception of Acts xxvi. 28 and the trinity passage, 1 John v. 7, 8, absolutely essential changes? It must be conceded, we think, after careful study of the subject, that the weight of the ancient ms. testimony favors the revision of 1881. It must be conceded also, and ought to be conceded with thanksgiving, that many of the changes made in that revision are acceptable to preachers and scholars; and that many more might be made in correcting errors in grammar; in giving "who" or "that" in all places in which the reference is to persons; and in giving euphemisms in place of indelicate words or forms of expression that ought not to be uttered to-day before a promiscuous audience. But in view of the vouchers and authorities given in this paper in favor of a conservative treatment of both the received Greek text and the version of 1611, and especially in view of the predilections of the great masses of the readers of the English Bible, cannot an English New Testament be made by bracketing the doxology of the Lord's Prayer and other parts of the book the Greek text of which is in doubt, so as to retain in form as well as in substance this precious Book, whose very words have become a part of theological literature not only, but also a part of the phraseology of common life?

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

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

IV.

THE INEFFABLE NAME.

It is well known that the Jews never venture to pronounce the name of the supreme Hebrew God, which we write Jehovah. This peculiar reverence, or superstition, is based on the prohibition, in Lev. xxiv. 16, to blaspheme the name of Jehovah; the surest way to avoid blaspheming it being supposed to be not to use it at all. The Hebrew word in this passage translated properly "blaspheme" may in other connections have the meaning of *declare*, or *pronounce*, as in Gen. xxx. 28, "*Name* unto me thy wages." By not pronouncing the name at all they also escaped the curse pronounced, if by any chance this unlikely meaning of the word was the one intended by Moses in Lev. xxiv. 16.

While the Jews substitute the simple word for God, *Elohim*, for *Jehovah*, the Samaritans substitute in reading the expression "the name." This indicates that the superstition attaching to the name is of later date than that of the Samaritan schism. Otherwise the two people would have probably used the same substitute. At the same time there was no certain indication at what time the correct pronunciation of the four sacred letters of the tetragrammaton was lost,

beyond some not very trustworthy testimony in the Talmud, until we had certain pertinent testimony very lately discovered and brought to light in the cuneiform inscriptions of Assyria and Babylonia.

A chief question has been as to the correct pronunciation of the sacred letters. By general agreement the form *Jehovah* is wrong, and the forms *Yehweh*, *Yahweh*, *Yahwah* are those which have had the most favor from scholars. These forms all assume the derivation of the word from the verb *hawah*, to be, as given in the story of the revelation of the name to Moses, under the form "I am that I am," or "I am who am." This further carries with it the corollary that the biblical forms *Yahu* and *Yah*, or *Jah* (in *Hallelujah*) are constructions of the fuller form *Yahweh* or *Yahwah*, and do not represent an original form of which these latter were the development and prolongation.

There is no question that these shorter, or shortened forms, *Yah* and *Yahu*, were pronounced in composition in proper names like *Nethaniah* or *Nethan-yah*, meaning *Yah*, or *Jehovah gave*; or the three proper names which occur together in the first verse of the prophecy of Isaiah—namely, *Yeshu'-Yahu* (*Isaiah*) meaning *Yahu will save*, "*Uzzi-Yahu*" (*Uzziah*), *Yahu is my might*, and *Yehizki-Yahu* (*Hezekiah*), *Yahu will strengthen*. The reverence or superstition which forbade the utterance of the sacred name did not attach to these shorter forms. While the true pronunciation of the full form of the tetragrammaton was entirely forgotten and lost, that of the shorter forms of the same sacred name was never lost, but was preserved in the proper names of which it was a frequent component.

Mr. T. G. Pinches, of the British Museum, has been for several years collecting instances in which the same sacred name occurs in composition in the cuneiform inscriptions, and has within a few months published the result of his examination. This name appears under longer and shorter forms, as in the Hebrew Scriptures.

Among these I may mention the interesting form *Gabri-Ya* (the final quiescent *h* not being given in the Assyrian, as, indeed, it is apt to be left out in the middle of a word between two vowels), meaning *Man of Yah*. With the substitution of *Yah* for *El*, this corresponds exactly to the Hebrew name of the Archangel Gabriel, the name *Gabri-El* meaning *Man of El*, or *Man of God*. Another similar name is *Nurri-Ya*, meaning *Yah is my light*, and corresponding exactly to the Hebrew name *Neriah* or *Neri-Yah*.

The longer form *Yahu* (Assyrian *Yau*, to be pronounced as a dissyllable, with the omission, in writing, of the aspirate) is *Bel-Yau*, *Yahu is Bel*, or *Yahu is lord*. This name corresponds exactly to *Baaliah*, or *Baal-Yah*, who was one of David's sons (1 Chron. xii. 5). The names of four generations of Bel-Yau's family are known, and he seems to have belonged to a pure Babylonian family. A similar name is *Nadbi-Yau*, who is mentioned as living at 709 B.C. His name means *Yahu gives*, and corresponds in form and meaning with *Nedabiah*, or *Nedab-Yah*.

But these all belong to the shorter forms of the Divine name. Much more interesting and instructive are other names which occur in the time of the Jewish captivity at Babylon. One of these is *Natanu-Yawa*, meaning *Yawa*, or *Yahweh gives*, and corresponding to the biblical *Nethaniah*, except that the full name of *Jehovah*, or *Yahweh*, is given. Another name is that of *Gamar-Yawa*, *Yahweh will complete*, or *reward*, and corresponding to the scriptural *Gemariah*. This name occurs on a tablet dated in the tenth year of Darius Hystaspis, the name of *Natanu-Yahwa* belonging to about the same date. Yet another tablet gives the name of *Shubunu-Yawa*, corresponding to the biblical *Shebaniah*.

Full evidence that in these names the element *Yawa* is the name of a deity is

found in another name, *Akabi-Yawa*, *Yahveh will seize, or supplant*. This name would be *Akabiah* in Hebrew, but does not occur in the Bible. It does, however, occur in the Mishna. The Babylonian tablets also afford the names *Akabi-Ya* and *Akabi-Ilu*. There can be no question that *Ilu* means *God*, corresponding to the Hebrew Divine name *El*. We then have as variant or corresponding forms, *Akabi-Ilu*, and *Akabi-Ya* or *Akabi-Yawa*, the two Divine names *Ilu* and *Yawa* interchanging as is frequent in such Hebrew doublets as *Nethaniah* and *Nathaniel*, *Uzziah* and *Uzziel*. There can be then no question that the Divine name under its varying forms *Ya*, *Yau*, and *Yawa* was known to the Assyrians and Babylonians, and that the last form, *Yawa*, the precise equivalent of the sacred tetragrammaton, was familiarly pronounced in the time of the captivity.

One other question is raised by this discussion, but not answered by Mr. Pinches. It is whether the older form is not *Yah*, of which *Yahu* would be the old Semitic nominative case, and the longest form *Yahveh*, or *Yahveh*, or *Yahwah* would be a prolongation. Mr. Pinches suggests that as the addition of the consonants *v* and *h* has lengthened the primitive *El* into the more formal *Eloah* (as written in Hebrew), so the same letters may have been added to *Yah*, giving us the sacred name *Yahveh*.

SERMONIC SECTION.

"HE IS BESIDE HIMSELF."

BY ALEXANDER MACLAREN, D.D. [BAPTIST], MANCHESTER, ENGLAND.

And when His friends heard of it they went out to lay hold on Him; for they said, He is beside Himself.—Mark iii. 21.

THERE had been great excitement in the little town of Capernaum in consequence of Christ's teachings and miracles. It had been intensified by His infractions of the rabbinical Sabbath law, and by His appointment of the twelve apostles. The sacerdotal party in Capernaum apparently communicated with Jerusalem, with the result of bringing a deputation from the Sanhedrim to look into things, and see what this new Rabbi was about. A plot for His assassination was secretly on foot. And at this juncture the incident of my text, which we owe to Mark alone of the evangelists, occurs. Christ's friends, apparently the members of His own family—sad to say, as would appear from the context, including His mother—came with a kindly design to rescue their misguided kinsman from danger; and, laying hands upon Him,

to carry Him off to some safe restraint in Nazareth, where He might indulge His delusions without doing any harm to Himself. They want to excuse His eccentricities on the ground that He is not quite responsible, scarcely Himself; and so to blunt the point of the more hostile explanation of the Pharisees that He is in league with Beelzebub.

Think of that! The Incarnate Wisdom shielded by friends from the accusation that He is a demoniac by the apology that He is a lunatic! What do you think of popular judgment?

But this half-pitying, half-contemptuous, and wholly benevolent excuse for Jesus, though it be the words of friends, is like the words of His enemies, in that it contains a distorted reflection of His true character. And if we will think about it I fancy that we may gather from it some lessons not altogether unprofitable.

I. The first point, then, that I make, is just this—there was something in the character of Jesus Christ which could be plausibly explained to commonplace people as madness.

A well-known modern author has talked a great deal about "the sweet

reasonableness of Jesus Christ." His contemporaries called it simple insanity; if they did not say, "He hath a devil," as well as "He is mad."

Now, if we try to throw ourselves back to the life of Jesus Christ, as it was unfolded day by day, and think nothing about either what preceded in the revelation of the Old Covenant, or what followed in the history of Christianity, we shall not be so much at a loss to account for such explanations of it as these of my text. Remember that charges like these, in all various keys of contempt or of pity, or of fierce hostility, have been cast against all innovators, against every man that has broken a new path; against all teachers that have cut themselves apart from tradition and encrusted formulas; against every man that has waged war with the conventionalisms of society; against all idealists who have dreamed dreams and seen visions; against every man that has been touched with a lofty enthusiasm of any sort; and, most of all, against all to whom God and their relations to Him, the spiritual world and their relations to it, the future life and their relations to that, have become dominant forces, and motives in their lives.

The short and easy way with which the world excuses itself from the poignant lessons and rebukes which come from such lives is something like that of my text, "He is beside himself." And the proof that he is beside himself is that he does not do in the same fashion as these incomparably wise people that make up the majority in every age. There is nothing that commonplace men hate like anything fresh and original. There is nothing that men of low aims are so utterly bewildered to understand, and which so completely passes all the calculus of which they are masters, as lofty self-abnegation. And wherever you get men smitten with such, or with anything like it, you will find all the low-aimed people gathering round them like bats round a torch in a cavern, flapping their obscene wings and utter-

ing their harsh croaks, and only desiring to quench the light.

One of our cynical authors says: "It is the mark of the genius that all the dullards are against him." It is the mark of the man that dwells with God that all the people whose portion is in this life with one consent say, "He is beside himself."

And so the Leader of them all was served in His day; and that purest, perfectest, noblest, loftiest, most utterly self-oblivious, and God-and-man devoted life that ever was lived upon earth, was disposed of in this extremely simple method, so comforting to the complacency of the critics—either "He is beside Himself," or "He hath a devil."

And yet, is not the saying a witness to the presence in that wondrous and gentle career of an element entirely unlike the most of mankind? Here was a new star in the heavens, and the law of its orbit was manifestly different from that of all the rest. That is what "eccentric" means—that the thing to which it applies does not go round the same centre as all the other satellites, but has a path of its own. Away out yonder somewhere, in the infinite depths, lay the hidden point which drew it to itself and determined its magnificent and overwhelmingly vast orbit. These men witness to Jesus Christ, even by their half excuse, half reproach, that His was a life unique and inexplicable to the ordinary motives which shape the little lives of the masses of mankind. They witness to His entire neglect of ordinary and low aims; to His entire absorption in lofty purposes, which to His purblind would-be critics seem to be delusions and fond imaginations that could never be realized. They witness to what His disciples remembered had been written of Him, "The zeal of Thy house hath eaten Me up;" to His entire devotion to man and to God. They witness to His consciousness of a mission; and there is nothing that men are so ready to resent as that. To tell a world, engrossed in self and low aims, that I am sent from God to do His will,

and to spread it among men, is the sure way to have all the heavy artillery, and the lighter weapons of a world, turned against one.

These characteristics of Jesus seem, then, to be plainly implied in that allegation of insanity, lofty aims, absolute originality, utter self-abnegation, the continual consciousness of communion with God, devotion to the service of man, and the sense of being sent by God for the salvation of the world.

It was because of these that His friends said, "He is beside Himself."

These men judged themselves by judging Jesus Christ. And all men do. There are as many different estimates of a great man as there are people to estimate, and hence the diversity of judgment about all the characters that fill history and the galleries of the past. The eye sees what it brings and no more. To discern the greatness of a great man, or the goodness of a good one, is to possess, in lower measure, some portion of that which we discern. Sympathy is the condition of insight into character. And so our Lord said once, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward," because he is a dumb prophet himself, and has a lower power of the same gift in him, which is eloquent on the prophet's lips.

In like manner, to discern what is in Christ is the test of whether there is any of it in myself. And thus it is no mere arbitrary appointment which suspends your salvation and mine on our answer to this question, "What think ye of Christ?" The answer will be—I was going to say, the elixir of our whole moral and spiritual nature. It will be the outcome of our inmost selves. This ploughshare turns up the depths of the soil. That is eternally true which the gray-bearded Simeon, the representative of the old, said when he took the infant in his arms and looked down upon the unconscious, placid, smooth face. "This child is set for the rise and fall of many in Israel, that the thoughts of many hearts may be revealed."

Your answer to that question discloses your whole spiritual condition and capacities. And so to judge Christ is to be judged by Him; and what we think Him to be, that we make Him to ourselves. The question which tests us is not merely, "Whom do men say that I am?" It is easy to answer that; but this is the all-important interrogation, "Whom do *ye* say that I am?" I pray that we may each answer as he to whom it was first put answered it, "Rabbi! Thou art the Son of God! Thou art the King of Israel."

II. Secondly, mark the similarity of the estimate which will be passed by the world on all Christ's true followers.

The same elements exist to-day, the same intolerance of anything higher than the low level, the same incapacity to comprehend simple devotion and lofty aims, the same dislike of a man that comes and rebukes by his silent presence the vices in which he takes no part. And it is a great deal easier to say, "Poor fool! enthusiastic fanatic!" than it is to lay to heart the lesson that lies in such a life.

The one thing, or at least the principal thing, which the Christianity of this generation wants is a little more of this madness. It would be a great deal better for us who call ourselves Christians if we had earned and deserved the world's sneer, "He is beside himself." But our modern Christianity, like an epicure's rare wines, is preferred iced. And the last thing that anybody would think of suggesting in connection with the demeanor—either the conduct or the words—of the average Christian man of this day is that his religion had touched his brain a little.

But, dear friends, you go in Christ's footsteps, and you will get the same missiles flung at you. If a church or an individual has earned the praise of the outside ring of godless people because its or his religion is "reasonable and moderate; and kept in its proper place; and not allowed to interfere with social enjoyments, and political and municipal corruptions," and the like,

then there is much reason to ask whether that churchman is Christian after Christ's pattern. Oh! I pray that there may come down on the professing Church of this generation a baptism of the Spirit, and I am quite sure that when that comes, the people that admire moderation and like religion, but like it to be "kept in its own place," will be all ready to say, when they hear "the sons and the daughters prophesying, and the old men seeing visions, and the young men dreaming dreams," and the fiery tongues uttering the praises of God, "These men are full of new wine!" Would they were full of the new wine of the Spirit! Do you think anybody would say of your religion that you were beside yourself because you made so much of it? They said it about your Master, and if you were like Him it would be said, in one tone or another, about you. We are all desperately afraid of enthusiasm to-day. It seems to me that it is *the* want of the Christian Church, and that we are not enthusiastic because we don't half believe the things that we say are our creed.

One more word. Christian men and women have to make up their minds to go on the path of devotion, conformity to Christ's pattern, self-sacrificing surrender, without minding one bit what is said about them. Brethren, I do not think Christian people are in half as much danger of dropping the standard of the Christian life, by reason of the sarcasms of the world, as they are by reason of the low tone of the Church. Don't you take your ideas of what a reasonable Christian life is from the men round you, howsoever they may profess to be Christ's followers. And let us keep so near the Master that we may be able to say, "With me it is a very small matter to be judged of you, or of man's judgment. He that judgeth me is the Lord." Never mind, though they say "beside himself!" Never mind, though they say "oh! utterly extravagant and impracticable." Better that than to be patted on the back by a world that likes nothing so

well as a Church with its teeth drawn, and its claws cut; which may be made a plaything and an ornament in the world. And that is what much of our modern Christianity has come to be.

III. Lastly, notice the sanity of the insane.

I have only time to put before you three little pictures, and ask you what you think of them. I dare say the originals might be found in these pews with a little search.

Here is one. Here is a man who, like the most of us, believes that there is a God, believes that he has something to do with Him, believes that he is going to die, believes that the future state is, in some way or other, and in some degree, one of retribution; and from Monday morning to Saturday night he ignores all these facts, and never allows them to influence one of his actions. May I venture to speak direct to this hypothetical person, whose originals are dotted about the chapel? It would be the very same "to you if you said 'No' instead of 'Yes' to all these affirmations." The fact that there is a God does not make a bit of difference to what you do, or what you think, or what you feel. The fact that there is a future life makes just as little difference. You are going on a voyage next week, and you never dream of getting your outfit. You believe all these things, you are an intelligent man—you are very likely, in a great many ways, a very amiable and pleasant one; you do a great many things very well; you cultivate congenial virtues, and you abhor a great many vices; but you never think about God; and you have absolutely no preparation whatever for stepping into the scene in which you know that you are to live.

Well, you may be a very wise man, a student with high aims, cultivated understanding, and all the rest of it. I want to know whether, taking into account all that you are, and your inevitable connection with God, and your certain death and certain life in a state of retribution, I want to know whether

we should call your conduct sanity or insanity? Which?

Take another picture. Here is a man that believes—really believes—the articles of the Christian creed, and in some measure has received them into his heart and life. He believes that Jesus Christ, the Son of God, died for Him upon the cross, and yet his heart has but the feeblest tick of pulsating love in answer. He believes that prayer will help a man in all circumstances, and yet he hardly ever prays. He believes that self-denial is the law of the Christian life, and yet he lives for himself. He believes that he is here as a pilgrim and as a sojourner, and yet his heart clings to the world, and his hand would fain cling to it like that of a drowning man swept over Niagara, and catching at anything on the banks. He believes that he is sent into the world to be a light of the world, and yet from out of his self-absorbed life there has hardly ever come one sparkle of light into any dark heart. And that is a picture, not exaggerated, of the enormous majority of professing Christians in so-called Christian lands. And I want to know whether we should call that sanity or insanity?

The last of my little miniatures is that of a man who keeps in close touch with Jesus Christ, and so, like Him, can say, "Lo! I come; I delight to do Thy will, O Lord. Thy law is within my heart." He yields to the strong motives and principles that flow from the Cross of Jesus Christ. And, drawn by the mercies of God, gives himself a living sacrifice to be used as God will. Aims as lofty as the Throne which Christ his brother fills; sacrifice as entire as that on which his trembling hope relies; realization of the unseen future as vivid and clear as His who could say that He was in heaven while He walked the earth; subjugation of self as complete as that of the Lord's, "Who pleased not Himself, and came not to do His own will"—these are some of the characteristics which mark the true disciple of Jesus Christ. And I want to know

whether the conduct of the man who believes in the love that God hath to him, as manifested in the Cross, and surrenders his whole self thereto, despising the world and living for God, for Christ, for men, for eternity, whether his conduct is insanity or sanity?

"The fear of the Lord is the beginning of wisdom."

ELEMENT OF THE IDEAL.

By REV. CLARENCE E. EBERMAN [MORAVIAN], BROOKLYN, N. Y.

Come up hither, and I will show thee things which must be hereafter.—Rev. iv. 1.

THE standpoint from which God views everything is vastly different from that which men commonly regard as their standpoint. God is for quality, clearness of vision and fundamental principles; man too often for mere quantity, haphazard vision, superficial estimates. God is ever seeking to draw man up to His level, man thinks to reduce the things of God to his convenient level, from which he hopes, without much trouble, or even thinking, to form some opinion or gain some knowledge of that which, in the deeper moments of his nature, he knows to be of vital and eternal importance. The higher the standards are the more must energy strive to reach them. The modest hill or eminence, standing out above some country plain and dignified by the name of mountain, may be easily scaled, not so much because you are strong, but because the mountain is low. It is a vastly different thing to brave the Matterhorn, or Mont Blanc, or those gigantic mountains which rear their heads heavenward and loose their summits in the clouds. Climbing them means the hardest kind of toil, labor, and steadfast courage, which laughs at impossibilities, but the summit brings its high outlook and vision compensations. Our standards determine the height of our aspirations, our aspirations press us on in the climbing and furnish the impetus

to the outreach of our faith and courage, but they must be fed by God, who leads us to His own standard and bids us look up and beyond, even beyond the material, into the realms of the spiritual, with a faith that does not shrink from the lessons such leadings bring. St. John, who beheld the revelations, then wrote Revelation, had this clearness of vision. He was in the spirit, because the spirit was in him. He looked into the unseen but unfolded revelation with an eagerness that is suggested by his every word. Very many look upon Revelation as a book of mystery which can never be fathomed, suggesting heights that can never be reached. But in God's great plan whatever can be seen can one day be reached, and though the distance may be great to-day it will be less to-morrow if we use to-day's aspirations and power for onward pressing. The question of questions is: Do we see, do we behold these high level truths of God? or have we so little interest in beholding that we skim them over, as we do the pages of a book that has proven uninteresting; and we are only killing time. John says: "After this I looked and behold." God can never do anything for a man who is blind, unless open his eyes; but God will not do anything for a man who wants to be blind. Looking shows desire. Beholding suggests power. The scope of the vision is in proportion to the outreach of the soul. God always shows us more to-day than we have ever seen before. There is progression in His daily dealings. He is constantly opening to us doors of vision, but the door to-day opens out into a room, and another door, and so the vision proceeds. St. John saw and behold a door was opened in heaven and the first voice which he heard was as it were of a trumpet talking with him, which said: "Come up hither and I will show thee things which must be hereafter." That seems to us to be a beautiful but exceptional sight. Picture John's lonely, exile life on Patmos. There did not seem to be

much for him to live for, shut out and away from the busy work of life, on the cold, bleak shores of a small island, and perhaps we have a theory that God was very gracious to him for that very reason and gave him to see in his old age much that compensated for his lonely exile and solitary life. But, friends, such visions always come to souls that can see—long to see—and needing the blessing of such a vision. Heaven is as real to-day as it was then. Whatever the outward life, the inner life is the condition of beholding. Hearts need comforting to-day. Souls need to be fed and led. Lives need to be broadened and exalted. Heaven is not only to make life more tolerable, but life is to determine heaven. We say that we live in a practical world, and we mean by practical that there are manifold things for us to do, yet there are as many things for us to see. We consider life as a matter of fact, and so we swing into orbits which become to us second nature. At times we feel very trammelled, and the harness sets heavy upon us; we grow weary of the ceaseless round of daily duties and requirements. And why? Simply because life is feeding upon itself. Life by friction is nibbling itself away. Its bearings are not finely adjusted and creak and bear heavy for want of oil and symmetry and all that determines a fine adjustment of the most complicated creation God ever made. One-sidedness has exalted the one side and obscured the other sides. Life has become somewhat of elegant drudgery; the frame has become the costly part of the picture, and the dust of indifference and neglect has marred and obscured the picture itself. The real wonder is that many can be as religious as they are, with so many low estimates of life, so many ledger calculations of values, so much dishonest integrity, so much negative purity, and God's signal mercy is no better shown than in His untiring overruling of those things which would sidetrack lives and hurl them down the precipice toward which

consequences invariably lead. We have not given an imaginary picture; we have been honest in our interpretation, just as John, looking out over Patmos, could not help seeing its meagreness and great lack. And yet from that very rugged island of Patmos he beheld and saw a door opened in heaven. The vision came not to the place, but the soul, and was determined not by the meagreness of the surrounding, but by the condition of the heart-life of him who beheld. By every analysis we are to know, then, that life is not in itself either omnipotent, or satisfying, or self-sufficient, or has it any high standard, nor is it enough to be merely practical—doing without seeing, deeds without visions. God gives us to see what we are, in order that we may see by the aid of this revelation, what we may become. Ignorance is simply fatal to all progress and enlightenment. There are some dark places on this earth, where savage heathenish as their fathers and forefathers of centuries ago were, simply because they do not know any better and have never seen the vision of what they may become, their habits have become inexorable laws, until a greater power comes and shatters those chains. It is sad to think that such is the case; but even sadder is it to see men in enlightened lands, blinded by their own will, refusing the light of God simply because they are in love with darkness, though the light is shining all around, and the horizon everywhere is beaming with moving morning light. And this leads us to those wants of light and life which come from the open heaven. "Come up hither, and I will show thee things which must be hereafter." And immediately I was in the spirit, John says. The thought for us is this: the power that exalts life is of God and comes from above. Look above, then, though you walk the earth. Open your heart and mind and soul to the unseen realities of the eternal. Let your life be given the wondrous benefit of divine breadth and height. From the summit, or as near

to it as you can daily get, view life, not from the base. The valley closes in itself and all that it holds; the summit is independent of all. Life has no real ending or barrier. True life must aspire, but to do that it must behold the goal and the symmetry of the Christ like whom we must grow. Come hither; do not view religion from a distance, but let heart religion be the standpoint, and make that to be God's standpoint. Higher and higher we must go and grow, like the vine upon the trellis, abiding in the branch, lifting its myriad shoots toward the summer shining and the clear, pure air. From His standpoint, God will give us to see what must be hereafter. Though all other things must come to pass, the word "must" showing that, yet if we are to receive the blessing of the vision we must view it from the only standpoint from which it can be seen—God's. And let us not lose the truth for ourselves by putting too general an interpretation upon those words, "what must be hereafter." We are a part of God's great and eternal plan. Our individuality can never be lost amid all the working of the universe. It is, so far as we personally are concerned, so far as we are connected with the unfolding future it is of the utmost importance that we develop, side by side with all of God's great plans. In other words, the most important vision is that we see what must come to pass in our own lives, in our own being. Hereafter is important to us only as we estimate its eternal importance. What influence has heaven upon a man who spurns it every day of his life? What power has heaven over a man's life who courts sin and revels in the vision of iniquity? What can the future bring to a man who does not believe in a future and does not live for the future? Surely, in the highest sense, our hereafter is what we let God make of it and what we make of it ourselves. Then, too, the humdrum of life courts unsatisfied longings. Low levels limit the scope. The commonplace makes life common-

place and at last ignoble. Some one is anxious to see a great procession, marching down the street, but he is standing behind six or seven solid rows of humanity before him; he can see nothing, though he may hear somewhat of the martial music. The secret of seeing is to change his standpoint, and the procession will be seen. The level is too low; let him rise to some higher one above the crowd before him and he will surely see. And if we transfigure that illustration, we will, I think, get into the spirit of this thought, that if we desire constant visions of true life, larger visions than we have ever seen, our duty is not to pray to have those visions move along our way, for they have been all around us all these years, and we may have caught somewhat of their beauty, but, like the half-blind man whom Jesus healed, and who saw men as trees stalking along, we have only caught a part of the vision—not all of it, perhaps not much of it. Our privilege is to hear God's blessed invitation, "Come up hither, higher, to higher altitudes, with waiting, expectant attitude." God help us to break the spell that keeps us down; God help us to unlock the bolts that shut us in; God help us to fling aside the shutters that keep us in the dimness; God help us to be as free as His truth makes us, and then, when we truly behold, how beautiful everything will grow. Just as the little child, long blind, has at last her sight restored, said to her mother, as she looked for the first time upon the beauty of nature: "How beautiful! Why didn't you tell me how beautiful everything was!"

The element of the ideal must occupy a large place in our practical life if we are to grow at all strong, buoyant, and symmetrical. Visions are not mere air castles. Mere dreaming may be of little value, but when coupled with faith and energy there is an invincible power in life. Carlyle says: "The beginning of a man's doom is that vision be withdrawn from him." The best illustration of that is the convict who is doomed

to serve a life imprisonment, and even then there may be rays of light and hope if aspiration is not all dead. Some one has said: "All men who have shown our race how great things are possible have had their inspiration in dreaming of the impossible." True ambition is attempting to do what you have never done, with the overpowering consciousness that you can do it. The vision changes and goes on changing, adapting itself to our need and our life, but the reality always remains. Visions, therefore, are the wings which bear us upward and aloft. Without these life grovels. Why do hearts grow sordid and mean, the mind so filled with ignoble thoughts, the life a tissue of despicable deeds and shameless actions? Why are our cities teeming with multitudes of blighted men and women, whose natures are blackened with the filth of sin? Why do we see so much of misery and tramped-out life, shambling along our streets, imposing, lying, stealing; ah! it is a sad, dreary picture, and if you have ever stood face to face with one such and heard him speak you will only too plainly see what sin does; it blights and blasts before it kills; it steals before it murders; it brings hell to the soul before it sends the soul to hell; it saps the heart of all its powers and lays a load of despair upon the life in comparison with which death is a thousand times preferable. No hope, no vision of anything better, but sin and mocking; laughing, cursing, dying, they go down beneath the dreadful current. It is the very nature of sin to kill vision and aspiration. Thick, dark blackness settles down over the blighted life, and the Word of God says, "They are dead in trespasses and sin." The saved life, therefore, can only truly aspire. You do not have to teach a bird how to fly. The soul, saved by the power of the divine Christ, rises because it can; it ascends because it has within it the irresistible yearning to do so, and faith and hope give impetus. This, my friends, is the revelation which is constantly coming to your life, to my

life. God help us, above all, to be in the Spirit, as in meditative quietness of life we steadfastly watch for and behold the visions that come to us. I stood before those wonderful pictures of Gustave Doré, enraptured by their power; the seen unfolded the unseen, the realistic suggested the ideal, and in sky or mountain, valley or sea, there was the suggestion of a wondrous vision, the symbol of the cross, and the patient Cross Bearer, looking upon the scenes of earth and becoming a great part of the whole production. And the thought is not all a picture. The cross and visions of the Christ are the inspiring themes of the Christian life. Life is truly potent, as we see its lines shaped according to the cross of the Lord Jesus, as the symbol of our salvation and the standard of our service. Look and live, then live and look, is the whole of the Christian life. Let us not be satisfied with plodding, but let us be climbing. Behold the vision of to-morrow, and let that vision bring us power for to-day. Too easily do we settle into a complaisant estimate of just what we can do, compared with what we have done, and not at all spurred on to what we ought to do. And then there come times in our lives when we are restless and unsatisfied. I believe those are most critical moments in our lives. The road forks, one way downward in an unworthy solution of how to be relieved from the burden of climbing, the other way upward, perhaps the immediate necessity before of scaling some crag or high barrier; one way, to let the obstruction conquer us; the other way, to conquer the obstruction and make thrones of the barrier by right of conquest, as the angel did at Jesus' tomb, when he sat upon the stone which he had rolled away. One way leads back to earth again, the other way leads straight toward the open heaven. You and I must choose, and that choice is in all cases decisive, but God will give us wonderful aid. And how can that aid come to us? His grace and power is at all times sufficient. We never ques-

tion that. But how are those promises verified to us? Let such a critical time come—and many will come before our life closes; we find ourselves confronted with the forking of the way. Or we may be sitting in ~~some~~ shadow, or our faith has wavered, or the future seems dark, and in its dim outlines we read very little of comfort and hope; ah! the road has sadly dipped into the shadows. Or in some quiet, thoughtful moment we have doubted our own goodness and questioned our own faithfulness, and in our self-examination we have felt so unworthy.

" Looking forward strains the eyesight ;
Looking upward opens heaven."

Ah! we need the vision of Jesus, the Saviour, of Christ, the Lord of our life. We need the vision of the open heavens; we need to hear the voice summoning us to a higher altitude of living and outlook; we need to see the things that are hereafter. That is the solution of it all, to look and live; and then to live for Him and with Him and to look steadfastly at Him who is the Way, the Truth, and the Life. Never can the way be lost, for it is marked by His footsteps; never can its ruggedness conquer us, for He has conquered it. Religion is living Christ, is taking Christ with us to our homes, to our places of business; with us when we visit our friends, with us wherever we go, and if there come times when we cannot take Him with us, then we must decide for Him or lose the blessing of His presence. Christianity is not a mystery; religion is not mysticism; the most practical thing in the world to-day is the ideal Christian life, that not only serves, but beholds the vision of the Christ who walks side by side with one, and who helps us grow like Him, because we live with Him and walk with Him. Let us then conserve this principle, this revelation. Ah, let us open our eyes to the heavenly vision! Let our lives take on daily newer beauty, the beauty of holiness, which is the adornment of righteousness. As

we find ourselves engaged in the manifold duties of every day, and at times well-nigh overwhelmed with hourly demands, let us with the buoyancy of faith regard life in its vast outreach of worth and upreach of wealth and importance, and know that we are all a part of God's great plan for time and eternity. Then will life, filled with service, transfigured by divine vision, on and upward go toward its best development and in fulfilment of the Father's will.

"So the purer life grows nigher every year,
And its morning star climbs higher every year,
And earth's hold on us grows slighter,
And the heavy burdens lighter,
And the dawn immortal brighter,
Every year."

THE BIBLE AND THE INTELLECTUAL LIFE.

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The entrance of thy words giveth light.—
Ps. cxix. 130.

THIS is an age of tonics. Mineral springs murmur the marching music of summer and winter pilgrims, while the shelves of the druggist are crowded with restoratives for jaded bodies and untuned nerves. The *mind* needs tonics, and I come to recommend one.

The world rolls in an ebon atmosphere until the golden rays of the rising sun scatter the inky mists; so the mind of man gropes in darkness until the entrance of God's Word giveth light. Till then the keenest brain is but a telescope, turning its cold vision unmoved on the grandest and fieriest objects. True, the mind is able to do a certain amount of work, and was designed to do so. The beauty of that design was revealed all the way from Tubal Cain to Socrates, and from Plato to Spencer. As the rainbow scarfed the storm-cloud before Noah's flood, and lilies bloomed ere our Lord pointed out any court-eclipsing group of blossoms to His disciples, so the mind

of man flowered where the heathen wrought in gold, where dusky sages watched the stars, where Athenian orator thundered and Greek poets sang. Still unilluminated from above, it was limited like a microscope, perfect and of great power, that fails to unveil the stars. The book is a tropical tangle of fascination for the mind. Wherever the creative finger rests it leaves the print of beauty. Had God meant this world as a mere lodging for men, a less lovely would have served His purpose; but He ceiled it with blue, curtained it with stars, festooned it with clouds, cooled its flashing fountains with His own breath, and ventilated its Edenic bowers with the moving pinions of attendant angels—put us not in a barrack, but in a palace. Thus the Bible is not a dry guide-book. It is far more than a mere manual of arms or primer of duty. The pearl of great price is set in a casket of exquisite beauty, and yet, unlike man's art, the chasing of the casket is never for art's sake. None of its lightning is artificial or put forth for mere effect. It is like the fire-flashes from beneath the humming wheels of the Chicago Limited as it scours the track at midnight, the casual effect of speed and power. From these incidental flashes the painters, sculptors, orators, poets, and musicians have all lighted their world-illuming torches, and yet men turn from the starry canopy to hunt glowworms in the grass. With invincible ardor they risk their lives to find the source of any Nile, and press through frowning cliffs and dreadful climates to find an imaginary point in northern snows; but what is the importance of such excursions when compared to the source of all being and the shining prospects of our own eternity? Of course other studies are worthy; in our eye each a labyrinth of mystery marvellously made. Look where we will, the world teems with wonders, and we have only threescore years and ten in which to marvel and die. We would run in every direction to see more of these works. God Himself seems in His

tenderness to stoop and kiss them, they are so lovely. Hence there is not a single province of creation which is not so beautiful as perfectly to fascinate the mind of man, and it is no wonder that so many fall into an idolatry of physical sciences which seem to have Divine laboratories assigned them where Satan's meddling has not overlaid the footprints of Deity, and where the disturbing elements of moral evil are less perceptible than in other studies. That alone would make the study of the material world especially interesting. It is like drifting in a boat over the Silver Springs of Florida, where you look down through the pellucid flood and behold the pearly sands like the pulverized pavements of heaven, gemmed with iridescent shells and many-colored pebbles catching the sunlight and glinting at the bottom. Radiant fauna sport in scaly silver and lamellated gold, or dart hither and hither like streaks of auroral lightning through the fairy gardens of aquatic flora; or you see them feeding or basking or making beautiful war, or leaping to the dazed sight like intercrossing fountains—jets of fluid opal amid submarine groves and rosy shades, while above them the gauze-like medusæ float like the ghosts of flowers out of which, as they sway and swing, the musical sea murmur is ever singing to inland orange groves as the rippling tide tolls them as bells. Such is the bewitching study of the natural world. Hence men love its clarity and delight in its pictured wonders. But when we come to the moral realm, the world of volitions, crimes and virtues, it is bending over the same scene when the sun is set, the stars overcast, and the blue sky turned to dismal gloom; the inkfish spurts blackness into the crystal tide, the rude night wind ruffles the waves, and the subaqueous revelation is withdrawn. Science does its good work outside, and deals with man as seen with eyes of sense. The Bible deals with him as revealed to an inner vision. As we pull back the slide of a patent beehive and expose its hidden inhabitants

at work, so here we look into the heart of the moral world and see the very motives that caused Saul and David to sin, see angels mirrored and devils photographed in their fearful activities.

The thought of the Bible takes its rise in heaven. Here we are set to span the disclosures and scale the altitudes of eternal truth; fathom the depths of infinite wisdom and soar amid the glories of immortality. In laboratory and observatory you but trace the framework of matter God has set up in fugitive molecules and great, gleaming fires of night-killing suns. You have there seen the palace, but not the King. It is elevating, even entrancing to walk through these stately halls when the monarch is not at home; but here the earnest man is invited into the audience chamber of Deity. Over the lintels of the door is written, "Come, let us reason together." He sits down face to face with his Maker, gets the mind, the will, and the thought of God, and carries away with him in verbal framework pictures of God's ideas.

From whatever point you view it, the Bible stands confessedly the supreme Book of the world. Every educator will acknowledge this. Now while the colleges crowd their courses of study with the literature of Greece and Rome, is it not strange, is it not nearly a barbarous fact that they almost wholly ignore the Bible as a subject of scholarly study?

Again, in the Bible every variety of taste is met and every capacity filled. This is true of no other book. One man, a logician, likes dialectic subtlety; another is of such prompt intuition that he runs to the slow preacher's goal, while the parson still laboriously climbs the steps of his argument; others have the ideal faculty so strong that they pay no attention to a proposition until it sparkles as a sentiment; every gem must be cut brilliant-wise for them; they never see homely things—things that creep along the ground or run on all fours; to be seen of them, thought must spread the wings of meta-

phor and pose at the gates of day. Others still are so prosaic that they are offended at all imagery, and grudge the time it takes to translate a trope or paint a picture. But they may all feast here, each to his own liking, fitting the words that are sweetest to his ear to the manifold peals of its silver bells; and most successful book-makers have done so. As the earth is the quarry out of which all her palaces are built and her imperial cities dug, so our thousands of libraries have come out of this book of God. Another calls it the field whence has grown all literature. It is to all other books what the earth is to the summer products. We plough new furrows and make new flower-beds each spring, but the earth remains. Myriads of books, like the vegetable growth, blossom and die, while the Bible remains to germinate new growths for new generations. The germs are all here. All law in the Pentateuch, all history in the prophets, all music in the inspired psalms, all imaginative literature in the parables, all dream and hope in the divine tumult of the unfolding Apocalypse.

In my garden at Princeton it was my intention to cultivate nothing but flowers, but a pigweed sprouted and grew with such luxuriant energy that I told the man mowing the grass to spare it, as I wanted to see to what proportions a pigweed could grow. Now, it is a fact in agriculture that weeds never grow except in soil that either is or has been under cultivation. You never saw a weed in the woods in your life, unless, perhaps, a hog had done the ploughing. Mine was a magnificent weed, twelve feet high, but it owed its magnificence to the soil in which it grew. Literary sceptics are the pig-weeds of Christendom. The verdant rhetoric of an Ingersoll would be an impossibility in any other soil. Wayside thistles are indeed ornate with crystalline drops of dew which hang in the coloring sun like beads of gold, but it is because they stand in sacred soil when God waters His garden.

If there is anything in all nature that could apparently deny any obligation to the sun, it is the iceberg. It seems to be the haughty child of King Frost. But physicists know that cold alone will not produce glaciers. However cold it may be, there will not be a flake of snow without evaporation, and this aqueous vapor of the air is the direct product of heat, so the verdureless mountain of ice is born of the sun. The mist might have become incarnate as a flower but for the direction it took. So the Sun of Righteousness draws into the ether of His presence the particles of many human minds, which, piloted by self-will, drift into the chill borderland of rationalism, where they stand in bloodless grandeur and mistaken independence, resplendent in beauty, it is true, because still played upon by the beneficent beams which gave them birth. Even the mists of scepticism which rise to eclipse our sun are transfigured by Him into His own burning glory, and many admiring spectators forget that the splendor is not of the cloud. Thomas Carlyle, Theodore Parker, Lord Macaulay, John Stuart Mill, George Eliot, Ralph Waldo Emerson, Thomas Starr King, and hosts of others are all flowering plants of literature budded under the heavenward-looking skylight of Christian homes, and all their dreams and hopes of life are the white lilies planted by the bleeding fingers of the Nazarene. So long as this sun shines, even their broken pottery and bits of shattered glass may gleam like diamonds in life's wayside sand; but let the sun set and all they can write to illumine the world would be striking a match on a waterlogged ship in a midnight storm. I am not claiming that there are in Scripture such elaborate and finished works of art as may be found among the masterpieces of literature. There are not finer buildings than the Catholic cathedral already complete in the quarry, for the earth does not polish her marble; but there are grander buildings in the rocks still than have ever been dug out of them.

Large, solid, and complete is the mental masonry of Homer as a work of art, but there are *here* stones of fairer colors. What is Homer's hero compared to ours? The martial fire of Achilles arming for battle is tame and pale when compared to the Conqueror from Edom, whether we see Him as a wounded giant with vesture dipped in blood, slowly stepping under the burdens of a sinful world, or riding in the chariots of salvation, pavilioned in ineffable splendor, canopied by immeasurable space, angels and archangels His servitors, and a redeemed world upon its knees in reverent adoration. Compare them! As well compare the dirty flames from the smoke-stack of a Hudson River freight boat to the scintillating and outgoing glories of a rolling star. When Luther stood in the dungeon gloom of his age by the chained Bible, Intellect lay cowering in abject servility at the feet of power. The devil sat in the graveyard of humanity and chanted his elegy: "The empire of mind is left to darkness, to Rome, and to me." Like Aladdin imprisoned in the cave, with the magic lamp in his hand and a wealth of jewels in his bosom, Luther stood ignorant of all his treasure. He rubbed the lamp, and the spirit of eternal Liberty arose with the unrolled manuscripts of learning in her hand; in her serene presence the prison doors flew back and the nations stood disenchanting. Through those gates every soul may pass on to vast cloud-swept fields of possible intelligence. Nothing else so emphatically makes wise the simple. Pythagoras lectured to select students from behind a curtain; other religions draw a screen and mutter unintelligible incantations. Christianity unfurls her banners to all the world and preaches to every creature. Peter, with the temple veil rent, went out to speak in language that the people could understand; henceforth the intellectual chase was not confined to scribes and doctors, but was open to every man.

The Bible waits no new light from

the linguist, nor does its power consist in the knowledge of the local meaning of a Hebrew particle when Moses was kicking up his dimpled feet among the bulrushes of the Nile, or John was baptizing Jews amid the sedge of the Jordan. It is in getting God's thought out of your own language; it is the thought that enriches, whether you get it from Greek or Choctaw, as the worth of a diamond is not dependent upon its setting; the value is in the precious stone, whether it flash in finger ring or coronet.

All the noblest forms of art are the life springs of the Book, disencumbered and flowing forth, whether they froze in marble, stained the canvas, or dripped in the liquid notes of song. From its daily use we have drawn the power and point, the tropical richness, the rhetorical opulence and fervid style of our literature and public oratory. Compared with the simple narrative of primitive preaching, the modern pulpit diction of a Parker, a Beecher, or a Storrs is an enormous realm of inspiration, a singularly gifted creation of power and beauty, of eloquence and song, with a mysterious life deep hidden within their thought mines, or flashing in the shiny spray of the cataracts of their glorious words. Nor does it stop with the pulpit; as the wild deer dashing through the forest carries with him the odors of the herbs which he brushes in his flight, so even our novels rustle into society richly perfumed by their authors' rambles on those mountains of myrrh, and show us plainly many plants now blooming in the outside world that were once exotics confined to the sacred field. While the remotest discovery of science is a legitimate object of the poet's art, few have availed themselves of it. Such writers as Bryant, Irving, Hawthorne, Longfellow, and Whittier show almost no trace of scientific influence. Tennyson and Browning are more deeply indebted, but all are moulded by the Bible. Even Byron kept a copy on the table beside him, and when he painted dark

bosoms he looked here to catch the hues for his pigments. We may say of him what Gilfillan said of Hobbes: "If a Goliath of Gath, he came at least from the borders of the Land of Promise." This is the atmosphere that buoyed the wing of Milton in his long, ethereal flight, and bulged the sinews of Dante in his mightiest efforts. This volcano of splendor broke out in the dingy hemisphere of ignorance and poured its molten wealth, its lava of gold and gems through the vales of all literature. We do not appreciate the mighty floods of water that lie in passive grandeur in our great lakes until they pour a small fragment of their magnificence over the heights of Niagara, forming the greatest cataract on earth. So here, men rave over the literary cataracts that dash in foaming grandeur over the rocky promontories of such poet personalities as Milton and Dante, and forget the fathomless seas that lie behind them unexplored and inexhaustible. These poets are almost great enough to seem like bards of the Bible, born out of due time; besides these, swarms of literary insects have been warmed into life by the Hebrew sun, so numerous that no literary entomologist has ever been able to classify them; but the greatest are only brilliant triflers, and are brushed aside before the Bible as swarms of summer flies might be dispersed by the downward wing-strokes of an ascending angel.

Now that you may know just how high we have been soaring, take those studies given to strengthen our brains when we prepared for college. What prodigies we were to discover in those strange languages, Latin and Greek, and some of us at great cost thought we had forced a breach through the hedge of ignorance out into the highway of intelligence when we heroically wrung from the unknown tongues the wonderful discovery that "all Gaul was divided into three parts," or that Xenophon's Greeks had made a "three days' march." Then the wonderful revelation of later science deals only with the

surface of things. Geology only uncovers for us the surface of time; astronomy, the surface of space; biology gives an occasional flash of the tides of life that flow forever in hidden channels; the microscope enables us to suspect the delicacy of creation rather than actually makes it visible, opening molecules to find God; but this Book plants us amid the angel groups when it was bruited about heaven that earth had been created, and man in God's image ruled it. We gather with the winged spectators of lofty intelligence as they crowd the battlements of pearl when with flying banners of emerald tossing in her own ambient atmosphere, the gorgeous earth first rounds the cape of obscurity and swims out into the sight of heaven. The morning stars burst out in rapture, and all the sons of God shout their applause as they behold the celestial daughter apparelled in color flames outvying the rainbow as she speeds away rolling and floating in a sea of perpetual sunbeams. No other mysteries compare with these marvellously pictured processions of the Most High. What are the mysteries of music and of poetry? what the wonders of the starry skies? what the stirring science of past creations, as disinterred from the ciphered chambers of the taciturn rocks? what the exciting pursuit of the fugitive protean matter as it retreats through endless, unexpected changes into the fortress of its lost elements, behind which the baffled chemist, with the keenest prophetic genius, can only guess of other refuges to which he can come no nigher? What the physiologist's intense and joyous awe, as with silent patience and his microscope he tracks the principles of life, only to lose them amid labyrinthine cells to whose infinite windings earth's learning has no clew? What are all these intellectual joys compared to this heaven-born science of theology which takes us into the very central sanctuaries of creation and vouchsafes the wisdom of a God to guide us? Would you have your understanding expanded with the greatest thoughts

and your memory furnished with the most important facts? Study the Bible! Would you appreciate the creations of the poet, the articulate speaking pencil of the artist, the chisel of the sculptor filling dead marble with silent eloquence, as well as the fanciful fabrics of the fiction writer that hang in society for a few moments like the transient prismatic belts round the waists of fluent waterfalls? Would you catch all these and not have them lose their bloom or plastic shape in your hot grip? Study the Bible! Would you control and cultivate all the riotous beauty in the wild world of intellect, strengthen every felicity of human expression and human understanding, and feel in each new discovery a thrill of the oncoming, eternal jubilee? Would you have a pure heart, a glory-nurtured mind, a grandeur-haunted imagination? Study the Bible! And, I must add, in this study one accent of the Holy Ghost is worth more than all the encyclopædias of worldly wisdom. I do not ask you to lay aside your Homer, Shakespeare, or Milton. I ask not that you shall burn your mathematics or your sciences, only give this Book the supreme place in your life. Spend your vacation with geologist's hammer, but come not back without sounding the Rock of Ages; search the vast realms of astronomy, but miss not the Morning Star; gather the richest beauties from the fields of botany, but enthrone in their midst the Lily of the Valley and breathe the perfume of the Rose of Sharon. Go get your neglected Bible! No radiant hand will be thrust out of heaven to do that for you; no aureola will play about the Book when you take it up yourselves; its characters will be but plain ink and type; no fire gleams will leap from beneath its letters or play over the printed page, and yet when you touch it you hold the greatest divine work visible in the universe of God. Be true to it! and when science has lost its charm, when music ceases to fascinate and poetry no longer stirs you, and the sobs of your friends no longer recall

you, this Book, having given you the greatest intellectual riches in this life, will fling its golden baldric across the black sea of death and form a hyaline pavement for your redeemed feet up to your inherited throne.

DIVORCE OF CHURCH AND STATE.

BY REV. JAMES WATERS [BAPTIST],
DENVER, COL.

When Jesus perceived that they would come and take Him by force, and make Him a king, He departed again into a mountain Himself alone.—John vi. 15.

In all the requisites of a king Jesus was pre-eminent. Prophecy foretold He should be the greatest and best of kings. Himself said, "I am the King." His apostles held that He was, above all principalities and powers, King of kings. Even the common people recognized the majesty of His character, and would have crowned Him by force. But His coronation had already taken place by the imposition of mightier hands. His kingdom was not of this world. It would have been a degradation of His majesty to accept the honor from men. The prince of this world offered Him all the kingdoms of this world and the glory of them on condition He would use them as an earthly king, but He refused. His position among the powers of earth was unique. He depended on none; all depended on Him. His saying, "I am the light of the world," was fact as truly as figure. He was and is to all human intelligences what the sun is to the planets—the light of all, yet independent of all. His parables and sage remarks emphasize this fact. "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Herein He declares the absolute severance of the kingdom of God from the kingdoms of this world. They occupy different realms and are promoted by different means. Money, cunning, worldly wisdom, patronage, material forces are for Cæsar. Truth,

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reverence for God, love of the race, unselfishness, spiritual forces are for God.

A passion for money, worldly wisdom, and patronage is utterly incompatible with a passion for the kingdom of heaven. "Ye cannot serve God and mammon." A mammonized Church of Christ is a contradiction in terms. The kingdom partakes of the character of the King. The children of the King are like Him. Like Him, they will not covet the forces of mammon, but spurn them if offered. When one offered money for a position and prerogatives in the first community of disciples, the prompt answer was, "Thy money perish with thee, because thou hast thought the gift of God might be purchased with money."

When the cultured Greeks mocked at the lack of wisdom among the lowly followers of Jesus, Paul replied, "The foolishness of God is wiser than men, and the weakness of God is stronger than men. God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty, that no flesh should glory in His presence."

With equal earnestness Jesus and His apostles warned the disciples to beware of patronage from worldly kingdoms. Martyrdom was far more to be desired than compromise of truth for worldly pomp and glory. Slight concessions of principle would have saved John the Baptist his head, Stephen from stoning, and Paul from prison. But no concessions were made by these heroes of the faith. Ignominy, persecution, and death were a pleasure and a joy if they were to be the price of loyalty to their King. Jesus, King of men, and His kingdom which is in men, will not be made a party to the kingdoms of this world. Though in the world, the Church is not of the world. The worldly kingdoms need the Church as the earth needs light; but the Church needs the aid of the world no more than the sun needs the earth.

It is a most interesting study in history to trace the *struggle of this idea* through

the centuries of the Christian era into a prominence that caused its recognition by our nation one hundred years ago. The history of Christianity for three or four centuries after Christ is left in much obscurity. It is quite certain that during their unrecorded history the Christians were never recognized as a people of influence upon governments, but as a people to be pitied because of their supposed superstition and ignorance. But during the third century they began to multiply rapidly as their doctrines became better known. Then the governments of the world began to show them more favor, and in course of time to seek their good will, and in turn the Christian Church began to infuse a milder spirit into the nations. Then began an effort to incorporate the Church into the national fabric. It was a repetition of the scene of the temptation of Christ by the devil, and attended with more success. A union of Church and State was effected in the year 1052, and with what fearful consequences the blackest, bloodiest pages of history tell. Once accomplished, this union of Church and State became almost if not quite indissoluble. The ramifications of the sinews of governments with the sinews of the ecclesiastic powers became so intricate, so interwoven that their disentanglement and separation could be accomplished only by the extinction of both. For eight centuries now nations have struggled helplessly in the coils of established churches. But all these nineteen centuries since Jesus refused to be made King by human hands His *idea* has been asserting itself and struggling for recognition by the framers of national constitutions. To the eternal glory of America she was the first nation in the world to recognize the *idea* as one fundamentally necessary both to the welfare of the nation and of the cause of Christ. One hundred years ago the Congress of the United States of America ratified the first amendment to her Constitution as follows:

"Congress shall make no law respecting an establishment of religion, or

prohibiting the free exercise thereof, or abridging the freedom of speech or the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances." (Ratified 1791-93.)

America, however, did not do this until she had, by States, experimented, with disastrous consequences, with this error of the Old World governments. Many of the States had an established church already; but in every instance the church was secularized and the government demoralized by the union of the two. But now a great stride had been taken toward an ideal State, unencumbered with an ecclesiastical parasite drawing the life blood of the nation and giving nothing in return but annoying interference in matters that belong not to the sphere of church work.

It was a spectacle for angels to admire, a nation bowing to the King of men, and accepting a favor offered the world nineteen centuries before, but until now refused.

America has many things to boast of in her constitutional provisions, but none adds more to her glory than this first amendment, divorcing absolutely Church and State.

But there has been a fly in our ointment of rejoicing. Worldly wisdom is a coveted treasure of some ecclesiastical corporations. There are devices for evading even the law of the land, and these corporations know them and how to use them. In the severe language of the ancient prophets, these divorced paramours, forbidden an alliance, "go a whoring after the kingdoms of the world." Under the plea of charitable undertakings, they secure appropriations from the national treasury for various institutions where they teach and foster their religion. Though divorced, they still sit down at the nation's tables and call upon the nation's servants to provide for all their wants. For one hundred years America has been divorced by statute, and yet all the while living in adultery—extravagantly ex-

pensive adultery—with ravenish and imperious Jezebels. In many States large appropriations are annually made to religious sects. The State of New York pays \$1,500,000 annually to such institutions in the city of New York—much the larger part of it going to the Roman Catholics. Within the last eight years \$3,767,951 have been appropriated by the national Government for sectarian Indian schools, divided among Catholics, Methodists, Presbyterians, Episcopalians, Friends, Lutherans, Congregationalists. The Baptists have always refused to accept such aid. But the Romanists got \$2,366,416. The Bureau of Catholic Indian Missions, a powerful organization for promoting Catholicism among Indians, seeks to secure the largest possible number of Catholics in the Government Indian service. As a result of these efforts, many Indian agents, their clerks and other employés, are Catholics. It has made a special point of securing the control of as many Government schools as practicable, several of which are entirely officered by Catholics, and are as absolutely parochial schools for the distinct propagation of Catholicism, as if they were supported by church mission funds instead of public funds. The Roman Catechism is the basis of all the instruction, the mass is celebrated in some of them, and especial pains are taken to drill the pupils in all the rites and ceremonies of the Catholic Church. This bureau has accomplished its greatest work, perhaps, in procuring immense sums of public money for the support of its mission schools. The growth of these appropriations is seen in the following exhibit. The amounts secured have been as follows: 1886, \$118,343; 1887, \$194,635; 1888, \$221,169; 1889, \$347,672; 1890, \$356,957; 1891, \$363,349; 1892, \$394,756; 1893, \$369,535. Total, \$2,366,416.

The bureau is in close contact with the cardinal and all the hierarchy, and can summon to Washington at short notice very powerful support—archbishops, bishops, priests, and influen-

tial laymen to wait upon the President, or to lobby with senators and members of Congress in order to carry through any scheme it has on hand, such as securing new legislation, influencing appointments, or defeating measures which they regard as in any way detrimental to the interests of Catholicism.

During Cleveland's first administration, the Superintendent of Indian Schools, Mr. Riley, was a Catholic, as was the Chief of the Education Division in the Indian Bureau, his first assistant, and principal clerk. The Commissioner of Indian Affairs was subservient to Catholic interests, and in fact the Indian Bureau was completely dominated by the Catholic Bureau, in consequence of which the Government Indian schools were neglected and the Catholic schools fostered in every possible way.

When the present commissioner (General Morgan) announced his intention of developing a system of non-partisan, non-sectarian Government Indian schools, the Catholic Bureau immediately became alarmed and entered upon a most vigorous campaign to obstruct his work. The Catholic congress assembled in Baltimore appointed a strong delegation, with Bishop Ireland at its head, to wait upon the President and demand that he should recall the nomination of General Morgan, which he declined to do.

The head of the Catholic Bureau then filed charges before the Senate Committee, accusing the commissioner of falsehood, bigotry, and dishonor, and a tremendous outside pressure was brought to bear upon individual senators to induce them to vote against his confirmation. The attempt was made to combine the Democrats against him as a party measure, but without success. An effort was then made to secure enough votes to defeat him from among Republican senators, and among those thus influenced were Pierce, of North Dakota, and Ingalls, of Kansas, both of whom failed of re-election. But, not-

withstanding all these efforts, the commissioner was confirmed.

In the papers submitted to the Senate the Catholic Bureau made a violent attack upon the Government schools, with a view of preventing an increase of appropriations for them; but Congress voted nearly \$500,000 more for Indian education than ever before, raising the amount to nearly \$2,000,000. The bureau's demand for the current year was more than the whole amount given to all sectarian schools. They received more than two thirds of all that, and yet they censure the Government for not giving them more.

The time has come when they should be cut off absolutely from any further use of public money. What would you do with the beggar at your door whom you had fed and clothed for eight years if he became insolent toward you? What would you do with one of your own pampered children if in anger he should spit upon his mother because she gives a crumb to another child? The schools conducted by the Protestant sects have all been conducted upon the American public-school idea, and are eminently superior in the quality of the work done to those under Roman Catholic control. Why should the Catholics have nearly \$400,000 per annum and the Episcopalians only \$25,000? This greed, upon the part of this one sect, for Cæsar's money and patronage has awakened the nation to a sense of her peril, and a loud call is made for some constitutional amendment that will give relief. A National League for the Protection of American Institutions has been formed of the most eminent men of all professions, who have formulated a sixteenth amendment to the Constitution with a view to prevent any further use by any religious sect of moneys raised by taxation. This proposed amendment Congress has been asked to ratify, and make it an integral part of the national Constitution. It reads as follows:

"No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or

use its property or credit, or any money raised by taxation, or authorize either to be used for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking, which is wholly or in part under sectarian or ecclesiastical control."

It is worth noting that all the Protestant sects of our land, in their annual meetings last year, approved this proposed amendment, and petitioned Congress to adopt it. It is to be noted further that the Roman Church opposes this amendment with all its united strength. What does this mean? Which of these opposing parties is American? I propose some reasons why this amendment should be adopted:

1. Because public opinion in our country is growing very impatient of this open and flagrant violation of the spirit of the first amendment. We are fostering an establishment of religion, and abridging the free exercise of other religious sects. Fostering one sect by the Government in any part of the country is abridging the free exercise of all other sects in that part. No Methodist or Baptist can venture into the schools controlled by Catholics to teach religion without antagonizing the Government. This is absolutely at variance with the tenor of our Constitution. It is un-American in principle. Public sentiment is so thoroughly awakened upon this subject that all Protestant sects receiving appropriations heretofore decided in their annual councils, 1892, they would not again ask or receive such aid.

The Roman Catholics, although asked to join with them in this laudable purpose, have declined to do so. They defy public sentiment, evidently hoping in the future to secure all the appropriations heretofore divided. This proposed amendment, it is hoped, will settle the vexed question forever if adopted.

2. A second reason for this amend-

ment is that the one sect which now clamors for national patronage is un-American in spirit, solemnly pledged by the most sacred and inviolable oaths to the Pope of Rome, who claims for himself lordship over all the nations of the world. Every cardinal, archbishop, bishop, and priest claims the same supremacy for him. On a recent Sunday Cardinal Gibbons, in Baltimore, compared the Pope to David, who was still king when temporarily unseated from his throne by his rebellious son Absalom. This sentiment runs through all the orders of that sect, even down to the sisters who teach the Indian schools. Of course they teach this unpatriotic sentiment to their pupils. They train these wards of the nation to be foreigners upon American soil. A more unwise policy it is not possible to conceive. Better give the Catholics charge of the public schools of our cities. We might then correct at home what the children had mis-learned at school. All our public schools should be so thoroughly American that, as Henry Ward Beecher once said, "The children of all the nationalities of the world enter the public schools and come out Americans."

3. Catholic parochial and Indian schools, after careful investigations by experienced educators, have been pronounced failures. The Indian schools do not command the respect even of the illiterate race they pretend to teach. They cannot hold the boys after twelve or fourteen years of age. Their methods of instructions are antiquated, their teachers incompetent, and the children make very little progress in their studies. The chief thing they learn is the catechism and prayers. They are allowed to continue in their filthy habits. A very intelligent well-to-do Indian chief, himself a Roman Catholic, is indignant that his children have not been advanced more in learning in the Roman Catholic school they attended for some years, and now sends them to a Government school. The priest called upon him and asked him why he changed.

He answered: "Because I want my children to learn something besides prayers and catechism. I have called upon the large boys to help me in my accounts and writing, but found them good for nothing." The priest told him he must continue to send them to the Catholic school or he would take away from him the sacraments of the Church. The chief answered: "I do not care for your sacraments. I want my children to know something." The conviction is profound among all unprejudiced students of the situation that the ruling passion of the Catholic Bureau is to secure salaries for favorites and to further sectarian views rather than to educate the ignorant. And such a conviction is confirmed by a study of all the nations dominated by that sect—*e.g.*, Italy, Spain, Mexico, South America, and their hundred years' opportunity in Japan. The Roman Catholic Church educates the gentility *well everywhere*, but the common people very indifferently everywhere.

4. The spirit of caste is an essential fundamental idea of the Roman Church, and is utterly at war with American principle and polity. Domination of intellect, wealth and culture, subserviency of the poor, illiterate, and ignorant—such have been the practical results of her imperious career among the nations. Fifty millions of dollars expended upon the Vatican palace for a papal residence, and untold millions upon cathedrals for her cardinals and bishops in every land, while the vast mass of her poor, deluded subjects dwell in miserable hovels in the most degraded wretchedness. Massive piles of marble and granite and costly stone for universities, colleges, monasteries, and convents, furnished extravagantly and endowed munificently for the higher education, and culture of the favored classes, comparatively few in number, while the barest pittance is expended for the very indifferent education of the humbler classes, constituting the great mass of their communicants. It is a current adage among the priests who manage

these lower classes, "The less trouble you give yourselves about an education, the better for you. Ignorant people make the best Catholics." A better system for fostering a despotism of aristocracy, on the one hand, and a cringing servility of the multitudes, on the other hand, has never been devised by the genius of man. It begets arrogance in the aristocracy and slavish surrender of all manly independence of thought in the populace. This is all antagonistic to the American idea, which would teach the lowliest-born child of the plains and forest wilds to aspire after the highest ideal of manly independence. Burns set the hearts of men in the Old World throbbing with his when he wrote:

"What tho' on homely fare we dine.

Wear hodden gray and a' that:

Gie fools their silks and knaves their wine,

A man's a man for a' that:

For a' that and a' that,

Their tinsel show and a' that,

The honest man, tho' e'er sae poor,

Is king o' men for a' that.

Then let us pray that come it may,

As come it will for a' that,

That sense and worth o'er a' the earth

May bear the gree, and a' that.

For a' that and a' that,

It's coming yet for a' that,

That man to man the world o'er

Shall brothers be for a' that."

Millions of amens went up to that prayer of Burns, and America opened her doors to answer that prayer. At too great a price we have purchased soul liberty to allow any caste, political or ecclesiastical, to be permanently established in America by public taxation.

5. The papacy has in every land where it has been introduced proven herself to be a political schemer, unscrupulous as to methods and instruments for the accomplishment of her deep-laid schemes. Her dogma, "The end justifies the means," brands her with infamy. No wise statesman doubts that the Jesuits are the most astute and unscrupulous demagogues, ever on the alert to curry favor with all political parties, engaging to cast the Catholic vote where it will secure the most patronage. They are a standing men-

ace at the doors of legislation in State and national councils. Members of Congress frankly admit they are afraid to give the bishops and priests offence by an independent, manly course, lest they fail of election the next term. Such a church is the very opposite extreme of that established by the Nazarene, who would not be made king, who would not serve Mammon, who would not seek nor accept patronage. Two beings more unlike are not to be conceived of among civilized people than the Christ refusing honor from men, and the Pope on last Sunday borne upon the shoulders of cardinals into St. Peter's at Rome, seated on his papal throne, crowned and bedecked with jewels worth fabulous sums of money, and graciously receiving \$1,500,000 patronage money from sycophantic subjects, paid for his favor and blessing. And this sum, the papers tell us, is yet to be greatly increased by revenues still to come in. Is it any wonder, then, with such vast resources at his command, the Pope can build convents, hospitals, cathedrals in all our cities, and can influence State and national legislation, subvert our institutions, and command the homage of the unthinking masses of all nations?

Is it any wonder patriotic Americans of America are becoming alarmed at the presence of an organized political power in our country sworn to obey a Roman pontiff? Eternal vigilance is the price of liberty. Organized power must be met with organized power. Americans must show American courage to protect and defend our institutions. Patriotic sons and daughters of America must prove themselves worthy descendants of a noble ancestry and stand bravely against all encroachments upon the rights purchased for us by the blood of our forefathers. It is my firm belief that the masses of the common people in Catholic churches in America do not realize the meaning of the oaths their priests and dignitaries of their churches must take to occupy their positions. If they did, many would leave the Church.

Many are leaving. They partake more of the American spirit of our public schools than of the Europeanism of Catholicism. The Catholic Church increases in America chiefly by emigration. Many more are coming to Protestant churches from them than are going to Catholicism from Protestantism. It is believed by many students of the subject that Catholicism is really more liberated by American institutions than enslaved by her own musty superstitions.

It does not yet fully appear what is the meaning of Dr. McGlynn's case, and of Monsignor Satolli's visit to our land. The average Catholic does not know. Secretiveness and indirection is too much a policy of that crafty hierarchy for them to be open-handed and frank even in bestowing favors. But the feeling is that the ruling powers among them recognize the fact that European Catholicism must be remodelled and readjusted to the spirit and tone of our institutions, or her doom is sealed in America. I know nothing which will hasten that doom more than the audacious persistence with which she has been and is yet clamoring for control of our institutions, and the subversion of our public school funds. I pretend to no prophetic power; but I see that either the American idea must perish or the papal idea must perish. They cannot both long survive upon the same soil and among the same people. One or the other must dominate. If the question "*Which?*" is to be settled by the enlightenment of the people, I foresee that the public schools, as now fostered in America, will win, triumphantly win, in the race with the parochial schools. If the question is to be settled by the arbitrament of the sword—which may God forbid!—I cannot think our record of heroism in the past in planting and rearing the magnificent superstructure of our republic shall be sullied in our defence of that grandest achievement of enlightened statesmanship. We have come, I believe, in our progress to a barrier against which we

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must push with herculean strength and overthrow it, or from which we must retrace our steps and surrender our primacy of the nations. The latter we dare not do. The former we must and will do !

It is my firm belief and a cherished hope that while there should from the very nature of things be absolute separation of Church and State, yet the nations will continually approach the spirit and purpose of the ideal church, namely, the highest welfare, temporal and eternal, of all its subjects. It is not boasting to say that the last great national constitution made, our own is the nearest approach to the spirit and purpose of the ideal church ever yet given to the world. Every one of the fifteen amendments is another step in the same direction. The proposed sixteenth amendment is still another desirable step. It is really an endorsement of the spirit of the Master who refused for Himself and forbade for His disciples the use of Cæsar's money and patronage for the advancement of His cause. It is saying to all followers of Jesus, real and pretended, your Master's announced policy for your government shall henceforth be our pronounced policy. If you will not heed your Master who leads you, you must and shall heed our command, "Keep your hands off Cæsar's money, henceforth and forever."

PENTECOSTAL BLESSINGS.

BY REV. DEKAN W. PRESSEL [EVANGELICAL], ULM.

John xiv. 23-31.

It is Pentecost ! In one of our grand old Pentecostal hymns we sing :

"O Holy Ghost, descend, we pray,
Abide with us from day to day,
Thy temple deign to make us !
Let Thy bright beams, Thou heav'nly Light,
Dispel the darkness of our night,
To joy and gladness wake us."

The echo of this hymn should arouse a Christian congregation to celebrate this festival day

1. As a day of joyous remembrance ;
2. As a day of earnest humiliation ;
3. As a day of grateful encouragement.

I. "O Holy Ghost, descend, we pray, abide with us from day to day." That which Christ in our text before His departure promises to His disciples became a reality and a fact on Pentecost. The Acts of the Apostles tells us that when the days were fulfilled the faithful were found together, united by the bond of the one love for the ascended Lord, in the one obedience to His Word, in the one confidence in the certainty that He would fulfil His promises, waiting for the bestowal of His power from on high. There, then, just as our first parents once noticed the approach of their God by the rustling of the evening air, they too felt the living and life-giving breath of Jesus as though seized by a terrible wind. They were fired with enthusiasm ; they broke forth in laudation of the mighty deeds of the eternal God ; they spake as though they were filled with sweet wine, and in many tongues gave utterance to the wonders of His grace ; and in joyful contemplation listened to a discourse concerning the crucified and risen Christ ; their enthusiasm was enkindled in three thousand converts, who came to repentance, and were baptized in the name of Jesus. They continued in the breaking of the bread and in prayer, in teaching and instruction, and came together daily in the temple, having all things in common, divided among themselves their goods and possessions, and together and with one heart they praised the Most High, and won the good-will of all the people. The Lord, however, added daily to their number those who were to be saved. Behold, this was the entrance of the Holy Spirit on that Pentecost day in accordance with the promises of the Lord. See, then, the Church of Christ was born and came into existence and into the world, like dew from heaven. Behold, in this way God's dwelling-place was established among men ; His grace from

heaven was implanted into the hearts of men, which came out of the heart of the Father in heaven and of His exalted Son to bless this miserable earth. Pentecost indeed! Truly it is a day of glorious remembrance; and, like none others, it urges us to pray, "O Holy Ghost, descend, we pray, abide with us from day to day."

II. "Thy temple deign to make us." *Us, us*—not only that assembly of people who two thousand years ago peacefully and contentedly, in faith and joy, celebrated the first Pentecost. It is *we*; it is *we* who ask for this boon now; the Christianity of to-day; our congregations, our families, our present generation with all its classes and conditions of men, with its entire society and in all its individuals. Oh, Christian friends, if we apply to ourselves the measure of that Pentecost, then this is indeed also a day of earnest humiliation. Then with groans beyond utterance we must pray on this festival day, "Thy temple deign to make us!" For if we compare ourselves with the Christians of that great day, how can we do otherwise than in contrition of heart declare that we have been far from reaching the ideal and the fact of those days. There we see the presence of a new power on every tongue, because in every soul and in every heart the fire of the Holy Ghost had been enkindled; and therefrom came their intense love for Him who had been sent by the Father, in whom we can and should love each other, He who is love itself. Feel the pulse of this present generation, and, alas, how sluggishly the blood of Christian life flows! In large sections and parts of the modern world this life seems to be altogether gone, not a spark seemingly remains; but in the room thereof there glows with all the greater power the flames of selfishness, sin, and wickedness. Whenever we think earnestly of this, we feel and know it to be the case; and every honest heart confesses that the zeal is weak for the Lord and His cause, for Him who has redeemed and saved lost man-

kind through His sufferings and death, and not through gold or silver. He has bought us; we are His; and it is His will that we should live in joy and eternal righteousness in His kingdom, in innocence and blessedness. Certainly, in view of this contrast, the spirit of Pentecost is also a solemn institution for reflection and humiliation. If the spirit of Pentecost has no deeper lessons to teach us than that we accept the words of Jesus as the Word of the Father who has sent Him; as the lamp and light of the truth, as the fountain of eternal life and bliss, as the rule for Christian faith and life, as the firm foundations and pillars of Christian prosperity and growth—if we learn this, embrace it, love it, cling to it, then how we must deplore the fact that so many have departed from the Lord and His Word in the carelessness, pride, and evil propensities of their hearts. When, on the other hand, over against this, we see in the first Pentecost Christian the joy and happiness of the Holy Ghost, the faith and love of the primitive Christians, in whom the spirit of Jesus Christ has been implanted by the Holy Ghost, in whom the peace of which the world knows nothing has become a joyful reality, and love to God and love to their fellow-men is the controlling factor in their hearts, so that they live in peace, without contention and quarrel, without envy and strife, without anger and hatred, then, then indeed we see a condition of affairs with which our own day and generation presents a lamentable contrast. In the thousands of contests and struggles that agitate the hearts of men and society everywhere there is one cry heard over all, and that is for peace. The Pentecost peace is found so rarely in our day; and for that reason this festival is an admonition to earnest humiliation and prayer that the spirit of our times may be transformed and transfused by the Spirit of Pentecost from on high. In the spiritual bitterness and darkness of to-day this is the only fountain of hope and reformation.

III. "Let Thy bright beams, Thou heav'nly Light, dispel the darkness of the night, to joy and gladness wake us." Pentecost day also offers the Christian an abundance of material and occasions for most grateful encouragement. Did the great and glorious sun of the first Pentecostal day succeed in banishing all the darkness of that day, to scatter all the clouds? The Gospel has preserved for us enough of evidences to the contrary, and shows us that then already the world and its evil was arraigned against the Pentecost spirit with bitterness and determination. The multitude of those who opposed the Spirit was vastly greater than the number of those who submitted to His influence. Grace was then as little as it is now irresistible. Some mocked and scoffed, and the outpouring of the Holy Ghost was only an occasion for an expression of their adherence to the world. Peter exhorted them to accept deliverance from an evil generation. Then already it appeared that faith is not of every man. Therefore it is not surprising that in our day, too, there should be many who fall away from grace, as there are many who do not accept the proffered boon of salvation at all. The prince of this world is active now as ever against the influence of Divine grace in our hearts and in the world. Yet notwithstanding this opposition, we have all reasons for reassurance that faith in the Lord and trust in His Word and promises will eventually gain the victory. Of this fact Pentecost gives us the testimony and evidences always. The Spirit, who as the Comforter was to take the place of the Lord in the hearts of the faithful came in reality, without again departing; and He has shown Himself more powerful than the world ever since. Otherwise Christ vainly would have been wiped out of existence long ago. The Sun of the first Pentecost that came forth as a bridegroom out of his chamber, rejoicing as a strong man to run a race, was no passing meteor. He has been a hero in the Church; a warrior

whose armor has been impenetrable. The rays of this Sun which warmed and vivified the souls of the first disciples, and out of humble, frightened fishermen made heroes with hearts of iron, that Spirit has been alive in the Church ever since, as countless martyrdoms by fire and sword have testified in all generations. The rays of this Sun have always been powerful. Think only of the Reformation, the second Pentecost of the Christian Church, a new seal of the promises of Christ to His Church; and has the Church ever since not experienced the presence and power of this benign Spirit? Is not this grace this present and a living reality in the Church of our God? Therefore let not your hearts be afraid. He who has promised to be with His Church and His children always, even to the end of days, He is present with us yet in and through His Spirit, no matter what the dangers that vex and perplex us may be. We have ground for the certain hope of final victory in the Pentecostal promises and spirit. Let us therefore prayerfully, hopefully, and joyfully join in the petition:

"Oh, Holy Ghost, descend, we pray,
Abide with us from day to day,
Thy temple deign to make us!
Let Thy bright beams, Thou heav'nly Light,
Dispel the darkness of the night,
To joy and gladness wake us,
That we, to Thee
Truly living, to Thee giving
Pray'r unceasing,
Still may be in love increasing."

SAVED FROM ETERNITY.

BY REV. E. J. WOLF, D.D. [LUTHERAN], GETTYSBURG, PA.

Who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.—2 Tim. 1. 9.

WE are told that the Chinese have no conception of disinterestedness. The ample vocabulary of the classics has no

word for love. Heathenism knows nothing of a Saviour. Man-made religions never rise to the thought of redemption. They offer no salvation. They know nought of a Divine sympathy or a gracious interposition from on high. They leave man to save himself—if he can.

Here is the broad, deep, impassable chasm between Christianity and all other religions. With all his devotion, prayers, sacrifices, and self-immolations, the heathen is but striving to save himself, to propitiate the deity, to compensate for wrongdoing. The theme of the Gospel is a Saviour, salvation through another. Its essence is the forgiveness of sins. This makes the Gospel the Gospel; and this beyond all comparison distinguishes it from every other religious system. Vain is the search through all the literature of the world for a parallel to the announcement that Jesus Christ came into the world to save sinners.

Here, too, is the touchstone by which the genuineness and soundness of the various types of Christianity may be tested. So far as men ascribe salvation wholly to the grace of God they have the pure Gospel; so far as they admit any saving efficaciousness in human effort, works, or merits, they corrupt the true faith, they approximate heathenism. When a system, while not denying grace, adds works in order to secure salvation, or allows anything meritorious in human striving after forgiveness, it makes man, at least in part, his own savior. Discarding all that man may think of doing in order to be saved, and attributing to the Gospel the power of God, the great apostle adds, "Who saved us, and called us with a holy calling, *not according to our works*, but according to His own purpose and grace." Salvation is the work of God alone, though, of course, it is wrought in and through man and not outside of his own mind; and in order to cut off by the roots all claims upon man's part, God's act of salvation is placed back in eternity. It was accom-

plished before any works or endeavors of man were possible. Our salvation was a fact in the bosom of God before we were born, it was "given us in Christ Jesus before the world began."

If this sounds like old-fashioned preaching, we do not deny it. If there is any other gospel we do not know it. Though it must be confessed that what is here quoted from St. Paul seems to conflict sharply with popular modes of thought and current phrases, from which one gathers that salvation is contingent on human action, and that many baptized Christians do not know whether they have been saved or not, but they are "trying to be." Paul was quite confident of the fact, and he knew the date of it.

In the text he teaches us three precious and most consoling truths:

I. The provision of salvation in eternity.

II. Its manifestation in Christ.

III. Its offer in the Gospel call.

I. In the experience of salvation we are prone to think of God as the counterpart of man. Man has sinned, God is offended. Man's sin and God's wrath are correlative; and as man is born a sinner, the fire of God's wrath is viewed as burning against him from the moment of his birth. While unrenewed he hates God, and God hates him; and now if man will turn, will repent, will be converted, then God will be reconciled and forgive him. So far as the mission of Christ enters into the matter that was designed to save us from the wrath of God, to move an angry Father to love and pity. This is a common, a superficial, and a very unscriptural way of looking at the subject, and it contradicts Paul outright. Before the Son became flesh, before the tragedy on Golgotha, before one drop of expiatory blood was shed, or one word of mediatorial intercession went up in the sinner's behalf—away back in the counsels of eternity, before ever the foundations of the earth were laid, before a single star was planted in the firmament, the

decree of forgiveness was emblazoned on the canopy of the eternal throne. Your name was engraved on the palms of God's hands, the image of your soul was embalmed in His heart, your salvation was guaranteed in Christ Jesus before the morning of creation dawned. And in the lapse of eternal ages, and with the prospect of your sinful and wayward life before Him, God has never looked upon you otherwise than as His beloved child, and the first kiss imprinted on your infant lips was the kiss of your heavenly Father; and however disobedient, wicked, and godless your life may since have been, it has not in the least changed God's tenderness, love and pity for you.

"No earthly father loves like Thee,
No mother, half so mild
Bears and forbears as Thou hast done
To me Thy sinful child."

"God is love" was not changed by sin into "God is wrath." His love falls upon a world wallowing in sin. His loving-kindness changes not.

But have we not fallen under condemnation? Is not justice inexorable? Can a righteous God pass by the awful guilt of violating His laws?

To measure this guilt as heaven sees it, to show God's abhorrence of our sins, to paint them in their true blackness, or to portray the condemnation they provoke, is beyond the power of human tongue. This is awfully true. And what can you do regarding it? Your sins have created a chasm between you and God so deep that no plummet can sound it, so wide that no measuring line can reach across the abyss: in what way do you mean to pass over it? Your sins have formed mountains which rise to heaven: is it in your power to scale them? What will you do to be saved? What expiation can you offer? What ransom or indemnity can you pay? The chasm must be bridged, the mountain scaled, the ransom paid, all the results of your sin must be done away, but by another arm than your own. Man can no more redeem himself than he can be his own creator.

God's wrath is no dream. Mark that. But, on the other hand, it does not override His love, it does not quench paternal pity, nor still the throbbings of infinite tenderness. Love remains ever uppermost, the crowning attribute of God, swaying every other attribute. Within the Ark of the Covenant were the tables of the law condemning every one who continueth not in all things written there; but above the Ark and covering it was the mercy-seat on which the atoning blood was sprinkled, and going forth from its presence the high priest could assure the people of forgiveness. That Ark is the blessed symbol of God's heart, within which dwells eternal and inexorable justice, but over this attribute flaming with wrath is the mercy-seat of redeeming love bathed with the blood of the Lamb that taketh away the sin of the world.

II. To what purpose, then, the coming of Christ? Why did God become man? Why the awful sacrifice on the cross? Why the descent of the Godhead into our earth, into hell, and back again to heaven? Volumes upon volumes have been written on this mystery. The profoundest minds have struggled with this transcendent and adorable theme, and glorious truths have been evolved, yet heights and depths of the mystery remain unsolved, and more or less of error has been developed in the endeavor to comprehend the incomprehensible.

The most pernicious error here is no doubt the suggestion that the humiliation of the Son of God and His death were necessary to appease the Father's wrath, that the blood of the cross was required to propitiate an angry God! This, clearly understood, is a horrible theory. Does your Bible read, God so hated the world that He gave His only begotten? Nay! God so loved the world that He had recourse to a personal sacrifice of unutterable cost to Himself. Love gave the Son, love to sinners, love to an ungodly world, provided the remedy for its guilt before God. It was the love of the Father to

us which preceded and planned and consummated the whole scheme of redemption. His love for us was so great that He spared not His only begotten Son. He who by the offering up of Himself bore away the sin of the world was the Father's gift to sinners.

But if such were God's purposes of grace even before anything was wrought by Christ, if infinite mercy from eternity swallowed up all sin, why, we still ask, His assumption of human nature, why His mediatorial work? He came in the first instance to announce this free salvation. Like a flash of lightning from a dark sky, His coming is the revelation of the Father's love. He came to show us the Father, to convey to us with pierced hands the Father's pardon. The grace which was given us in Him before the world began "is now made manifest by the approving of our Saviour Jesus Christ." He came to give us a living incarnate exhibition of our Father's love, to persuade us to be reconciled by the unmistakable proof and guarantee of forgiveness. He came to bring us gently and surely back to God, as the shepherd goes after the sheep that is lost. He came to put salvation into our hearts, to place us in full possession of its gifts.

Besides its precious significance for us, the mediation of Christ has doubtless a momentous import in respect to God. The Father's purpose required the execution of justice; in other words, the bearing away of the sins of the world. The awful chasm had to be bridged, and Christ laid Himself down as the way over which man can return to God. The mountains of our sin had to be crossed, and He crossed them, bearing us on His shoulders and in His arms. He paid the ransom with His own life's blood, "bearing our sins in His own body on the tree," and removing absolutely every obstacle which stood in the way of our conversion.

III. To the salvation brought to us by Christ, and given to us in Him from eternity, we are called with "a holy

calling." The Gospel is a call, a loud and urgent call to us to receive it, to lay hold of it coming to us as a free gift. The proclamation which it makes to all men is that they believe it, place their confidence in it, by a supreme decision avail themselves of the priceless gift.

Salvation must take effect within us. While we can contribute nothing to God's grace, we offer the seat for its realization in our bosom. Forgiveness must be consummated in our personality—subjectively. Man is endowed with a rational and moral nature which must be called into exercise in the application of redemption, just as our physical nature must respond to remedies applied by a physician. Forgiveness avails nothing unless it becomes a fact to our consciousness, unless its real import becomes the inheritance and the life of the soul. As it requires two for an offence, so forgiveness requires the concurrent action of two—the one to offer forgiveness, the other to receive it. God forgave me all my sins before He laid the foundations of the world, but until I avail myself of that forgiveness, until it is fixed in my being, it profits me no more than a legacy left to an ungrateful son, who declines to have it.

Here salvation assumes a personal and an extremely practical interest. Here is disclosed the momentous responsibility of all who hear the Gospel. The preacher's office is to proclaim forgiveness, to beseech men in Christ's stead to be reconciled to God. This is their invitation, the call to repentance, "an holy calling" which assures men that in God's heart all their sins are forgiven, that grace is not to be sought or merited, or striven for as something hard to obtain, or hoped for as some future boon, but that all things are ready, and that salvation has actually come to men.

We sometimes speak of it as yet future, as though it would be the outcome of certain conditions, doings or experiences of our own, as though forgive-

ness were really the final result of a series of reformations and endeavors, when, in fact, it is the beginning and prerequisite of all genuine moral improvement. How we misread the plainest lessons taught by the Master, and especially those lessons which reveal the Father's heart! Study over again the parable of the prodigal, with its twofold and necessary introduction of the seeking for the lost sheep and the lost coin. Doubtless some of the servants would have represented to him that he had an indulgent father, dwelling in a sumptuous palace, and that he might reckon on a welcome, if he should beforehand wash himself, procure a suit of becoming clothes and shoes, and especially if he could manage to get back the pawned signet ring, the pledge of his former sonship, and show consideration for the elder brother. The father, they would urge, would take pity on him, if he presented himself in a suitable fashion. Some would encourage him in his purpose to hire out in the old establishment, thus enabling him to pay his way, and to make some amends and possible restitution for the immeasurable wrongs and griefs he had caused his father.

Paul would exclaim, If I or an angel from heaven preach such a gospel let him be awakened. Tell me, was the pardon of the prodigal resolved on only after his return and after his promise of reform? He was not out of sight at his departure from home, when the father's heart yearned after him and inwardly assured him 'twill all be forgiven, 'tis all forgiven now if you will only return to my arms. That very night the door was left unlocked, and the lamps kept burning in the windows, in the hope that the darkness would lead him to retrace his steps.

The returning prodigal must indeed have proper vesture, and shoes, and the ring containing the father's seal, but all have been provided in advance by the father himself, and when he was yet a great way off, his rags and filth still on his body, his father saw him,

and had compassion, and ran, and fell on his neck and kissed him.

A Father's love has left nothing undone respecting the sinner's return to His bosom. Positively not one element is wanting, not one thing to be supplied by the helpless penitent. All things are ready, the feast is waiting, your seat is there, the servants are calling you to come just as you are. Is it possible that any can turn a deaf ear to so gracious an invitation? Are men so hardened against their heavenly Father that they can spurn the mercy offered unconditionally to the chief of sinners?

THE CHURCH FOR THE TIMES.

By W. S. DANLEY, D.D. [CUMBERLAND PRESBYTERIAN], KANSAS CITY, MO.

Ye are the salt of the earth, ye are the light of the world.—Matt. v. 13, 14.

THE Church is in the world to save the world. It is the salt and light of the earth. Its influence is positive, aggressive, constant, and beneficent. Like salt, it destroys what is bad and preserves what is good. Like light, it drives night away, chases evildoers to cover, and spreads beauty, fertility, prosperity, health, and happiness everywhere. Meek like the Master, it is at the same time a fighting Church, where battles are to be fought, and the banners of the Lord to be erected on the enemy's works. "Peace, peace" is, therefore, not now the golden text of the Church when the conflict everywhere is a hand-to-hand encounter between the friends and foes of righteousness. The war is offensive and defensive—there is ground to be held and ground to be taken. The Church cannot hold its own, much less advance upon the enemy's country, by making cowardly and unholy concessions and compromises. A bill is pending now in the Legislature of this great State, proposing to legalize sparring matches, otherwise known as prize-fighting. In such an emergency shall the pulpit and

the press keep silence, or bravely support public servants who fight the battles of the people in legislative halls? John the forerunner was a man for the times. He was a voice not misunderstood. He was as specific as he was courageous, and so denounced sin in high and low places that confession and a new life were the result. Paul furnished us all with an example of courage. Hence he "made no small stir" wherever he went, and got credit for "turning the world upside down." In Ephesus he brought down upon his head the wrath of Demetrius and his craftsmen, because his preaching was overthrowing the worship of Diana, and threatened the destruction of the traffic in images of that famous goddess. On one occasion he so powerfully declared the truth that an amazing number of wicked books were burned in one day. Does any one know of any such a glorious bonfire that might be made in his town without loss to the community?

The annals of the Church in modern days is illuminated, at long intervals, by the lives of men of conviction and courage, men like Savonarola, who roused the ire of a godless church by his preaching and reforms, and who finally, amid the howlings of the mob, died at the stake, a martyr to the cause of God and humanity. In our own country, Jonathan Edwards, the greatest intellect this continent has yet produced, was cruelly entreated because he urged that the members of the Church ought to be converted, and especially that ungodly men should not present themselves at the Lord's table. Whitefield was equally hated for teaching the necessity of a converted ministry, a friend of his, a minister of the Gospel, becoming so enraged at the eloquent preacher on account of his position in regard to piety among preachers, that he drove him from his house.

Courage is, therefore, a great virtue in the Church and much needed now, and needed in the ministry. Certainly more is needed. Level heads, full heads,

pure and warm hearts are the demands of the times upon the Church and ministry. The Church will be like its leaders. Ministers should be marked by a deep personal piety, profound acquaintance with the Word of God, and an unselfish and consuming desire to preach the Gospel to all classes of perishing men. If any criticism is here implied in regard to the character of many ministers, it will be most fully appreciated and improved by those who stand least in need of a reminder. Position and compensation are not above the consideration of good men who have families to feed, clothe, and educate; but the Church is the loser wherever worldly anxiety so embarrasses the people's pastor that it is out of the question for him to consecrate all his time and energy to preaching the Gospel. Men on all sides of us are hungry for the bread of life, if we could only believe it, who also will receive the truth, if we but give it to them from pure and loving hearts, in such a taking manner that our preaching, instead of a dry formality, may be a thing of life, imparting hope and joy to thousands. The times in which we live demand a Church and ministry whose piety is real, not feigned; whose love for men is disinterested, pure, and strong; whose efforts and sacrifices are heroic and energetic in proportion to the magnificent interests involved; and whose convictions are thorough and correct upon every vital question that rises concerning man's present and future existence and welfare.

SERMON SKETCHES FOR ASCENSION DAY.

(From the German.)

What Blessings do we Receive from the Ascension of Christ? (Acts i. 1-11.)

I. A new seal is put upon our faith.

(a) Faith is indeed present and possible without this ascension, but thereby it is more firmly established.

(b) The ascension is a new evidence

and proof of the completion of this work of salvation for us ;

(c) therefore we cling all the more firmly to the promises of grace.

II. A new impetus is given to our love.

(a) Love is indeed present in our hearts through our acceptance in faith as children of God, but

(b) the promises of the ascending Lord (vs. 4, 5) are a new call to a life of labor and of love ;

(c) therefore we all the more obediently follow His behests.

III. A new anchor is given to our hope.

(a) Hope indeed anchors already in the earlier promises of Christ, but

(b) new grounds for hope are given us in the ascension :

(1) by the Lord Himself (vs. 6-8) ;

(2) by the angels (vs. 10, 11) ;

(c) therefore we trust all the more confidently and confidingly in the Lord.

The Day of Ascension a Day of Blessing for Christ's Own (Luke xxiv. 49-53).

We study :

I. The Lord who bestows the blessing.

(a) His comforting promises (v. 49) ;

(1) which ? the sending of the Spirit ;
(2) the comfort this brings, in contrast with Jer. i. 6-8, Jonah i. 3, Matt. x. 16.

(b) His glorious mandate (v. 49) ;

(1) which ? the apostles are to preach the word (Mark xvi. 15, Acts i. 8) ;

(2) the comfort this brings (Luke x. 16, 2 Cor. v. 20, 1 Tim. iii. 1).

(c) His reviving strength,

(1) which ? found in His high priestly hands stretched out to bestow courage, power, assurances, and faith ;

(2) the comfort this brings (Matt. x. 18-20, xxviii. 10).

(d) His enchanting glance (v. 51) ;

(1) which ? when He ascended ;

(2) the comfort this brings (Acts i. 9, 10).

II. The disciples who receive the blessings.

(a) Their prayers to the Lord (v. 52) ;

(1) to the Lord in His exaltation ;

(2) to His work now completed.

(b) Their obedience to the Lord (v. 52) ;

(1) no refusal ;

(2) no hesitation ;

(3) no doubting.

(c) Their joy from the Lord (v. 52) ;

(1) they have received from what all they desired ;

(2) they can receive all they yet need (John xiv. 14, xvi. 24).

(d) Their thanksgiving to the Lord (v. 53) ;

(1) on account of the seal put upon Christ's work by His ascension ;

(2) because their reception into eternal life has been assured.

STRIKING THOUGHTS FROM RECENT SERMONS.

Oh, the thirties ! What a word suggestive of triumph or disaster. Your decade is the one that will probably afford the greatest opportunity for victory, because there is the greatest necessity for struggle. Read the world's history and know what are the thirties for, good or bad. Alexander the Great closed his career at thirty-two. Frederick the Great made Europe tremble with his armies at thirty-five. Cortes conquered Mexico at thirty. Grant fought Shiloh and Donelson when thirty-eight. Raphael died at thirty-seven. Luther was the hero of the Reformation at thirty-five. Sir Philip Sydney got through by thirty-two. The greatest deeds for God and against Him were done within the thirties, and your greatest battles are now and between the time when you cease expressing your age by putting first a figure "20" and the time when you will cease expressing it by putting first a figure three. As it is the greatest time of the struggle, I adjure you, in God's name and by God's grace, make it the greatest achievement. My prayer is for all those in the tremendous crisis of the thirties. The fact is, that by the way you decide the present decade of your history, you decide all the following decades.—*Talmage*. (Psalm xc. 10.)

THE existence of the evil in the world's my brethren, is an insoluble mystery. It is one of the secret things of God. To account for it absolutely surpasses our finite capacities. We never shall know in this life why evil exists. In vain our philosophers brood over it ; saints have wept and prayed over it in vain. Evil surrounds us like a wall of impenetrable darkness, on which the lifted torch of the poet and the odorous lamp of the sage have sent no gleam. Raging against it has driven some men into atheism, some into pessimism, some into the belief that there is an evil as well as a good God, some into desperation, or the yet worse wretchedness of unclean living. Had it been possible to lift but one corner of that curtain, opaque as midnight, or to lighten the crushing burden of this mystery, the Lord Jesus Christ, who has done all for us, would have done this for us also. But it could not be. Something in the nature of things, something in the inexorable decrees of eternal destiny, rendered it impossible. "Verily, Thou art a God that hidest Thyself." If we are wise, we shall leave this mystery altogether in the hands of that inscrutable God. It is as high as heaven—

what canst thou do? Deeper than hell—what canst thou know? All things end in mystery, and all things practically end in this mystery of all others, Why does evil exist?—*Farrar*. (Luke ii. 14.)

We need women and men, not feminine men or masculine women. There is undoubtedly an advantage in having the distinctive characteristics of the one chastened and qualified by some admixture of the other. But whenever man or woman loses anything of the distinctive qualities of sex, the result is a distinct loss of character and influence. It is simply idle to rail against these distinctions. They exist, and will continue to exist, and there could be no greater blunder than to attempt to efface them. No doubt they are often unduly exaggerated, and the qualities of women in particular are often unfairly depreciated. It is sometimes assumed by men, in high philosophical tone, that women are unfitted for the discussion and settlement of grave questions, that they lack the judicial faculty—indeed, that they are deficient in the sense of justice, and are guided too entirely by sentiment. It is forgotten how many of the defects which are thus so freely imputed to them are due quite as much to the surroundings that men have prepared for them, as to any deficiency in their own ability. They have been cramped, narrowed and confined by the kind of education to which they have been doomed. It is not to be supposed that young girls who have qualified themselves in some cases to be wranglers, and in others to take high academic honors, will present exactly the same intellectual and moral characteristics as their predecessors who were nurtured on the very infantile food which used to be administered in the majority of schools. What is to be desired is that those who give these proofs of intellectual freshness and vigor should also preserve that sweetness and amiability of spirit, for the loss of which no intellectual attainments will be a sufficient compensation.—*Rogers*. (1 Cor. xi. 1.)

CHRISTIANITY promises eternal life. It does so frequently, and in various language; but the declaration of the Master is enough for us now: "I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live." We cannot tell what worlds we shall inhabit, or with what garments we shall be clad. We know not how we shall appear, or what will be the duties given us to do. The dwellers in the icy north have hopes of the land where the sunshine never hides behind the cloud, and the reindeer are ready to the huntsman's hand. The fire-worshippers in the distant East have visions of opposing forces in the land beyond the skies, and they look to be numbered with the battalions of Ormuz the bright. The poets of romantic Greece sang sadly of the world of shades, where the ghosts of men held solemn communion with their friends. And we, who have the surer faith and the larger hope, desire to be with Christ, in the endless light of God. And since the desire for such a life which knows no death is the desire of all mankind, I eagerly embrace the promises of Christianity. And if it offers me eternal communion with those who have left this world of sin with the seal of righteousness upon their foreheads; if it gives me the promise of a home where God Almighty is the Head, and Jesus Christ the Elder Brother; if it assures me that the grave is but a landmark in the march, and that the journey beyond is endless in its joy—then verily "I am not ashamed of the Gospel of Christ."—*Barclay*. (Rom. i. 16.)

THEMES AND TEXTS OF RECENT SERMONS.

1. The Immortality of the Soul. "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he

were dead yet shall he live; and he that liveth and believeth in me shall never die. Believest thou this?"—John xi. 25, 26. Arthur T. Pierson, D.D., London, Eng.

2. The Consciousness of Weakness a Prerequisite of the Divine Help. "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel."—Isa. xli. 14. Rev. W. V. Shepard, Rockford, Ill.
3. The Church—the Public Schools—Freedom. "Render therefore unto Caesar the things which are Caesar's, and unto God the things which are God's."—Matt. xxii. 21. Rev. Dr. Settle, Louisville, Ky.
4. The Testimony of Life Continued in Death. "He being dead yet speaketh."—Heb. xi. 4. Arthur T. Pierson, D.D., London, Eng.
5. The Deceitfulness of Sin. "Exhort one another daily, . . . lest any of you be hardened through the deceitfulness of sin."—Heb. iii. 13. J. H. Rylance, D.D., New York City.
6. The Little Things of Life. "Moreover, his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice."—1 Sam. ii. 19. Theodore L. Cuyler, D.D., Philadelphia, Pa.
7. The Doom of Herod. "Now when Jesus was born in Bethlehem of Judea, in the days of Herod, the king, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews?" etc.—Matt. ii. 1-3. Rev. Canon H. Scott Holland, London, Eng.
8. The Labor Problem. "They shall sit every man under his vine and under his fig-tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it."—Micah iv. 4. Rev. Henry C. Swentzel, Brooklyn, N. Y.
9. True and False Ideals of Woman's Work in Church and World. "Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord."—1 Cor. xi. 11. Rev. J. Guinness Rogers, Clapham, Eng.
10. Christ, the Supplier. "Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above the heavens, that he might fill all things."—Eph. iv. 9, 10. Charles L. Thompson, D.D., New York City.
11. Penitence, National and Local. "There is no place clean."—Isa. xxviii. 8. Rev. R. S. Martin, Chicago, Ill.
12. The Lost Name. "And God spake unto Moses, and said unto him, I am the Lord; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them," etc.—Ex. vi. 3-8. David J. Burrell, D.D., New York City.

Suggestive Themes for Pulpit Treatment.

1. Modern Gadarenes. ("And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit, who had his dwelling in the tombs."—Mark v. 2, 3.)

2. The Bondage that is Freedom. ("For the love of Christ constraineth us."—2 Cor. v. 14.)
3. The Inner Witness. ("He that believeth on the Son of God hath the witness in him." 1 John v. 10.)
4. The Supreme Expression of the Divine Sympathy. ("Jesus wept."—John xi. 35.)
5. The Supreme Expression of the Divine Attractiveness. ("And I, if I be lifted up from the earth, will draw all men unto myself."—John xii. 32.)
6. The Court of Appeals. ("To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. viii. 20.)
7. A Popular Mountain Resort of the Future. ("And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Isa. ii. 2.)
8. Courage and Speed: Two Essentials of the Lord's Soldiers. ("And of the Gadites there separated themselves unto David, into the hold of the wilderness, men of might, and men of war fit for batt^l, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains." 1 Chron. xii. 8.)
9. Sin the Seed of Sin and Sorrow. ("And Sarai, Abram's wife, took Hagar the maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. . . . And when Sarai dealt hardly with her, she fled from her face."—Gen. xvi. 3, 6.)
10. The Deafness of Unfaith. ("And Lot went out and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law."—Gen. xix. 14.)
11. Remembered Help an Inspiration in Present Duty. ("The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; and in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place."—Deut. i. 30, 31.)
12. Music and Inspiration. ("But now bring me a minstrel. And it came to pass when the minstrel played, that the hand of the Lord came upon him."—2 Kings iii. 15.)

Themes for Pentecost.

13. Unity of Purpose, a Preparation for the Spirit. ("And when the day of Pentecost was now come, they were all together in one place."—Acts ii. 1.)
14. Individuality in the Reception and Expression of Grace. ("And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."—Acts ii. 3, 4.)
15. The Fulfilment of Prophecy in the Outpouring of the Spirit. ("This is that which hath been spoken by the prophet Joel; and it shall be in the last days, saith God, I will pour forth my Spirit upon all flesh."—Acts ii. 16, 17.)
16. The Descent of the Spirit, a Manifestation of the Power of the Risen Jesus. ("Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath poured forth this, which ye now see and hear."—Acts ii. 33.)

HELPS AND HINTS, TEXTUAL AND TOPICAL.

By ARTHUR T. PIERSON, D.D.

Is Christianity Played Out?

IN reply to Robert Buchanan, an onymous writer asks the following pertinent questions:

"1. Is not Christianity played *in* rather than *out*? Obviously Christianity is not effete. Neither is it played out in the world. No, sir, it is *played* in idolatrous ecclesiastical playhouses.

"2. If Christianity be played out we ought to know *which* is meant. The character of Christianity as now presented is not the same as that of Jesus the Christ.

"3. Is Mr. Buchanan justified in speaking of Christ as 'the Divine Anarchist'? or in saying that 'Christianity, the creed built up in His name, has saved no living soul'? What is meant here by 'saved'?

"4. Is he right in asserting that Jesus 'forgot that the Divine Kingdom, if it is to exist at all, must begin where God first localized it—on this planet'? Surely the New Testament abounds with teaching respecting the kingdom of God being *here* and *now*, 'among' or 'in' men.

"5. Is the secularism which all

thoughtful men—like Mr. Buchanan—admire an antithesis to Christianity? Surely not. The late Rev. Percy Strutt, in his 'Inductive Method of Christian Inquiry' (1877), wrote that—while 'the rise and growth of salvation through faith in Christ is limited to individual persons'—'the progress of the world's salvation is secular.' 'Christianity has made its presence felt in human life.' 'There has been the outgrowth of great fruit-bearing principles.' 'The secular development of Christianity has even become a diffused influence of Christian thought, which, like the leaven in our Lord's parable, silently and mysteriously set up a deep ferment in the intellectual and social life of the world.'

"6. Is it right to affirm that the history of Christianity, so called, is 'one of endless cruelties and countless horrors'?"

"Will any one now affirm that the burning of martyrs who were innocent of crime was a *Christian* act?"

"7. In judging a man by his deeds, if the deed be wrong, have we not a right standard by which the judgment is adjusted? We condemn the *deed*, not the *standard* of a righteous law."

THE FACILITIES FOR MODERN MISSIONARY WORK—THE THEOLOGY OF INVENTIONS. — Gladstone's statement that the first fifty years of the present century eclipse all the centuries preceding in human progress is no exaggeration. Consider the triumphs of astronomical science in the perfection of the telescope and the invention of the spectroscope and in sidereal photography. Consider microscopic science and its present perfection and utility, the advance in medicine and surgery, and especially in the case of anæsthetics, in the science and art of mining and the invention of giant explosives such as nitro-glycerine, dynamite, giant powder, the perfection of photography and kindred methods of producing pictures by the aid of sunlight. Consider electricity as a motor, messenger, and illu-

minator, unknown one hundred years ago; aniline colors, the telegraph, the telephone, the phonograph, the steam engine, the steam printing press, the sewing machine and the type-writer, the postal union and the wide world communication.

THERE is danger even in civilization which is not permeated by Christianity. I have somewhere met with an argument on the development of personal independence and individual liberty from the decline of feudalism to the period of the French Revolution, in which the position was asserted and maintained that although feudalism broke up the petty tyrannies of Europe, the final result had been that liberty, equality, fraternity, the motto of the French Revolution represented license, socialism, and scepticism, the swinging to the extreme of independence of all restraints of law, and faith, and conscience. The Church is not a development of humanity, but a new creation of God; and if we want to develop a high order of civilization we must lay Christianity as its basis—the Church beneath the State rather than the State beneath the Church.

God's Great Army.

DIVINE INTERPOSITION.—Mr. G. T. Carruthers has described a flight of locusts, first seen crossing the sun's disk in a dense white flocculent mass, travelling northeast at the rate of 12 miles an hour. The steamship Golconda was travelling at the rate of 13 miles an hour, and estimating the length and breadth of the swarm 48 miles, its thickness half a mile, its density 144 locusts to a cubic foot, and the weight of each locust one sixteenth of an ounce, then it would have covered an area of 2304 square miles; and that ship of 6000 tons burden would have had to make 7,000,000 voyages to carry this great host of locusts. The locusts were of a red color and about $2\frac{1}{2}$ inches long.

Every Man's Life a Plan of God.

IF it be so accepted, there will be constantly increasing power, our will being energized by God. Second, constantly enlarging sphere. Third, constantly extending joy in partnership with God and patient waiting for Him and waiting upon Him. Fourth, absolute certainty of success and reward. Hence we need a clear eye to see God's plan; second, a perfect will to obey; third, total self-surrender, even to the point of suffering, and fourth, the power of the Holy Ghost.

WAR is the world's burglar. It resorts to robbery and upholds robbery by violence. Its right is might; its argument force; its weapon not the ballot, but the bullet. It knows no mercy, no love, no pity, no unselfishness. It takes advantage of the weak, the defenceless, the cowardly. All its triumphs suggest the assassin, not the angel.

WHAT is the Church's mission? To go after the lost, the saved seeking the unsaved. We are told in Ecclesiastes that God has set the world in man's heart. The marginal reading is "Eternity," for the Hebrew word is "Olam," which means duration without reference to its beginning or its end. God has set in human hearts the instinct of eternity; every man knows that time was before him, and shall be after him; and, therefore, no man thinks of limiting duration to the brief period of his own existence. Now, a missionary is one in whose heart this instinct of eternity has been awakened and made operative, and he goes forth to awaken and make operative in others this same latent instinct. The word "salvation" in Rom. x. 9, 10 is a larger word than righteousness or justification. By faith we are introduced into a state of justification, but in order to that larger salvation from the power as well as penalty of sin, and from the dominion of

selfishness there must be confession with the mouth, the open witness to Christ and the submission of the whole nature to Him as Master and Lord.

The Duty About the Future.

CAREY'S motto was, "Lengthen thy cords; strengthen thy stakes." There seems to be a quickening of individual life by information, systematic study of mission fields, missionary biography. There seems to be a quickening of family life, children trained for missions, the better atmosphere of home. Third, church life also is quickened by the systematic education from the pulpit, by the monthly concert and by church literature, systematic giving as a matter of covenant, systematic praying for specific fields and laborers by name. Systematic support of missionaries is a kind of double pastorate at home and abroad.

DR. THOMAS H. SKINNER used to say that whatever other type of piety may be ineffectual in the salvation of souls, if the type of piety represented by the Church and its basis be that which is inspired by the sense of the powers of the world to come, salvation will come to souls. The supreme quality of a true preacher is not intellectual needs, or grace, or oratory, human learning, or wisdom, or even ministry of the Word of God, or a hearty love for souls, but that peculiar tone and temper imparted by a vivid sense of the reality and value of eternal things, so that when he comes before the people it is as one who comes forth from God's pavilion.

GIVING must be systematic and self-denying if missions are to be properly supported. Mammon is simply money adored, practically worshipped, and there is no difficulty in understanding how wealth came to be an object of adoration, for it suggests Divine attributes of omnipotence and omnipresence.

Dr. Paxton tells a story of a poor woman in his congregation who "raised chickens on the roof and gave £8 a year to missions as the result. Compare also Hosmer, of Lowell, Mass., William E. Dodge, and others.

ONE of the representations in the Word of God of the future Church of Christ is that of a temple in which, as Paul and Peter both say, disciples are living stones. Mark "living" stones. The power of the great Corner-stone is such that by attraction it draws toward

itself other stones, to which it imparts its living quality, and by its affinity transforms dead matter into such living stones, that each may take its place in the Temple of God. Is it not plain that as the unity of the body demands sympathy in all its members, the unity of the Temple of God demands that the same life qualities which pervade the Corner-stone shall qualify all the stones that enter into the structure, and is not this the meaning of what Paul says in the 8th of Romans, "Now if any man hath not the Spirit of Christ, he is none of His"?

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

MAY 1-6.—HAVING] EVIL THOUGHTS.
—Acts v. 4.

The terrible deed-sin was the deadly bloom of the initial thought-sin. That is the universal genesis of sin.

1. The sin in thought. 2. The sin in deed.

There was no such thing as socialistic communism in the early Church. When the Holy Spirit endued the Church at Pentecost the city was thronged. The dwellers in Jerusalem were many of them poor people, and their acceptance of Jesus as Messiah had deprived them of the means of livelihood.

Besides, there were many who accepted Christ from foreign parts, who, distant from home and tarrying, must be assisted. It was a time for brotherhood, but that brotherhood did not in the least interfere with or abrogate the right of property. Notice how Peter puts the matter to Ananias in our Scripture.

But there was a noble contagion of brotherhood. It was the popular and praiseful thing. Ananias wanted the repute of share in the infecting nobleness, so he sold his possession for so much, and made as though he had given the entire proceeds, while in fact

he had given part only. But the wilful deception cannot stay concealed, even though Ananias seek to shield it by a lie. The apostle reads the perjurer through, and our Scripture is the apostle's question.

The literal translation of this question is exceedingly significant. Why hast *thou put in thy heart* this thing? Under the guidance of this literal translation let us think together concerning the common trouble of having evil thoughts.

1. When is this having evil thoughts blameworthy? It is quite possible for us to have the flash and suggestion of evil thoughts and yet be ourselves entirely blameless.

(a) Consider that comforting scripture (Heb. iv. 14-16). Yes, our Lord Himself knew the trouble and temptation of evil suggestion. But notice particularly how such suggestion came to Him (Matt. iv. 1-3).

Now the apostle intimates that it was in this same way the evil thought came to Ananias. Why hath *Satan* filled thine heart? If there had been with Ananias but the external suggestion of Satan; if there had been no more than that, Ananias himself had been blame-

less. And so we may say, when, apart from our volition, as when one from outside flings a stone into smooth water and troubles its surface, Satan flings an evil suggestion into our minds; if that is all there is to it we are blameless.

(b) So, too, when because of the working of what are called the laws of association of thought, an evil thought is merely suggested to us, we are blameless. Such laws of association are these:

The law of resemblance. For example, a beautiful landscape suggests another, a barren landscape suggests another like it. The face of the stranger, through its likeness, suggests the face of a friend, etc.

The law of contiguity—when things are adjacent in space or consecutive in time, one thing suggests another. For example, smoke suggests fire. The odor of violets suggests a violet. One letter of the alphabet suggests the rest of it.

The law of contrast—one thing is very apt to suggest the precisely different thing. Now these laws do their work largely beyond our volition. And when, because of the working of these laws, there is just the simple and quick emergence of an evil thought in our mind, we are not blameworthy.

2. When are we blameworthy? The answer is plain and easy. We are blameworthy when we do what Ananias did with the evil thoughts Satan suggested to him. We are blameworthy when we *put them in our heart*. And we do this by in the least harboring them. For thus harboring and delighting in evil thoughts, we consent to them; we have yielded our wills to them; they have become ours. Thus we have begun sinning; we have sinned in thought; and even though the sinful thought never issue in sinful deed, we are yet sinners, for there are sins of thought as well as sins of action.

3. Seek to discover how we may refuse and master evil thoughts. Our Scripture answers—by refusing to put them in our heart.

How can we do this?

(a) By volition against them.

(b) By flanking them—that is, by thinking of an opposite goodness.

(c) The best defence against and mastery of our evil thoughts is in entire consecration to the pure Christ.

“If the bushel is filled with wheat you may defy the devil to fill it with tares.” See from all this the place at which to successfully begin the fight against sin—at the thought.

MAY 7-13.—ONLY SUNDAY RELIGION.
—Luke ix. 23.

Cross means devotion, and dally means not Sunday simply, but every day. And so our Lord's injunction is that every day is to be a day of devotion; that not only one day is to be yielded him, but all days are—that is to say, our religion is to be not something sectional, but something co-extensive with the life. And yet it is a very common failing to have a simply Sunday or a sort of sectional religion.

(a) There are some people who are religious in one place, but who cease to be such when they move to another place. Especially in this northwestern country there are multitudes of people who were devoted church-members and attendants while they were living in the more settled east, but who, when they emigrated, so far forgot to bring with them their religion as to be altogether careless of identification with the Lord's church in this newer country.

(b) Also, there are some people who are very religious at church, but not at home. Mr. Ruskin tells us that of all people in the world, those who are the least alive to the majesty of the mountain height, to the solemnity of the mountain shadow, to the serenity of the mountain peace, to the brightness of the mountain glory, are the very people who dwell among the mountains most.

Constant repetition of impression produces for the Swiss inhabitant dulness of susceptibility. And this is true in

other directions also. There is danger that, because of the constancy of the pressure and contact of the home relationships, one become wonted into heedlessness.

(c) Some people are very religious at worship on Sunday, not so religious in bargains on Monday. "Wall," the old lady began, "wall, my dear, some people have very cur'ous notions about gettin' religion. There's my neighbor, Jabe Sniffin, who's makin' a fortune a-tradin' horses. Wall, he thought he 'sperienced a change of heart, but he didn't want to 'sperience a change of business. That was touching a tender p'int—might interfere with profits, you know. So he thought he'd consult with Deacon Aminidab Tweedle, who kept store, and did up the sugar and whiskey over night. 'Now, look-a-here; you don't s'pose, Brother Tweedle,' he began, drawing the words through his nose—'you don't s'pose them little stories, sort o' lies like, that you and I tell in the way o' trade will be reckoned up agin us in the Day of Judgment? Sarcumstanced as we air, we can't help it, you know. I don't s'pose it'll make no sort o' difference at all in the sight o' the Lord long's the heart's all right; now, does it, Brother Tweedle?'"

(d) Some people are religious in moods, but not in service.

(e) Some people are religious in this temper or that, but irreligious in the other temper. They are passionate, but generous. They are stingy, but strictly honest, etc.

(f) Some people are quite irreligious in moral carelessness concerning themselves, but are quite intensely religious in their critical care for others.

(g) Some people are willing to be religious secretly, but are unwilling to be such openly.

But consider the meaning of a real religion. Let him deny himself, and take up his cross daily and follow *Me*. *Me* is the emphatic word. Personal contact of the personal soul with the personal Christ is a real religion. But

there can be no such contact until the soul has absolutely yielded itself to Christ and is willing that His sceptre sway the entire nature.

MAY 14-20.—THE GREATER SOLOMON.—1 Kings x. 13.

Great was Solomon. Now the Divine promise, as to sweep of territory, was matched by fulfilment. And the Hebrew king held sceptre over a tract of country long and wide—from the river Orontes on the north to the border of the Egyptian desert on the south; from the Mediterranean on the west to the Euphrates on the east.

Splendid was King Solomon. There on the green hills by the Galilean lake the scarlet anemone and the golden amaryllis set the mosaic of their splendor. And, teaching of trust in God, our Lord could choose no apter comparison to set forth the beauty of these lilies of the fields, which neither toil nor spin, than to declare that Solomon in all his glory was not arrayed like one of these.

Wise was King Solomon (1 Kings iv. 34). Fifteen hundred miles away from Jerusalem, separated from it by desert wide and waterless, there in Arabia Felix dwelt and reigned the Queen of Sheba.

Even to that distance—and it was an immense distance when you measure it by tracts of burning desert, which can be traversed only by the slow pacing of the camel—had the fame of the king in his greatness, splendor, wisdom gone.

At least seventy-five days would the journey consumed—that in going and the same in returning. And the way would be weary with stretches of water less sand, and it would be menaced by prowling Bedouin. But notwithstanding, the Queen of Sheba would behold with her own eyes such splendor and herself drink in from Solomon's lips such wisdom.

And the long and difficult journey is accomplished. And this is the record of the result of the royal visit (1 Kings x. 2-13).

This visit is of interest to us because our Lord Himself refers to it (Luke xi. 31). And the story of this ancient visit furnishes another point of view from which to think of our Lord Himself—the greater than Solomon. More than Solomon could possibly give to the searching Queen of Sheba does the greater than Solomon give to every one of us if we will let him.

Among others in these three particulars :

1. Solomon gave to the Queen of Sheba her desire in answering of her question. As the record says, she came to prove him with hard questions. More really in this respect does the greater than Solomon give to any questioner his desire. Somewhat trivial, I fear, you might think the questions of this queen to which Solomon gave answer. They were, doubtless, to a great degree the merely puzzling riddle-questions so common in the East. But the greater than Solomon gives answer to deepest and most anxious questions—to questions deep as life and vast as destiny and great as God Himself.

(a) The greater than Solomon gives answer to the question concerning our immortality.

There is cultured sort of denial of immortality in certain scientific circles. This cultured denial goes by the name of agnosticism. There is a baser sort of flat denial in communistic socialism. That does not say it does not know ; it blankly states : There is no God ; there is no future life. This is its song :

"This little life is all we must endure ;
The grave's most holy place is ever sure.
We fall asleep and never wake again ;
Nothing is of us but the mouldering flesh,
Our elements dissolve and merge afresh,
In earth, air, water, plants, and other men."

But agnosticism is unrest, and communistic socialism is despair. Still the question recurs to every man—it will not down : Am I immortal ?

We summon the answers of our arguments to this question. For example, the arguments from instinctive feeling ; the arguments from the unity of the

soul ; the arguments from the identity of the soul ; the arguments from present imperfect development. And while all these arguments are good, they are yet not conclusive.

But turn to the greater than Solomon, and His teaching, buttressed by the empty tomb, is complete and conclusive answer to our question—we are immortal.

2. The greater Solomon gives answer to the question concerning particular providential care. "We are dumb animals driven through the midnight upon a rudderless vessel upon a stormy sea."
—*Greek Atheist.*

"I can come to no conclusion as to whether the affairs of men are guided by the immutable laws of destiny or by the whirling wheel of chance."—*Tacitus.*

"What God is, if in truth He be anything distinct from the world, it is beyond man's understanding to know. But it is a foolish delusion, which has sprung from human weakness and human pride, to imagine that such an infinite spirit would concern himself with the petty affairs of me."—*Pliny.*

And there are many modern statements of doubt concerning a particular and guarding providence as hopeless as are these.

But when I ask the greater than Solomon, "Is there particular providential care for me?" He says, "Behold Me." And I look and see some such tender, particularizing attention as this—His touching of the leper. And the greater than Solomon says, "Listen to Me," and I listen, and He points to the lily, and so tells me of it that the lily becomes the clear lens through which I may behold the certainty of a particularizing Divine care. And the greater than Solomon says, "Listen to Me further." And amid my trial He gives me reason for it ; every branch that beareth fruit He purgeth it that it may bring forth more fruit, and lo, even pain becomes benignant.

3. The greater than Solomon gives answer concerning the question of for-

giveness. An accusing conscience demands expiation, and I am assured of complete and perfect expiation as I hear the victorious "It is finished!"

4. King Solomon gave to the Queen of Sheba all her desire in that he loaded her with benefits. And the greater than Solomon loads those who trust Him with immeasurably greater benefits.

(a) The greater Solomon gives sympathy.

"Thou our throbbing flesh hast worn,
Thou our mortal grief hast borne,
Thou hast shed a mortal tear,
Gracious Son of Mary, hear."

And He will hear. He pours out upon us His sympathy. Are you a little child? The glory of the incarnation is that Christ was a child. He knows childhood. Are you strained with toil? He wrought in the carpenter shop. Are you troubled and driven hither and thither? Christ had nowhere to lay His head. Are you misunderstood? Christ was. Do you stand beside fresh graves? Christ stands there also weeping.

(b) Also, the greater Solomon gives forgiveness.

(c) Also, the greater Solomon gives help.

(d) Also, the greater Solomon gives heaven.

5. King Solomon was vastly more to the Queen of Sheba than her desire. She confessed that of King Solomon the half had not been told. And of the greater Solomon the half hath not been told. Paul was a man not given to extravagance. He was a master of language. And Paul can only break into doxology—"Now unto Him that is able to do exceeding abundantly above all that we ask or think."

6. The Queen of Sheba came from the utmost parts of the earth that she might see the wisdom of Solomon. Surely these shall rise in judgment against those who, amid the blazing light of the presence of the greater Solomon, refuse either to accept Him or to listen to Him.

MAY 21-27.—INCREASING IN STRENGTH.—ACTS ix. 22.

When God makes a Christian He does not make him in full and radiant ripeness any more than He makes a harvest thus. For example, Paul—let us speak of him by his later and more familiar name, though he was now called Saul—for example, Paul, here by the roadside.

Right here he became a Christian at that moment of the surrender of his will when he cried, "Lord, what wilt Thou have me to do?" But how germinal that Christianity, hesitant, uncertain, feeling its way as a little child does when it begins to vanquish the art of walking.

But behold. It is, possibly, the Mamertine prison in Rome. A chilly and gloomy place, and the prison the dark door into the martyr's death. But how serene, courageous, strong, assured. "I know whom I have believed. I have fought a good fight. Henceforth there is laid up for me a crown of righteousness."

Magnificent increase! splendid development! And the question is, By what instrument?

Right here our Scripture strikes, "And Saul increased the more in strength—strengthened the more, grew, pushed on in high and grand development." This ninth chapter of the Acts reveals at least some of the means by which Paul increased.

1. Paul increased in spiritual strength by obedience. To the question, "Lord, what wilt Thou have me to do?" came the answer, "Rise and go into the city, and it shall be told thee what thou shalt do."

A very dim and apparently unsatisfactory and enigmatical command. Just go unto Damascus and remain there. No further revelation; no clear, distinct statement of what his duty was to be; just the going forward into mist.

Thinking of it, I remember the answer of a gunner at Waterloo to a question of Dr. Cook at Belfast, as to what he saw when he was standing on an ex-

posed knoll in the very thick of the fight: "Saw? Nothing but a cloud of dust and smoke." "What did you do?" "Stayed by my gun." That was precisely the thing for the gunner to do—obey his order, whether he himself could see into the use of it or not.

It was thus that Paul did. Amid the darkness of sight physical and sight spiritual that wrapped him around, he obeyed.

2. Paul increased in spiritual strength by prayer. This God said of Paul, "Behold, he prayeth." It was little Paul could do in that darkness, but he could pray. There are no circumstances which can bereave us of this instrument of prayer.

And God is attentive (vs. 10-17).

To the praying soul many an Ananias will surely come. Ananias of vision—"Receive thy sight." Ananias of spiritual strengthening—"Be filled with the Holy Ghost."

3. Paul increased in spiritual strength by the means of public confession of the Lord Jesus—"And he arose and was baptized." Nothing is so spiritually stimulating as a public confession of one's faith in Christ. For confession is duty. And to do duty always reacts upon the doer in further might for duty. Also confession is commitment. The question is decided. There is always strength in definite decision. Also, confession is defence. When one publicly stands for a thing, the very fact defends him from weak desertion of the thing.

4. Paul increased the more in strength by the means of speech for the Lord Jesus. Paul was no silent Christian. Speech puts one distinctively on the side of Jesus, and so strengthens him. Speech clears conception, and so strengthens one. What one can tell, one knows.

MAY 28-31—JUNE 1-3.—PUTTING OFF.
—Matt. xxv. 10.

One tells of a wonderful wedding which he saw. "After waiting two or three hours, at length, near midnight,

it was announced, as in the very words of Scripture, 'Behold the bridegroom cometh, go ye out to meet him.' All persons employed now lighted their lamps and ran with them in their hands to fill their places in the procession. Some of them had lost their lights, and were unprepared. But it was then too late to seek them, and the cavalcade moved forward to the house of the bride. The bridegroom was carried in the arms of a friend and placed upon a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut and guarded. I and others expostulated with the doorkeeper, but in vain." On some such scene, common in Oriental countries, the parable our Lord spoke is founded. Notice the facts it tells:

(a) Crisis.—"And when they went to buy, the *bridegroom* came."

The very point in the matter was that the virgins should be prepared and ready to go in with the bridegroom. So life is full of crises. Every day is a doomsday, says Mr. Emerson. For every one of us, all the time, opportunity of some sort is at once opening its doors for us if we are ready, and shutting them if we are not ready.

(b) Division.—This fact also the parable speaks forth. Some of the virgins had no oil in the vessel with their lamps, and when the crisis struck it divided these virgins from the others. The crisis flung the virgins into two classes—those who could go in and those who were shut out.

(c) Reason.—This fact the parable tells as well. The shut-out virgins were the unready virgins. And they were unready because they had put off getting ready.

They had lamps, and dress, and all else needful for share in the wedding feast; but oil, the essential thing, which could change their lamps from dullness to brightness, they did not have; and they did not have it because they had been putting off the getting it. Now, this putting off is one of our most com-

mon failings, and one of our commonest and even daily dooms is to be shut out from many a great and gracious opportunity because of it.

(a) We are very apt to put off the right use of our time.

"The moment we forego
Eternity itself cannot retrieve."

"I wasted time, and now doth time waste me," says Richard II.

"To-morrow and to-morrow and to-morrow,
Creeps in this petty pace from day to day
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death."

Surely is the proverb true, "By the street of By and By one arrives at the town of Never."

(b) It is a common failing, putting off doing our best work. Work is double sided. It has the side external and the side internal. On the external side there is the job you have done. On the internal side there are the reactive effects of the thing you have done. If you have done your best work nobly you have garnered into yourself such reactive effects as these: You have gotten for yourself the ability to do still better work; you have trained yourself still further into the ability for disposing of work—that is to say, you have so far forth achieved character. Character, says Novalis, is a completely fashioned will. And if you will not do mean work, you have fashioned yourself the more thoroughly into the character of willing to do shining and worthy work.

(c) Also, it is a common failing to put off doing kindly and helpful things toward others. Oliver Wendell Holmes says, "Many years ago, in walking among the graves at Mount Auburn, I came upon a plain, upright, white marble slab, which bore an epitaph of only four words; but to my mind they meant more than any of the inscriptions on the surrounding monuments: 'She was so pleasant.' This was all, and it was enough. That one note revealed the music of a life of which I knew and

asked nothing more." But surely she who made herself so pleasant did not put off doing the kindly services which the days give chance for.

(d) Also, what a common failing it is with us to put off grappling with an evil habit. We pray Augustine's prayer when he was caught in evil habit before he made definite decision for Christ: "Lord, hear me, but not yet." But so an evil habit is never conquered.

(e) Also, it is a most common failing to put off becoming Christian. But a deliberate purpose to repent in the future is a deliberate purpose to sin in the present, and the putting off becoming Christian always makes it so much more terribly likely that one will never become a Christian. One of the most careful and judicious of ministers was Dr. Spencer, of Brooklyn, N. Y. He declares the following result, after a most careful study: Of 253 converts who were brought to Christ under his ministry, and at a particular period, 138 were under 20 years of age; 85 between 20 and 30; 22 between 30 and 40; 44 between 40 and 50; 3 between 50 and 60; 1 between 60 and 70. Behold the danger of putting off becoming Christian.

(f) Also, a common failing is to put off confessing Christ. Concerning putting off, how true that is which Augustine says, "God has promised forgiveness to your repentance; but He has not promised to-morrow to your procrastination."

THE fruit is part of the tree, organically connected with it, wholly dependent on it, so that the fruit would be destroyed if separated, during the process of growth, from the tree. Yet when in the fulness of time the fruit falls from the tree, it does not lose its vitality, but enters on the condition for the perfect unfolding of its life. And yet it is so hard to believe that the spirit, in order to unfold its powers to perfection, must be separated from the body. The mystery of death is the mystery of life.—*Stuckenberg.*

EXEGETICAL AND EXPOSITORY SECTION.

Our Lord's Reference to Psalm CX.

BY PATON J. GLOAG, D.D., EDINBURGH, SCOT.

And He said unto them, How say they that the Christ is David's son? For David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies the footstool of thy feet. David therefore calleth Him Lord, and how is He his son?—Luke xx. 41-44, Revised Version. (See also Matt. xxii. 41-45; Mark xii. 35-37.)

THE views of the exponents of the so-called higher criticism, if correct, must entirely alter, indeed almost revolutionize, our old traditionary ideas. According to this higher criticism, the Pentateuch is not, as was formerly supposed, written by Moses, but is a compilation of four or five documents written by different writers, and composed at times separated by centuries; indeed, it is doubtful if any portion of it was written by Moses, unless an exception be made in favor of the Decalogue, and that in an abbreviated form. The prophecy of Jonah was written long after the death of that prophet; and the miraculous incident of his being swallowed up by a great fish recorded in it is not historical, but is either a parable, or a legend, or an allegory. And as to the Book of Psalms, it is exceedingly doubtful if a single psalm was written by David; according to Professor Cheyne, all of them were written after the Babylonish captivity, with the solitary exception of Ps. cxviii., which was probably composed in the age of Josiah.

On the other hand, our Lord, according to numerous statements contained in the Gospels, refers to the books of the Old Testament as genuine and authoritative. He often alludes to Moses as the author of the law. Thus arguing against the sceptical views of the Sadducees concerning the resurrection, He

says: "But as touching the dead that they are raised: have ye not read in the book of Moses, in the place concerning the Bush, how that God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" (Mark xii. 26). And He expressly affirms that Moses wrote of Him (John v. 46). He refers to Jonah's being swallowed by a great fish as an authentic fact, and employs the incident as an illustration of His own resurrection: "As Jonas was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. xii. 39, 40). And in the passage chosen for special consideration, our Lord asserts His divine origin by appealing to the hundred and tenth Psalm as written by David: The Christ is the Son of David; and yet David, in this psalm, speaking on the Holy Ghost, calls Him Lord.

Here, then, there is, to say the least, an apparent discrepancy between these declarations of our Lord and the assertions of the advanced critics. Our Lord affirms that Moses wrote of Him; they assert that hardly any part of the Pentateuch was written by Moses. Our Lord asserts the truth of the incident of Jonah's being swallowed by a great fish; they affirm that this incident is unhistorical. Our Lord maintains that David wrote the hundred and tenth Psalm; they assert that this psalm could not have been written by David. And these are only a few instances in which our Lord's words and the deductions of the higher criticism come into apparent collision. Now, the question is, How are these conflicting views to be reconciled? What are we to make of them? If the assertions of the higher criticism are correct, what becomes of our Lord's infallibility? Or, if our Lord's declarations are true and certain, what becomes of the results of the higher criticism? The subject to be

discussed is of great importance ; it is to consider what effect the results of the higher criticism have upon the teaching of Christ and our views of Him as the incarnate Word of God.

In order the more definitely to consider this important subject, it is best to confine ourselves to one instance ; and for this purpose we select our Lord's reference to Ps. cx. mentioned by the three Synoptics : " The Lord said unto my Lord, Sit Thou on my right hand till I make thine enemies the footstool of thy feet."

There is great diversity of opinion among the higher critics as to the author of this psalm, the time of its composition, and the person who is addressed. But whilst on these points they disagree, they agree that the author of the psalm could not have been David ; that it is an address to some king or mighty prince. Ewald thinks that it was an address to David, and was written by some prophet during his reign. " Some prophet," he observes, " like Gad or Nathan, uttered that wonderfully elevating oracle which supplied a poet of kindred spirit with the starting-point of Ps. cx., and in which the royalty of Israel, combined with the cheerful valor of the people, shone forth with unsurpassable brightness and purity." The same opinion is adopted by Hupfeld and Meyer. Canon Driver asserts that this psalm, though it can hardly be composed by David, yet may be presumed to be pre-exilic ; but he gives no indication either as to its author or the person to whom it is addressed. Others think that it was composed in the time of Zechariah, founding their opinion on the allusion in the prophecies of that prophet to a " priest upon his throne" (Zech. vi. 13) — the union of the priestly and kingly offices as is contained in the psalm ; and that possibly the person addressed is Joshua, the son of Josedek, the high priest, upon whose head crowns were set. Professor Cheyne affirms that the psalm is Maccabæan, and was composed in the time of Simon Maccabæus,

who is addressed as the lord seated at the right hand of Jehovah. " With still greater confidence," he observes, " can we refer Ps. cx., in the fullest sense, as a glorification of Simon." " Our Psalmist justifies the popular decree in favor of Simon, and meets the objections of any still doubtful *khasidim* by showing that Simon was a high priest of a better order than that of Zadok. Melchizedek himself was his pattern, and that not only outwardly but inwardly." But Simon, though invested with the high-priesthood, was never raised to the royal dignity. Hitzig supposes that the person addressed was Alexander Jannæus, because that prince was the first of the Maccabæan family who united in his person the kingly and the priestly offices.

On the other hand, our Lord refers the authorship of the psalm to David, and affirms that the person addressed is not some earthly monarch, but the Messiah. This is evident from the account given us in the Synoptic Gospels. Thus in St. Matthew's gospel we read that " While the Pharisees were gathered together, Jesus asked them a question, saying, What think ye of the Christ? whose Son is He? They say unto Him, The Son of David. He saith unto them, How then doth David in the Spirit call Him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand till I put thine enemies underneath thy feet? If David then call Him Lord, how is He his Son?" (Matt. xxii. 41-45). In St. Mark's gospel it is said that David made this declaration in the Holy Ghost (Mark xii. 36). And in St. Luke's gospel the quotation is introduced by the words, " For David himself saith in the book of Psalms" (Luke xx. 42). We do not see how it can be more plainly affirmed that, according to our Lord's opinion, David was the writer of Ps. cx., and that the person addressed is the Messiah. This is generally admitted even by those advanced critics who affirm that David did not write this psalm, although they have different methods

of accounting for our Lord's declaration. But, indeed, our Lord's argument depends upon the Davidic origin of the psalm. The scribes affirm that the Messiah is the Son of David; but David, in the Book of Psalms, calleth Him his Lord; how then is He his Son? If this psalm was not written by David, and consequently no such declaration was made by him, the argument of our Lord falls to the ground.

Different methods are employed to account for this apparent discrepancy between the declaration of our Lord that David was the author of Ps. cx. and the assertion of the higher criticism that this could not be the case.

Some suppose that our Lord, when in this world, in His state of humiliation, divested Himself of His omniscience. St. Paul tells us that our Lord, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself (*ἑαυτὸν ἐκένωσε*), taking the form of a servant (Phil. ii. 7). According to them, this *kenōsis*, or our Lord's emptying Himself, consisted not merely in veiling or concealing His Godhead, but in actually divesting Himself of some of the prerogatives of Godhead. Christ, they affirm, in His human nature was not omniscient. Thus Gore, in his "Bampton Lectures," observes: "In regard to the divine attributes, what He retained in exercise and what He abandoned—whether He abandoned only the manifest glory, or also, for example, the exercise of divine omniscience—we could hardly form a judgment *a priori*; but the record seems to assure us that our Lord, in His mortal life, was not habitually living in the exercise of omniscience." And Dr. Sanday, in his "Oracles of God," says, "Though rich in knowledge, He divested Himself at least of such parts of that knowledge as enabled Him to take a real humanity on the same footing with that of His fellow-men." The *kenōsis* is a great, impenetrable mystery, on which we must speak with becoming caution and reverence. "Great without controversy

is this mystery of godliness." At the same time, for Jesus Christ, as the incarnate God, to divest Himself of His omniscience is to us unthinkable. Omniscience is one of the essential attributes of the Godhead, and if this attribute cannot be ascribed to Christ, so far as it appears to us, the proofs of His divinity are weakened. Christ may have veiled His omniscience, as He did His omnipotence, but we cannot see how He could have divested Himself of it, without divesting Himself of His divinity. When on the cross He refused to save Himself, but in doing so He only veiled His omnipotence; so, when He admitted Judas the traitor among His disciples, and in numerous other instances, He veiled His omniscience.

It has been affirmed that our Lord's knowledge was limited. In taking upon Himself human nature, He took upon Himself the limitations of human nature, and one of these was a limitation of knowledge. As a child He had the knowledge of a child, as a youth the knowledge of a youth, and even as a man, though superior to His contemporaries, yet His knowledge, like all other human knowledge, was necessarily restricted—it was the knowledge of His times. There are, it is asserted, at least two passages of Scripture which affirm this. Thus it is stated that Jesus advanced in wisdom and stature, and in favor with God and man. (Luke ii. 52); there was a development of His mental nature. Again, we are expressly informed by our Lord Himself that He was ignorant of the day of judgment: "But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father" (Mark xiii. 32). These words are not to be softened or explained away, as if they were an interpolation in St. Mark's gospel, being found in that gospel only; or as if our Lord asserted that the precise time of the judgment was not one of those things that He was authorized to reveal; that, in His mediatorial capacity, He was ignorant of it. But even were we to admit that our

Lord's knowledge in His human nature was subject to certain limitations, we cannot tell what was the nature of these limitations, or how far they extended. We cannot think that they extended to mistakes in statement. This would be to call in question our Lord's infallibility, and would destroy our confidence in the utterances of Him who is the source and fountain of all truth, the great King of truth. If Christ was mistaken in one particular, where are we to stop? And, therefore, holding as we do His infallibility, and admitting that there may be a certain limitation with regard to His human knowledge, we cannot suppose that this limitation extended to errors in statement: the words which He spoke must be the words of eternal truth.

But although it is admitted that there are two passages which appear to affirm that our Lord's knowledge was limited, yet there are numerous other declarations which assert the unlimited nature of His knowledge—a knowledge which was not merely human, such as might have been possessed by inspired prophets, but divine. Thus we are informed that His knowledge extended to the hearts of men. "Jesus did not trust Himself unto them, for that He knew all men, and because He needed not that any one should bear witness concerning man; for He Himself knew what was in man" (John ii. 24, 25). Jesus, we read, "knew their thoughts" (Matt. xii. 25). "Now," say the disciples, "know we that Thou knowest all things, and needest not that any man should ask Thee" (John xvi. 30). And Peter could appeal to the omniscience of his Master: "Lord, Thou knowest all things; Thou knowest that I love Thee" (John xxi. 17). And on many occasions our Lord manifested this supernatural knowledge which resided within Him. He pointed out the traitor, He foretold the denial of Peter, and announced the circumstances of His own death. These express statements, which are of frequent occurrence, asserting our Lord's omniscience—His acquaint-

ance with the hearts of men—must modify those two statements which assert, or appear to assert, the limitations of His knowledge. The general impression which the Gospels make upon us is that our Lord knew all things. We do not deny that there is a mystery here, a mystery which pervades all our speculations on the human and divine natures of Christ—what effect the infinitude of His divine nature must have upon the limitations of His human nature.

It has been asserted that our Lord, in His appeal to Ps. cx., accommodated Himself to the views of His contemporaries. The Pharisees believed that this psalm was written by David, and that David in it spoke of the Messiah; and our Lord, adopting these views, reasoned with them on their own premises. If by this is meant that our Lord knew that the Pharisees were mistaken, and took advantage of this mistake for the purpose of obtaining a victory over them, such an opinion must be rejected with abhorrence. As Dr. Sanday observes: "One hypothesis, I think, we may reject beforehand. I should be loath to believe that our Lord accommodated His language to current notions, knowing them to be false." This is the very argument which the Deists of last century employed. Thus they asserted that in the expulsion of devils our Lord accommodated Himself to the superstitions of the age. Such a view militates against our Lord's moral honesty; it infringes upon His moral nature. We must remove from our conceptions of Him everything that in the least degree savors of deceit, subterfuge, dishonesty, wilful falsehood in reasoning. The moral rectitude of His character must at least be maintained, whatever views may be held of the imperfection of His knowledge.

It has further been affirmed that our Lord, in reasoning with the Pharisees, uses the *argumentum ad hominem*. By this is not meant that He accommodated Himself to the mistaken views of His contemporaries by adopting them as if they were His own, but that without

giving any opinion on their truth or falsehood. He reasons with them on their assumptions. Thus, for example, our Lord met the assertion of the Pharisees that He cast out devils through Beelzebub by an *argumentum ad hominem*: "If I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges" (Matt. xii. 27). So it is supposed that our Lord, in the present case, uses a similar mode of reasoning. You admit that Christ is the Son of David; but if so, why does David call Him Lord? This is the solution of the difficulty adopted by Mr. Gore, if we correctly understand him. "The purpose of our Lord's argument," he observes, "is not to prove or disprove anything, to affirm or to deny anything, but simply to press upon the Pharisees an argument which their habitual assumptions ought to have suggested to them; to confront them with just that question which they, with their principles, ought to have been asking themselves." But such a mode of reasoning appears rather like an evasion of a difficulty than a conclusive argument. Our Lord, so far from merely assuming the premise of the Pharisees, expressly affirms that David, in calling the Messiah Lord, was speaking in the Holy Ghost. He not only asserts that David made this declaration, but that in doing so he was actuated by Divine inspiration.

But let us proceed to the examination of the genuineness of this psalm; let us inquire into the grounds on which these advanced critics assert that this psalm could not have been written by David. They admit that there are no linguistic difficulties, nothing in the style or words of the psalm to prove that it must have been of later origin than the time of David; no Chaldaic words or constructions, as are to be met with in some of the other psalms. Their main objection is that the words "to my Lord" imply that the psalm could not have been written by David or any other Jewish monarch, but must be an address to a king. "The Lord

said to my lord;" or, as it is in the Hebrew, "The Lord said to Adoni." This title, Adoni, or my lord, is affirmed to be the habitual title used in addressing the Jewish or theocratic king; and, therefore, it is supposed that it is so employed on this occasion. "If," observes Canon Driver, "read without *præjudicium*, it produces the irresistible impression of having been written, not by a king with reference to the invisible spiritual Being standing above him as his superior, but by a prophet with reference to the theocratic king. But there are expressions in this psalm which could hardly apply to a Jewish monarch, whether before or after the captivity. To no Jewish monarch did God say, 'Sit thou at my right hand,' and to no Jewish monarch were the words applicable, 'Thou art a priest for ever after the order of Melchizedek.'" The psalm receives its true interpretation only on the assumption of its direct Messianic character. It has been further objected that the later part of the psalm depicts, not so much a spiritual superior as a victorious Israelitish monarch triumphing through Jehovah's help over earthly foes. "Jehovah at thy right hand shall strike through kings in the day of His wrath. He shall judge among the nations. He shall fill the places with dead bodies. He shall strike through the head in many countries" (Ps. cx. 5, 6). But although these words may well apply to a victorious Jewish monarch, yet similar and even stronger expressions are used of the Messiah, especially in the Apocalypse (Rev. xix. 11-16).

But while the objections to the Davidic authorship of this psalm are, in our opinion, not formidable, the arguments in its favor are considerable. Indeed, it is only within recent years that this has ever been called in question. Professor Cheyne admits, "If critical questions could be decided by votes, we should have to allow that, at any rate, this psalm belonged to the Davidic age." And although in recent times its Davidic authorship has been ques-

tioned by eminent critics, yet has been maintained by such accomplished Hebrew scholars as Delitzsch and Perowne.

Great weight must be placed on our Lord's assertion. It is generally admitted that our Lord affirms that Ps. cx. was written by David. "In the present place," observes Mansel, "it will be sufficient to observe that our Lord's words cannot fairly be otherwise interpreted than as sanctioning by His own authority the belief that the psalm was written by David, and written under Divine inspiration concerning Christ. To suppose that He sanctioned a popular error for the sake of an apparent victory in argument is equally incompatible with His truthfulness and with the tenor of the passage. If His words are truly recorded, only one of two alternatives is possible—either the psalm is really David's, or Christ shared the error of the age in ascribing it to David." But to assert that our Lord was in error and committed a mistake is, as we have seen, a very perilous statement, amounting almost to a denial of His infallibility. The argument which He employs depends upon the truth of His assertion—that David, speaking in the Holy Ghost, called the Messiah his Lord. The declaration of our Lord, then, we affirm, is a strong proof of the Davidic origin of the psalm, and can only be denied or called in question by the assumption that He was in error.

But this psalm is not merely referred to by our Lord, but no psalm is more frequently quoted by the writers of the New Testament. (See Acts ii. 34, 35; 1 Cor. xv. 25; Heb. i. 13; v. 6; vii. 7, 21; x. 13.) In all these passages the Messianic character of the psalm is recognized; and in many of them its Davidic origin is presupposed. This is especially the case with several of the quotations from it in the Epistle to the Hebrews. In the words, "Thou art a priest for ever after the order of Melchizedek," not David or some Israelitish monarch is referred to, but the Messiah. But especially the Apostle Peter,

in his address on the Day of Pentecost, expressly asserts that David was the author of this psalm: "For David ascended not into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies the footstool of thy feet" (Acts ii. 34, 35). If we admit that Peter, in his Pentecostal address, spoke under the influence of the Holy Ghost, who descended in a miraculous and visible manner upon him and his fellow-disciples, then we must also admit the Davidic origin of this psalm.

To these assertions of our Lord and the sacred writers we must add the judgment of the Jewish Church. The Jews never once doubted that this psalm was written by David. In their Bibles it is entitled "a Psalm of David." And although it is admitted that these titles affixed to the psalms in our Hebrew Bibles are not always correct, yet they are of very ancient origin, and ought not to be rejected except for cogent reasons. They give the judgment of the Jewish Church—of those who are the most capable of giving an opinion.

If we assent to our Lord's words that David spoke in the Holy Ghost (Mark xii. 36), then we possess the key to the interpretation of this psalm: David spoke not of himself, but of the Messiah. "The Spirit of the Lord spoke by him." Of course, if we admit, with Professor Cheyne, that "inspiration was not incompatible with some harmless illusions," we have no grounds to go upon, but we imperil the authority of Scripture. But even though this were the case, yet this psalm ought to be expressly excluded from such a verdict, as our Lord Himself asserts its Divine inspiration. The psalm is a direct Messianic prophecy; it receives its fulfilment in the Messiah and the Messiah only. Of the Messiah only, of Him who is the eternal Son of God, are the words applicable: "Sit Thou at my right hand until I make Thine enemies the footstool of Thy feet." And, as we learn from the Epistle to the Hebrews, the declaration, "Thou art a priest for-

ever after the order of Melchizedek," is only applicable to the priesthood of Christ. This psalm differs from all the other Messianic psalms; it is a primary, while the others are only secondary Messianic prophecies. They are all typical, and receive a subordinate interpretation in David or in Solomon, or in some circumstances of their lives. But this psalm, like Isaiah liii., can only refer to the Messiah. Nor is there any impossibility or improbability in this if we admit that David spoke by the Holy Ghost. It is not necessary to suppose that David understood the full import of his words. The prophets did not fully comprehend their own predictions. The truth was often concealed from them; they ministered not unto themselves, but unto us, when they testified beforehand the sufferings of Christ and the glory that should be revealed (1 Pet. i. 11, 12).

It may be remarked that the Messianic character of this psalm has been fully admitted by Jewish writers. Let the following extracts, taken from Perowne's exposition of Ps. cx., suffice. In the Talmud (*Sanhedrin*, f. 108, 2) it is said: "God placed King Messiah at His right hand, according to Ps. cx. 1, and Abraham at His left." In the Midrash Tehillim, on this passage, it is said, "God spake thus to the Messiah."

Rabbi Saadia Guon writes: "This is the Messiah, our Righteousness, as it is written in Ps. cx., Jehovah said unto my Lord, Sit thou at my right hand." According to Bereshith Rabba, the sceptre of the kingdom which the Lord sent out of Sion is King Messiah, of whom Isaiah speaks, "There shall go forth a rod out of the stem of Jesse."

Thus, then, there appears no reason, from the investigations of recent writers, to call in question the truth of our Lord's declaration that David is the author of Ps. cx. We have only taken this as an example of other statements which are similarly disputed. The results of the higher criticism, so far as they affect our opinions of the nature of Jesus Christ, by calling in question the truth of His statements, appear to us to be peculiarly dangerous; they either militate against the divinity of our Lord and weaken the proofs of it by denying His infallibility, or they lead to the heresy of Nestorius in dividing the person of Christ. We are far from affirming that this is the case with these higher critics; they may and do defend themselves by their views of the *kenōsis*, a mystery which we cannot comprehend, but which we cannot believe to be compatible with a denial of the infallibility of Him who is the Truth as well as the Way and the Life.

SOCIOLOGICAL SECTION.

Sociological Studies of London: The Church Army and the Salvation Army.

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SOCIOLOGY as the science of society studies every movement that can affect the well-being of the people. It analyzes conditions that influence home life. It estimates the relative effects of heredity and environment in determining character. It runs down to their sources the evils in political, social, church, and business relations. It mar-

shals forces that work for good in society against influences that destroy social integrity. It counts the cost of bad citizens and appreciates the economy that obtains by pure and honest members.

The remedies proposed for social well-being have become the basis of three distinct schools: The socialistic, which aims to make society perfect by legislation; the naturalistic, whose panacea is *laissez faire*; the Christian, which would Christianize individuals and institutions.

In the socialistic school the power to effect change is the applied will of the people. This can be operative only when founded on natural and social laws. It cannot be effective unless it really be the expression of the will of the people.

The naturalistic school relies on the inherent good in the people, which in due time must assert itself. It is called out by trials, failures, nuisances, and experiences that show right and justice to be the highest social good. Legislation can avail nothing until such a condition prevails. When it comes legislation is superfluous. Hence, it concludes, let things take their course; all will come right in time.

The Christian school is sure in its trust in the transforming power of the living Christ. It believes in changed circumstances, but that they must be effected by the will of a changed life. It joins hands with the socialistic and the naturalistic in holding that outside interference with environment is necessary to pry a life out of the ruins and to keep it from going entirely to pieces until the new life can assert itself. Then it would gradually apply the "let alone" principle, so that environment may be formed in keeping with character. Its aim is the true socialism, or the communion of the children of God in union with His Son Jesus Christ.

For studying and comparing the work of these schools, London affords the best opportunities and gives the best models to American students of social problems. British types of life are fixed instead of being unformed, as with us. Their civilization is simple Anglo-Saxon; ours is composite. Of sixteen hundred homeless "out of works" who in one year passed through the work elevators of the Salvation Army, only seventy-four were foreigners. No other city gives so much in charity; none has such an increasing need of it. Nowhere on the Continent does the social evil so shamelessly flaunt itself on the streets and vice go so unrestrained. It would be difficult to find in any part of

the world so many homes broken up, such large numbers without work, such despair and drunkenness among women, and so large a population driven to hell.

Such facts may shut out the "let alone" policy of the naturalistic school as manifestly incompetent to be a working theory fit to apply to social evils. At the same time, we may admit that, as many charge, these evils are greater than they would have been, owing to unwise legislation and indiscriminate and foolish charities of the Church.

If the submerged in the past had been let alone to the operation of natural law—work, or you cannot eat—and had not been drawn into London by "feeding the poor, sheltering them, making work for them," they would somewhere have been obliged to feel their responsibility to earn their living, and would have conformed their habits to their economic surroundings.

The condition as it now is undoubtedly has been aggravated by legislation according to the socialistic school on arbitrary principles. It affords a study of superficial interference and ignorant meddling as increasing evils which law was expected to diminish and destroy. It has called forth a new party which aims to direct legislation according to natural and economic principles on the ground of justice rather than of charity.

The failure of these schools to remedy social evils and the comparative inability of the Church to reform and lift up the degraded has given rise to numerous societies, charitable institutions and missions. Conspicuous among these are the well-known Salvation Army and the little-known Church Army. They illustrate the principles and methods of the Christian school of sociology. One is a brotherhood in Christ outside of the Church. The other is the same within the Church of England. Both are born of the spirit of the age. Neither copies the other. The evangelistic work of the Salvation Army was organized before that of the Church

Army. The social work of the latter was in operation before that of the former. Both aim to save body, soul, and spirit. Both believe in the benefit of struggle and poverty as a necessary spur to activity and manliness. But neither will permit a man to be rowelled to death. As both are world-wide in their schemes and practically form a rising civilization thoroughly and admirably organized, with earnest and consecrated members doing their utmost to extend and propagate their schemes, it is profitable to study their relation to some typical social organization—*e.g.*, the municipal administration of London.

The metropolitan area of London, covering 75,462 acres, is in charge of the County Council, consisting of 19 aldermen and 118 councillors, holding office for three years. It is divided into 58 boroughs for the election of members of Parliament. There are 30 poor law parishes, in each of which the legal relief of the poor is entrusted to a Board of Guardians. Their maxim is "*Destitution is the passport to relief,*" and their working theory is that the condition of the pauper should, on the whole, be made less eligible than that of the independent laborer, so as to put no premium on idleness. Their Charity Organization Committee aims to prevent pauperism by visiting the most hopeful in the workhouses to try to restore them to independence. The poor law gives relief by loans. It tests a boy's energy by giving him temporary work as a shoeblack. It has district and workhouse schools and training ships. It boards out destitute children at four shillings a week. It has 3000 children in the industrial schools.

There are 27 parishes, each having a vestry to inspect nuisances, keep streets clean, secure the best sanitary conditions, prevent overcrowding by registration of tenements, and limiting the number of persons who may occupy a house. These officers receive no pay, and the position is looked upon as an honor; consequently thieves are not

attracted by spoils of office, and the sanitary condition of the city is such that it has the lowest death-rate of any city in the world.

They provide common lodging-houses called Casual Wards at fourpence a head, where one has to pick oakum or break stone the next morning until he has paid for his lodging; they have erected artisans' dwellings; they regulate pawnbrokers; they pension those who are incapacitated or over sixty years old, giving one shilling a day for married couples and eightpence for single man or woman. The School Board can and does open savings banks in connection with the post-office, and there are government insurance and annuity policies for \$5 to \$500.

This in outline is the municipal administration of London. It seems to be a system that has grown in response to a social demand, and has been established by the best thought of legislators. Its administration requires men of tact, discrimination, and knowledge of human nature to apply the spirit of the laws, and not, as we often found their mere letter, which increased the evils and failed to prevent social ruin.

The greater economical soundness of the Church Army and the Salvation Army appears in the character and experience of the men in charge of the shelters and homes. They do not senselessly require a man to pay for his lodging and breakfast by working it out the next morning at the very hours when his only chances of finding a job may be had. Such a method keeps a man a pauper. Owing to the example and success of the armies under discussion, the above requirement, I was informed, was abolished last fall.

The workers of the armies show the superiority of their economic schemes in provision made for caring for all interests affecting the well-being of the miserable as against the fulfilling the letter of the law without discriminating unusual cases which should be exceptions to its strict application. In one of the women's shelters during a stormy

month came a superior-looking woman and her child every night, usually drenched. She could not afford to pay the threepence a day for leaving the child in the Crèche, and was compelled to take her along while looking for work. One evening the mother did not return, because, being unable to earn enough to buy supper for the child, she had begged a crust of bread, and had been promptly arrested. To protect society! As the "Darkest England Social Scheme" puts it, "In this curious land it is a crime to steal bread; a crime punishable by imprisonment to ask bread from the charitable; a crime punishable by longer and more degrading imprisonment to ask for bread from the officer who is paid to decline 'out-door relief,' and a crime to kill one's self for want of bread!"

The Salvation Army's Parochial Department aims to remedy the evils of the city system of out-door relief. A Board of Guardians has given it 25 inmates of the workhouse, who have cost, in their residence of from one to five years, \$2000. Twenty-one of them are working in the Army factories, and are more than self-supporting, while the parish is saved the money it would have paid to keep them.

The regulations of the house compel the severance of family ties, while the armies unite family bonds. Where applicants for admission to the poorhouse are to live until they can be received is no concern of the city organizations. They work by inflexible mechanical red tape, and have little head, much less heart.

The superiority of the Army work as a sociological force is seen in their higher principles and methods over against those of social clubs for working-girls founded on a secular basis. A costermonger girl of that most difficult class to reach, but who appreciated practical Christianity and had positive ideas about it, criticised Sunday dances which the ladies who ran the club on social ideas without religion had arranged for them. When asked if she would not dance on

Sunday, frankly answered: "I? Oh, yes, if I have the chance! All the same, I think it's a queer way to do us good."

I. *The work of these armies illustrates interference as the first law of social evolution.* The *laissez faire* school of sociology is antagonized by their work. They do not believe in the letting alone policy respecting conditions. To them good enough is not best when it can be made better. Interference with things as they were was the action of spirit on chaos to produce this cosmos. Interference with the natural world as it is shows the sovereignty of man. The farmer disturbs the soil and reaps. The florist will not leave nature to herself, but interferes and produces varieties of rare beauty and fragrance. The architect causes the granite to be blown out from its grave in the quarry and to rise into newness of life in the beauty of palace and cathedral. The sculptor interferes with the marble to dignify it with strength, grace, and beauty. The parent and teacher interfere with natural tendencies that make not for character and intelligence, and thus the child is lifted from lawlessness and ignorance into a life of usefulness.

Legislation interferes with those who transgress, but is merely negative in its action upon character. Christianity interferes with sinners. Its function is first to make the sinner uncomfortable. The conscience interferes with and stings him. Christian ideals which are set before him as possible of his attainment make him discontented with present conditions.

These armies are nuclei of a Christian social order evolved out of the lowest strata of life by this first law of interference.

They interfere with conditions in which ruin seems inevitable. They thus prevent the fall of many. Temptation implies weakness of resistance and the possibility of yielding. When one is worn down by disappointment in seeking work, when hope has given way to despair, when one is famished by hun-

ger, when the being is relaxed and responds not to the spur of love of family, considerations of self-respect and independence have no weight, and one is ready for any devil work. Then is the golden opportunity for interference so as to tide one over his stress, to lend an arm till he can regain his inspiration, to brace him up a bit till his own backbone has recovered strength, to supply purpose till he can again return to working out his own plans, to furnish a job till he can get a permanent position.

If some one had interfered with the depression of spirits of a certain man who had been out of work for six weeks and had worked at odd jobs only for months, he could have fed his wife and five children, and would have been a happy man instead of a suicide. When his relatives called and he found that they had brought no food, "he broke down, and, going into the yard, laid his elbows on the wall and sobbed." A neighbor had once gone without his Sunday dinner in order to feed them. He and his wife would not go to the poorhouse, hoping for work from day to day, but in vain. It was hard. He had always been a sober man, and had a happy home. Society could not afford to lose him. Yet, because he could not be tided over a few days more, he hanged himself. For all such these armies make provision in shelters, food depots and rescue homes, elevators and metropolises, factories and labor bureaus.

They interfere with the breaking up of family life. The home is the true place for the growth of character by unselfishness, denials, purity, love, and sympathy. It is the source of all that is powerful, sweet, and beautiful in the social world. To destroy it is the greatest social evil.

At a woman's shelter night after night a big man brought a frail woman, and kissed her good-night. He grew thinner and she paler. One night he had no money to pay for his wife's shelter, but she was taken in, and he went to the men's shelter with a note instead of

twopence. He was a paper-hanger, keeping his wife and baby in comfort. The bitter winter stopped work. Cheerily he earned money shovelling snow. Spring brought no work because of the carpenter's strike. Baby died. The furniture was sold to pay for baby's funeral. Why not have a parish funeral? Because these parents had not yet fallen so low; as one woman said, "Would you like to feel your *soul* was buried down deep, with another baby on top of it? That's how *I* feel." Then came the day when there was no rent money and no bread. "Don't sell your tools," said the wife, as her husband picked them up to sell—"don't, because when work comes you then can't do it." At last they had to go. The Salvation Army found work for him in the factory, and a position for his wife. The flexibility and common sense of those in charge is seen in the upsetting of the letter of their regulations when any may be helped by it, as in this instance they allowed the man to leave the shop several hours each day to look for work in the line of his business.

Their interference with helpless poverty is expressed in providing this man with a loan of money to buy tools as soon as he found steady work. Such an instance, which is one of many in the Church Army as well, shows the superiority of the Christian school of sociology over that shown by the workhouse laws and the let-alone policy. The latter would have resulted in the breaking up of that home, sending them to join the army of 10,000 homeless ones of London. The armies conserve the family, and save to society its greatest unit of power and protection.

They interfere with conditions which prevent the rise of the individual out of his estate of sin and misery. Man was not made to be alone. He cannot stand alone for any length of time. He needs friends with whom to sympathize, with whom to work in a common cause, with whom to share mutual burdens. Without friends he loses heart, is unable to

support depressing conditions, becomes nerveless, careless, aimless. Without work he is equally a slave to depressing conditions. In time, hunger destroys his stamina. He lacks vitality to keep a job if he succeed in getting one. Intemperance is his resort "to put life into him;" or illness comes, and with it income goes. Tired of vain attempts to keep his head above water, he gives up and goes down. Only a few spasmodic efforts under severest prodding show that he has any social and economic life in him. Ignorance of what to do, where to go, how to get out of his misery, or for the fallen girl how to rise again; lack of an honorable friend to consult, no one to confess to whom one can have confidence in—these unite with the above-named conditions to keep one down. Despair broods over them.

There is no hope for them from any of the advocates of the sociological schools except the Christian. The socialistic bids them hope and work with their agitators so as to have a controlling voice in the House of Commons, enabling them to do away with the obstructive House of Lords, so that laws may be passed by which all will have work and bread enough and to spare. The naturalistic bids them admire the beauty of nature's laws and to look forward to the good times coming, when, not interfered with, social forces will of themselves work out harmony of life with environment.

Only the Christian school interferes with these suppressive social conditions. As exemplified in the Church Army and the Salvation Army, it offers the friend needed for sympathy, co-operation, and hope. It provides work, food, and motive. It stands by and helps, cheers, and nurses, and with its strength smites the enemy that would destroy. With deep interest I examined the work of these armies, and in the Church Army homes and elevators—so called because by work and association they elevate men—saw men chopping and bundling kindlings, working at mattresses,

brushes, mats, wagons, and fine as well as common furniture, and making shoes. But when at noon they filed into the dining room, and handing in their tokens representing the kind of dinner they could pay for—whether the full *menu* for fourpence of a slice of corned beef one inch thick by four square, two large potatoes, bread, a large mug of tea, and a generous slice of duff, or, as they called it, "dodge and find 'em," or for threepence the same without duff—one could see by their faces that for many that dinner was a Delmonico luxury. Some took their plates with the avidity of enormous appetite, some critically examined their food, others picked out the best-filled plate—all had appetite in their eyes.

In one of the shelters and food depots were caldrons of soup from which 150 gallons a day were sold. At a penny a quart it seems impossible that so many should be nearly starving; but for one who has tramped all day, and day after day, looking for work, and without nutritious food, such soup (rich it was) is an inspiration that puts pluck and courage in a man. These places lift the gloom of poverty and dry the bitter tears of the wretched, and change the wail of starving infants into a happy gurgle of comfort.

Besides food and shelter to preserve vitality, these armies wage war on the greatest enemy of these miserable ones—intemperance. General Booth states that nine tenths of all the power of this social work has to be expended in offsetting the results of England's drink bill of \$650,000,000. They will not receive any who may be in drink; and if in the Church Army any should spend money for liquor, he is at once discharged from the home. Part of the work of the Church Army is in visiting races, fairs, navvies, fruit-gatherers, harvest-workers, and hop-pickers, and in persuading them to save their money and not spend it in the "publics." To keep them from going there, a large tent is pitched about a mile from the village close to where the largest number of

laborers work. Cheap meals are provided in the daytime, in the evening the men are asked to use the tent for reading and smoking, and at night are given sleeping accommodation at twopence. Sunday night the rector holds service, and many pledges are received.

For those out of work, labor bureaus with free newspapers of advertised wants are organized to interfere with the condition which offers no chance of earning daily bread. Seven out of ten applicants are London born, and hence are not, as often represented, the crowds of worthless villagers coming to the city to reap the benefits of expected free charity. The only free help given is a chance of a job from this labor bureau.

General Booth says of earning a living, that "vice offers to every girl during the first bloom of her youth and beauty more money than one can earn by labor in any field of industry open to her sex." By his arrangements and those of the Church Army the fallen man or woman has chances of earning a living honorably and honestly. To interfere with *roues* who ruin character, the Salvation Army detectives are expert, and have run to cover and compelled young men to marry their victims. They have traced missing friends and relatives, restored the fallen to their respectable parents, secured justice for the poor and friendless, and by their lawyers received advice and started actions which have removed wrongs and given the fallen chance to right themselves. This detective and law department is often spoken of as a terror to seducers and evil-doers.

The law of interference is again illustrated by operating against life-crushing tyranny of capital. The business of both armies is conducted on sound business maxims. They try to make everything pay. Every one must pay for what he gets. If for something he gives nothing, from nothing nothing comes. By paying an equivalent he gets something for what he has earned, and feels that he is somebody.

When food shelters were first opened

men came in and asked for something to eat, and on being asked for their checks or tokens or twopence, began to abuse the manager and to demand food, saying that the rich people had paid for it. When convinced of their mistake they said, "Ah! is that what ye call religion?"

Often the charge was made that the business of the Salvation Army Social Scheme caused wages to be lowered in established lines of business, and tended to throw men out of employment; that workers in the factories were "sweated," and nothing was done for the true well-being of the submerged. My respectable authorities had not examined, were confessedly prejudiced, and received their facts largely from the imagination of their informers and from malignant lies of those "who had been there," but, being obliged to work, did not approve of any such methods. When one considers that there may "easily be found a hundred fine men of good education and business tact, clerks and shorthands who would jump at steady situations to do anything whatever at twelve shillings a week," surely there is need that some social organization should start with the object of securing steady work for willing laborers, of opposing business houses which take advantage of present over-supply to grind the faces of the poor and to provide a distributing medium for skilled laborers, so that more might be employed, and also for securing means for training youth for regular occupation.

It should be borne in mind that this new civilization from the dregs of social life is composed of men who, being elevated, want better clothing, shoes, furniture, and thus are creating a demand where before there was none. If they arrange to supply that demand, they cut into no other business. If they become wealthy by it, to them be all honor—they have changed a burden upon taxpayers into an all-round easing of such burdens, have awakened from the socially dead a large demand,

have manufactured the supply, and are entitled to every cent with the thanks of the community.

By the experience of the Army book-binding factory it was found that a fair profit could be made and at the same time higher wages be paid than elsewhere for the same grade of work. If so, why not pay such wages as the employers could afford? The match factory and the bakery are institutions of Christianity—a better book of “evidences” than can be found in theological libraries, an apology of Christianity and a noble example of the work of Christian sociology. They were started to offset the sinful grind of the poor by unscrupulous capitalists, bringing human lives into misery, bodies into loathsome diseases, and sinking souls into the pit whence escape seems impossible. It was Christian love and money interfering with savage hate and money—a battle of consecrated dollars against desecrated dollars. They believed that with a Father ruling the universe it *must* be possible to deal justly in business and yet subsist. Wretches were making match-boxes “at twopence farthing a gross and your own paste.” An attempt was made to reduce even this, so as to realize for the employers *eightpence more* on a day’s wage. They are compelled to work in poisonous smoke, and are harshly treated. Till the social wing entered into competition, the evils denounced in papers remained about the same. The workers where phosphorous paste was used suffer from match-maker’s leprosy. The Army workers produce the best matches, without any poisonous ingredient, in large, well-ventilated, fire-proof rooms, with fire-escapes, and the outside workers are paid nearly twice the ordinary rate. The bakery has proven that “killing hours, stifling work-rooms, and demoralizing systems of fee are not necessities of trade.”

The interference in such business is for the sake of humanity, and prompted by love to Christ. It is devoutly to be desired that in the new appreciation of

the value of human life some widespread social organization may be able to so concentrate its wealth as to wage successful war upon all who degrade man into a machine or “hands.” Christians are challenged to make less per cent on their investments, to start business enterprises on strict business principles, but instead of for self to do it for the highest interests of their employes. The greatest difficulty in the way of rescue work is in renting or buying buildings to carry on such work—repeatedly refused by Christian (?) landlords because it would depreciate the value of their other property. Men are ready to incur loss in speculations, but when it comes to anything for Christ, they must be assured against any loss!

II. The study of these armies presents an illustration of the second law of social evolution: Ability to rise out of a lower grade must be imparted by touch from above. Interference with the spiritually and socially dead causes them to awake and rise from their graves. It makes chaos of their settled economic death, but it is the disorder and confusion caused by the brooding of the Spirit upon the abyss. The interference is by a touch of life from above. It arouses action, thus starting evolution. The law works the same in the spiritual and social as in the physical. The history of civilization illustrates its operation in every epoch. The Army work in London shows how to make the socially unfit able to survive; to change Ishmaelites into honorable citizens.

The touch must be personal. Resolutions, expressions of sympathy, clothing, food and shelter are good in their place, but in this work almost good for nothing. Machine work, moral committees, reform conventions frequently do harm in attempts to benefit crowds of the lost. The social evolution of a lost man is first and always the result of personal work. The structure of society brings into touch congenial people. Business and household relations make points of contact between em-

ployer and servant. But a chasm opens between the higher and fallen classes which even in the democracy of the Church has not been bridged.

Personal touch from above demands that those who are superior and can help must come down to those who, left to themselves, cannot rise. Hence, the workshops, refuges, labor bureau, factories, elevators, and homes are placed so that the Army workers will be in the neighborhood of the filthy and miserable.

The slum sisters enter brothels in their rescue work, go into vilest dens and cellars to seek and to save. Their twenty-six slum posts are ready to shelter for one night any wretch in any condition. Thus by giving opportunity for them to come, and by going after them, they aim at personal touch with all. The same is true of the Church Army. Under nearly two hundred captains, men and women work eight hours a day, visiting from house to house, entering saloons, lodging-houses, hospitals and workhouses. In the "publics" the Army officer chats with those present, gives or sells the *Gazette*, and brings the news of the cross to many who have not heard the old, old story. As the tambourine and singing attract to the Salvation Army, the cornet and singing are used in the field work among the Church Army workers.

When one thinks that there are twelve thousand communicant members now humble speakers and workers in the cause of Christ, many of whom were formerly drunkards, wife-beaters, gamblers, thieves, and given to every form of vice, he must feel the mighty elevating power of personal touch of higher lives.

The personal touch must come from a superior character. The superiority should be that of purity, strong faith, ability to give wise counsel, hope, love, and inspiration of the Holy Ghost. Among those whose lives are hardened suspicion is aroused that the workers have some selfish motive; but the poverty of the Army workers and their

seeming honesty, with an increasing reputation for unselfish love, is driving away their doubts. When they are ministered to by "women of the purest, holiest stamp, sifted from the saints of our Army, who have passed by night and by day through scenes of corruption which have made their souls sick, have knelt night after night to pray by the bedsides of the sick and dying, stopping their ears that they might not hear the blasphemy and obscenity in the courts below, or the horrid shrieks of men and women fighting, or the groans of those being murdered," they feel the touch of an angel's hand, and eagerly drink in love, sympathy, and hope. It is cooling water to those tormented in hell flames.

In the meetings the testimony given by the converted shows the fallen what they may become. The burden of the speech is, "Now, then, you know what I was; how I could fight and swear and drink, and be the best of ye in any devil work going. But, praise the Lord, now I'm saved. I'm happy. I have steady work, a beautiful home, good clothes, and some money in the bank." Such a transformation scene attracts attention, awakens the feeling, "I can do that if he did," and touches the life, arousing it to action.

Church Army workers are often greeted in the "publics" by such expressions as, "You're the only one who cares for such as we;" "It's so nice to feel that some one cares about us and comes to tell us about God." Black Poll, of Spitalfields, was dying. The Army nurse told her about God, but she said, "I'm too bad; you don't know how bad I've been." But she had been won by the Christ in the life of the nurse, and while her true friend was on her knees praying, her face beamed with joy as she cried, "Yes, it is my Saviour." "Who is that kind gentleman you've been telling us about?" said a barefooted girl, with matted masses of black hair over her face, to the one who told the story of the cross.

It is gospel to many to feel that they can amount to something—that the discouraged can work up again, that the prostitute may become a respected member of society once more. It is inspiration to be loved by the pure, and to see sinners becoming pure in Christ. It awakens all their energies to feel that they can be of help to others, and that the world may be made better by them. These Army workers believe that everybody can be saved. In that sureness they bring hope to the despairing.

The touch which is to vitalize these fallen and falling ones must be of a superiority which they cannot help acknowledging. Any work of a perfunctory or professional character which shuts out the humane and loving spirit is sure to be used to their advantage by frauds, or resented by those who have not lost self-respect. These people intuitively discern their genuine and unselfish helpers, and as readily those who use them as material to polish their graces upon or to satisfy a fad or a hobby. They are quick to despise the hypocrite and to respect the honest convert.

To elevate such Ishmaelites by the contact of a superior character *demand*s the touch of an expert. In this work the power of goodness and love must be wisely directed. He who winneth their souls must be wise or else they will make a fool of him. The necessary knowledge is the discrimination of frauds from the needy, tact in reaching and firmness in holding. This comes from experience, and applies to body, soul, and spirit in every mood and condition.

The armies find it necessary to train their men for the work. This rising civilization is not only thoroughly organized and fully equipped, but has its guarantee of success in the wisdom of expert and consecrated workers. The Church Army selects its most gifted members among evangelists, men already experienced in mission work, and gives them short and sharp training in special lines for eight weeks. The work

consists of devotion, study, and service. As an illustration: After breakfast the brothers practise on their cornets and other musical instruments. At 9.30 they have practical instruction in the routine of a Church Army captain's work. For two hours and a half the chaplain in charge gives catechetical lectures on Bible study, prayer-book, sacraments, church history, preparation of evangelistic addresses, and elocution. After dinner and cornet practice they are instructed in the conduct of revivals, chorus singing. In the afternoon and evening they visit hospitals, cab-stands, and houses, sell *Gazettes*, are drilled in open-air marches and meetings and tactics by a sergeant to qualify for forming boys' brigades. Tea is served at five o'clock, after which they retire for cornet practice, devotion, and Bible study. At seven they start on an open-air march, followed by a bright mission service, at which the cadets are called upon to speak and pray. After their special training they are sent out with mission vans and tents to places where men are thickest, to work under the care of the rectors of such parishes as they may be invited to, or to ride on cycles as colporteurs.

The nurses or mission women, as they are called, are trained for three months, not as expert nurses, but to be helpful, and the best friend for Jesus' sake in caring for women in any circumstances. Their touch is not only one of love and mercy, but is masterful because they know how to help out of misery. In the parish they visit and nurse in the morning, in a week hold three evening meetings—mothers' meetings, cottage meetings, and classes for girls. In the evening they help some neighboring corps, sell the *Gazette* in the "publics," and visit low places for rescue work.

The training of the Salvation Army, though not so high in order, is equally thorough and no less efficient. The best men of the Army are selected for special work as they prove themselves competent. Some have high ability, as they were fallen business and pro-

fessional men, some of rare learning. A reformed rector, a once wealthy business man, and several lawyers and doctors have given themselves to the work of the Army that saved them from ruin. They know how it is themselves all the way down to hell, and how it is to rise again. They must study all sorts of cases. The training officer considers that his most important work is done "when he of nights takes his cadets in turn to explore the mysteries of London-under-the-surface, and points out to them the habitats and modes of life and objects of consideration of the men whose temptations and environments and thought-atmospheres they must understand if they are ever to alter." This officer made a scientific study of malodorous tramps, spending nights in every low "ken" and "joss-house" he could find, inspecting his raw material. Each has two weeks' training in each branch of the work from 6 30 in the morning until ten o'clock at night. He must know how to scrub dormitories, use disinfectants, manage the steam boiler, cook, season, and serve, win the confidence of his men, discern the frauds, and "find something *worthy* in those whom other agencies and agents would reckon totally *unworthy*."

"That you can make a good pudding is nothing if you can't make a good man," said their officer to his garrison men. "Your business is not merely to ladle out soup. God expects you, we expect you, to give a look at least to each man you serve which will make him feel he can count on you for a friend if he needed one, which he most likely *does*."

The trained touch must be timely. The experience of these men and women of the armies teaches that one can do little until the *lest* begins to realize his position. Then is the time for the action of a Christian friend. The bright ensign at Mrs. Bramwell Booth's headquarters said, "Most of the girls are from the class of gay domestics; their cases are hopeless if they are in drink or until they have seen the hollowness

of their way of living." The prodigal must come to himself before he will go home.

The captain of the Bridge, the home of ex-convicts, said, "If we get the men before they go back to their old haunts we can do something with them. We meet them at the prison gate when they are discharged. We can save boys if we can get them at their first fall or after they have served their first term. After that there is not much hope until they've had their fling and feel the need of a friend."

Even though not trained, the touch of a superior force interferes, and starts the upward movement of reform. A Salvationist, starting out for work one morning, saw a new-comer with *only* a ragged coat about him. As he had an extra shirt in his locker he gave it to him, and three weeks after let out his act of love in praising the Lord for having sent him six more garments in place of the one given away. Such an act awakened feelings in the needy which probably led to his conversion.

An instance of the interference of love awaking response which was the beginning of social reform in a poor tramp was told me in one of the shelters. One wild night there entered a villainous-looking, ragged man, so filthy that it seemed as if the ordinary bath would be useless. His soles were gone, and the uppers of his shoes flapped as he walked. After the bath and fumigation of his clothing, one of the Salvationists gently rubbed salve upon his torn feet, bound up his wounds, and then cut out a corn on the bottom of his foot—as my attendant put it, "there he was, a-cuttin' corns for Jesus' sake." The poor tramp's soul was touched by such kindness, and he was led to the Saviour.

These instances illustrate the law of Christian sociology, which years ago was well expressed by a Scotchman in Wisconsin: "Young mon, if ye wad bring a mon to the Laird, ye mun first of all bring him to yoursel'."

The next paper will state and illus-

trate from the armies two other laws of sociology—the law of fostering environment and the law of character-deter-

mining circumstances. Both show the superiority of the Christian school of sociology.

MISCELLANEOUS SECTION.

The Use of the Stereopticon in Christian and Educational Work.

BY REV. JAMES H. ROSS, EAST SOMERVILLE, MASS.

THE subject will be treated from the standpoints of history, observation, experience, and testimony. The essayist aims to be a voice in which the voices of many from the different lands and peoples, past and present, may mingle in unison. If others may be heard through him as their agent and representative, he will be satisfied.

The first points to be noted are the parts that pictures have played, for good and for evil, in the history of humanity, of the Church and the State, and of the manifold forms of society; the rapidly increasing part played by them in the last generation, and so far as we can be prophets or sons of prophets, the still larger part to be played in the near and remote future. Illustrative Bibles, histories, biographies and newspapers, art galleries and museums adorned Catholic churches and Protestant parlors; the relief of otherwise barren walls in all homes, inclusive of advertisements of soaps and sugars on the walls of the poor in tenements, and of liquors and sensuality in slums and saloons, show the varied uses of pictures.

Legitimate and illegitimate business is resorting to them more and more, to attract observers to the store windows, regardless of the business concerned. The pictures are of all grades and for all purposes, good, bad, and indifferent.

A long look backward is essential to a look outward and a look into the near future, so as to obtain a true perspective of the entire subject. All life in

the ideal and in the intent of God, and of good Christians, churches, and citizens is sacred life. So, too, all true art is sacred art. But life and art have been degraded and perverted. Sacred art, in paintings, engravings, copies of masterpieces, and photographs, by whomsoever produced, is to be subjected to the same test and no others, as sacred oratory, architecture, poetry, and music. Protestantism has tended to exclude it altogether. Protestantism in this particular has been wrong and Puritanism too. The reaction has been from one extreme to another. There has been little attempt to gain and keep the golden mean. If we can admit Jews, proselytes, Mohammedans, Catholics and Protestants, Universalists and Unitarians, Liberals, Radicals, and Conservatives to our hymn-books, and fellowship in evangelical devotional services, there is no reason why we should not admit them to the same services of another sacred art.

If there has been one offering on the altar of the Lord which has been devotional in aim and spirit equal to sacred music and poetry, it is sacred pictorial art. The Bible and the Christ have been reproduced in this form according to the gifts bestowed by nature and by grace. The blessing of God has rested upon the sacrifice after the same manner that it has rested upon other acceptable sacrifices. There is no reason for stopping to consider the objections made by some artists and some people other than artists to a portraiture of the face of Jesus. Such portraiture has been given, and the objections to it are similar to the objections to written lives of Christ by Renan and Didon, Farrar and Edersheim, Geikie and Beecher, and to the sermons of the best and the

poorest preachers, and even to the records of the evangelists themselves. The Christ was greater than the Gospels, and He is beyond the reason and the imagination of all classes of interpreters of the Gospels. Discrimination is to be made concerning the productions of artists similar to that which is made concerning the work of men in all professions and occupations. The plain people know not the history of art, and the work of selection is to be done for them by experts. In England a society has been formed which has offered prizes for the best list of subjects in art illustrative of the Bible. Every user of the stereopticon must be gifted with discrimination and good taste, or he will throw on the screen pictures that ought never to have been created or exhibited, unless the shrinking sensitiveness and fear of Adam and Eve were morbid when they made themselves aprons to hide nakedness from each other. The realistic, sensual, so-called natural schools of art furnish no pictures for use in Christian work.

If we could introduce, with their pictures, into devotional services and Christian work, the religious spirit of the devotional painters, how happy and useful we should be! Many Spanish artists prepared to paint by confession, fasting, and even scourging. Fra Angelico is supereminent in this respect. His painting was worship, and for the advancement of the Church. His place in the studio was deemed a sacred duty. He prayed over his work. He painted kneeling, and never painted a crucifixion without bathing it in tears. He uniformly represented the Saviour as still living, with the blood flowing freely from His sacred, wounded head. His facial expressions were of calm, loving eyes, and longing looks, viewing the people beneath with supernatural compassion and superhuman affection. His artistic conceptions were given abiding form and real life for the sole purpose of leading men and women to the Saviour, and affecting their thoughts and lives by the suffering holiness and

love of His saints. Sacred art has given us portraits, numerous and touching, of Jesus as the Consoler. The differences between artists and the relative value of their pictures for reproduction and reflection through the stereopticon in Christian work is the difference between such great artists as Bellini, Reni, and Rembrandt. Bellini's single figures of the Redeemer have moral power seldom equalled or excelled. Reni's heads of Christ want dignity. Rembrandt painted the common and coarse Hollanders whom he knew to represent the personages of Scripture story. The faces are not ideal, but Dutchy. M. F. Sweetser, the author of a delightful series of artists' biographies, says: "The heart of Angelico, the brain of Leonardo, the patience of Hunt, the purity of Allston should be combined in the Christian artist of the future."

Still further, beauty simply as beauty is to be utilized to refine and elevate, and its fascinations over the poor and the vicious are proofs that

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried
That grace can restore."

Beauty appeals to all classes in all conditions. Keats, the poet of pure beauty, said what has become proverbial:

"A thing of beauty is a joy forever."

The recent works on Christian and practical ethics are akin to the old works on æsthetics, in emphasizing the winsomeness and power of beauty in its manifold forms. The Rev. Newman Smyth, of New Haven, says that "beauty is one of the first and the last missionaries of God's love to the world. It is new every morning and fresh every evening. The beautiful is expression and means of the good." He cites the fact that in one of the mission schools among the worst classes of New Haven, the promise of a flower-pot with a real flower in it proved one of the most eagerly sought rewards of attendance; and the sending of a flower in the name of

Christ, more even than the offer of bread, opened to the Christian teacher homes where little children had been born to want and were educated to sin. Gladstone's enthusiasm for beauty in art and literature is recorded by his biographer. A fine picture, a striking statue, artistic workmanship, beautiful music and poetry—all kindle his emotional nature. He has studied the great poets—Homer, Dante, and Tennyson—owing to his passionate love of the beautiful.

The conclusion of these phases of the whole subject is that paintings, pictures, reproductions of the pathos and power of many of them, have been positive means of Christian education, thorough conversions, and the perseverance in saintliness of the persons thus converted. Savonarola, in the cloisters and cells of his convent, was deeply moved by the paintings of Angelico, and because the pictures were outward forms of dreams of paradise. Claude Lorraine, a stupid boy, first a poor pastry cook and then a good one, was hired by Tassi, a Roman artist, to be his cook and color grinder, and in the artist's studio revealed a yearning which disclosed him at last as the first painter of his age. Zinzendorf, the founder of the first Protestant missionary church, the Moravian, was converted by contemplating a picture of the crucifixion which bore the inscription :

" I did this for thee :
What hast thou done for Me ? "

Before Doddridge could read, his mother taught him the history of the Old and New Testaments by assistance of some blue Dutch tiles around the fireplace.

Is it any wonder, in view of such evidences of the constitution of human nature, the popular taste as historically revealed, the uplifting power of the ideally true, good and beautiful, the variety of providential methods efficient for inducing conversions and piety, that the art exhibitions and receptions given among the poor and vile, and for their

benefit, in such places as the East End of London, the East Side of New York, and the North End of Boston, should attract thousands, and sweeten and purify their future lives, because no other, no less result is possible ? A corollary from the conclusion of the whole matter is that coarse and hideous pictures are not to be used anywhere in Christian work. Poor work is hardly better than none. In nothing is the best demanded more than in this line of Christian service. The shudder can easily be occasioned by exposing a picture of the interior of a drunkard's stomach as affected by alcoholism, but shudders are hardly more valuable than shadows in the moral effect of such revolts and reactions. The positive work is better than the negative. Beauty will do more to attract than ugliness to repel. There are pleasures of sin that have an unaccountable fascination, even when their moral obliquity and consequences are foreknown. The slimy serpent beguiled Eve, and she did eat. The saloon beguiles drinkers, and they become drunkards. The strange woman, whose house is a brothel, entices men in multitudes from the pure and pitiable wives of their youth, and they give their honor unto the lowest of the low. A Spanish artist once asked his brother artist, Vargas, for an opinion of a poor picture of Christ on the cross. The reply was : " He looks as if He were saying, ' Forgive them, Lord, for they know not what they do. ' "

Pictures whose intent or tendency is bad are doing deadly work, shaping and filling sensual imaginations, generating sensual tastes, passions, and habits in secret, whose progress in evil discloses to the discerning eye the baneful effects upon body and soul. We have no censorship or laws that exclude such exhibitions from theatres, bill-boards, daily and weekly papers, store windows, depots, etc. If we were to revert to some of the older and papal conditions we should be improving. In 1648 Pacheco, a representative of the Roman Catholic Church, laid down a code of laws on

painting, for the preservation of strict orthodoxy, to which all artists must conform. He objected to painting from the living model except the face and hands. Bartolommeo, influenced by the preaching of Savonarola, burned all his studies and drawings of profane objects and nude figures. May all profane artists of the nude, whom the social dude encourages, go and do likewise! In the Munich Gallery, in Germany, there is not a single picture to shock the purest moral sense. Washington Allston, whose home was in the vicinity of Boston, and some of whose best pictures are in public and private galleries in Boston, was once in serious need of money. After selling a picture he returned the money, having concluded that the picture might have an immoral effect on some perverted imagination. He also destroyed the recovered picture.

All that is to be said in advocacy of the use of the stereopticon in Christian work is that such good pictures as the writer has alluded to and multitudes more can be made available to illustrate almost every subject and class of subjects—biblical and ecclesiastical history, Christian and philanthropic biography, the charities and reforms, the proceedings of Christian conventions, hymnology, sacred art, etc. One unique style of slide, invented by Rev. C. S. Nutter, of Boston, throws the picture of the author and the words of his hymn without the music, at the same time. To use it, the tune must be familiar. The resources are developing rapidly, and will continue to do so. So far from being limited, they are inexhaustible. The singing of hymns in the subdued light, in the quietness of the evening hour is one of the best parts of such service. So testify to the writer spiritually minded men and women, youth and children. In Boston and vicinity the writer is acquainted with the owners of slides to illustrate church history—the history of the Pilgrims in the Old World and the New; city, home, and foreign missions; hymnology; the sacred art illustrative of the

Gospels; the environment of the lives of Christ and of Paul; the biographies of Wesley and Carey; Bunyan's "Pilgrim's Progress;" the cathedrals of the Church of England, and through them the revival and progress of that Church; and such special subjects as "Cruelty and Kindness of Children and Animals," "The Transition from Barbarism to Christianity in the Sandwich Islands," "The Indians and Negroes and Christian Work for Them," and the "Philanthropic Agencies During the War," for addressing the Grand Army of the Republic on Memorial Sabbath. Some of the Methodists of Boston are giving weekly illustrations of the International Series of Sabbath-school lessons through the use of the stereopticon. Rev. James Carter, of Williamsport, Pa., has used it for three years, and reports that "the results have been phenomenal at monthly concerts, increased numbers at the weekly prayer-meetings, advance in missionary interests, enlarged missionary gifts, and stimulation in all departments of beneficence."

The work is especially adapted to beguile into the house of God non-churchgoers at large. Roman Catholics like it, and can be reached by it out of doors. In New York it is used both as an out-door and in-door agency precisely as the out-door advertisements and the results of elections are given, with or without comment. Raphael's "Madonna" in the Dresden Gallery is often visited by young and old, rich and poor, who stand or kneel entranced before it. Old women have often been seen to shed tears before it, and then totter away to their work with a new light in their faces, new hope in their hearts.

What worker in the streets or slums can afford to discard or despise some of the classic representations in art of the Prodigal Son and his return? Murillo's "Return of the Prodigal" is the parable in picture, told in language as simple and almost as vivid as the original.

In Benjamin West's painting of

"Christ Healing the Sick," Peter stands with his hand on his nostrils, dreading infection from the disease around him. How admirable is this as a type of the sickly sentimentalism of dainty reformers and the shoddy aristocracy, un-American and unchristian, which classifies the rich and poor as modern separatists, and prevents them from meeting together in the house of God and in the same pews, owned or un-owned!

Felix Parra, a Mexican artist, has immortalized Bishop Las Casas's humanity in a famous picture in the City of Mexico, entitled "Las Casas Protecting the Indian." He represents the bishop standing. At his feet is a bleeding Aztec, whose sorrowing wife clings to his robes as he raises the cross for their protection. His face uplifted is illumined as he appeals to Heaven for help for the oppressed. Rev. Dr. Butler, the Methodist missionary in Mexico for eighteen years, asks: "Who that has looked upon that pleading countenance can ever forget it?" How would such a picture suffice to plead that there are and may be better Indians than dead Indians?

There is a felt want in some places, the existence of which ought to be proclaimed, and the non-existence of which ought to be occasioned soon by satisfying it. The Boston Society for the Prevention of Cruelty to Children says that no pen picture will give a fair view of the children who are alternately the subjects of cruelty and kindness. Photographs are needed properly to illustrate the change effected. It cannot be depicted by a written description. Rev. Calvin E. Amaron, President of the French Protestant College, Springfield, Mass., says "that the students are ready in winter months to use the stereopticon, and that, in his firm conviction, the use of it would be followed by wonderful results. Many conversions would follow such efforts."

The educational world is making an increased use of the stereopticon. Rev. Dr. Baum, Episcopalian editor of the

Church Magazine, has said to the writer: "The stereopticon is the great coming teacher." It is used in Cornell University and Auburn Theological Seminary with good results. It is to be used extensively at the World's Fair, in Chicago.

What are the objections to such work? They are the same as are made to all kinds of new work.

1. The thing is new. So much the better. Methods die as men do, and institutions. Variety and newness are needed, if stagnation is not to be hastened, and if it is not to remain. Methods, as well as men, need to be born, and to be born again. We learn so little from the instructive past that we forget the old objections and church rows over the introduction of Scripture readings, hymns, stoves, Sabbath-schools, Young Men's Christian Associations, and even the youngest children of the churches—Endeavor Societies, Epworth Leagues, the Order of Deaconesses, and various brotherhoods and sisterhoods of the young. Curiosity and the desire for novelty are human instincts that can be appealed to in the interests of the kingdom of God. Stupid conservatism and routine can be shocked out of their insensibility and sluggishness, and ought to be. It was a good sign in the days of Christ, when His hearers and the witnesses of His miracles were impressed with the strangeness of His utterances and the fact that His deeds were unique and unparalleled. Christian experiments must be made, no less than chemical and industrial, and they must submit to the law of the survival of the fittest. "Prove all things; hold fast that which is good." There is no reason why progressive men and measures should be a terror to good people and good work, and they ought to become a terror to evil people and evil work. If we are to be fishers of men, we cannot meet the modern conditions with Old World, antique, cumbersome, forbidding appliances. We might as well move the slums into the cathedrals and give them

freedom to career at will, or be guilty of any other rashness and absurdity. We might as well introduce the old-fashioned high pulpit and sounding-board into the university settlements for speakers to the boys' clubs. Christian inventiveness is equal to all the legitimate tests of wisdom and harmlessness. Its ultimate test is fruitage under the blessing of God. By its works we shall know it. When the people would not come to receive the instructions and exhortations of Bishop Aldheim, he disguised himself as a harper and went forth. When with his minstrelsy he had collected an audience about him, he sang the Saviour's love and the story of redemption. That is Christian art and artfulness of the highest type.

2. It is expensive. It does increase expenses, but if it increases audiences and efficiency it will reduce expenses by multiplying givers.

3. The resources are soon exhausted. As already shown, they are limitless, increasing, and some are ready made, available from agencies.

4. It is a show. Dr. Lyman Abbott has given the weight of his name and influence to this snap judgment. If well done, it is attractive, and that is no objection.

5. It displaces preaching, the preaching of the Gospel. It simply changes the mode and form of preaching. It is the object lesson in a new form, and appeals to all ages and classes.

6. It attracts from other churches. No effort to have that result ought to be made. If the result come involuntarily, the fault is with the church visitor or tramp, not with any one else.

7. It facilitates irreverence and misdemeanors. It does for those who are ill disposed, yet the writer has had no difficulties. He has had the best of attention (minus the usual restlessness of children), both in the well-behaved church audience and in the North End Mission of Boston.

History, observation, experience, and testimony encourage the use of the stereopticon in Christian work.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussions, but Experiences and Suggestions.

The Church in Wales.

THE extraordinary and altogether unprecedented vitality now being exhibited by the Church in Wales, coupled with the storm of disapproval and indignation aroused in England by all classes and sections, both political and religious, affords a striking indication to even the most casual observer of the momentous issues at stake in the event of the Welsh Church Suspensory Bill—or, in other words, the Preliminary Disendowment Bill—recently introduced into Parliament becoming law. Now, it must be conceded that in a very great measure the Church's chief enemies have been from within, and, to an impartial observer for the last twenty years, it is quite evident that—speaking generally—the nonchalance and supine-

ness of a large portion of her clergy during a long period of years has mainly contributed to her present trouble. It would therefore appear that a blessing in disguise is contained in the threat of this unjust measure, and it is gratifying to find that a goodly number of Welsh Nonconformists are rallying round the Church in her hour of trial, and extending their support in a greater degree of strength than might have been expected from denominations that have hitherto shown neither favor nor sympathy with the principle of connection between Church and State. On the other hand, it is regrettable—it is mournful—to note the unmistakably unanimous satisfaction of the main body of the Nonconformist inhabitants of Wales at the prospect of the Church being deprived of her endowments,

which are unquestionably her own property, and which no one has a right even to tamper with, not to say to confiscate. If such an act of plunder were permitted, then surely no man's property could be considered safe, for these endowments, or revenues, belong exclusively to the Church, and have nothing whatsoever to do with the State; they are the accumulation of legacies spread over hundreds of years, left by private individuals for the sole use and benefit of the Church, and the Church alone.

This bill, introduced by Mr. Gladstone's government, is generally admitted to be a sop given to the Welsh members in order to secure their support in voting for the Home Rule Bill; and although it may pass the second reading, and even possibly succeed in getting through its third and final stage in the House of Commons, still there is not the slightest doubt that the bill will be thrown out by a large majority in the House of Lords.

In connection with this subject, it is interesting at this time to recall words uttered by Lord Palmerston so far back as 1813, which seem to ring through the century with the clear tones of something akin to prophecy.

Speaking in the House of Commons on March 1st of the year named, he said:

"Whatever may be the errors of individuals, I can never bring myself to believe that there would at any time be found in this House a sufficiently powerful and numerous Protestant party, so profligate in principle and so dead to a sense of everything which would be due to themselves and to their country, as to barter away the religious establishment of any part of the empire for the gratification of political ambition. But, supposing again this combination of improbabilities to occur, and such a vote to be extorted from that House, I trust that there would still be found in the other House of Parliament, in a Protestant sovereign, and, above all, in the indignant feelings of a betrayed people, barriers amply sufficient to protect the Protestant establishments of the empire from profanation by such sacrilegious hands."

Certainly for the attainment of political ends the "resources of civilization"

are by no means exhausted, as proved by the palpably iniquitous mode devised in the above bill, for seizure and confiscation of private property, and honest men, regardless of creed or party, are quick to see the dangerous effects likely to be produced by even harboring the bare idea of so monstrous a proposal. This accounts for the loyal enthusiasm now being displayed toward the Church—whatever her failings in the past may have been—and supporters from unexpected quarters are daily flocking round her standard, ready for defence in the day of battle. Her fears upon this question may therefore reasonably be dismissed, but the lesson has been sharp and severe. May it prove a salutary warning to "mark well her bulwarks," and render her position unassailable to her enemies from within, as well as impregnable to those from without! W. G. SCOON.

ROCK FERRY, BIRKENHEAD, ENG.

"What the Workingman may Ask of the Minister."

IN the article in the January number by Rev. John P. Coyle, "What the Workingman may Ask of the Minister," I fail to find much light. There is a tremendous interrogation point instead of definite information. When he speaks of the minister as an intelligent sympathizer and a conciliator, I can understand and agree and have some hope of meeting the requirement; but when in the remaining part of the article, which is nearly the whole of it, he tries to show that the minister is called upon to give "moral light" upon the existing legal property system, I do not know what that light is, and the article does not show me. It is a matter before which not only ministers, but the most thoughtful legislators and statesmen stand in suspense. Mr. Coyle gives out no positive deliverance upon it. He gives surmises and suspicions and questions, all of which run into darkness, as he himself acknowledges. "The course of events," he says, "is tending to bring the institution of prop-

erty to the bar of an emancipated but very poorly educated moral sense, to plead for its right to exist, and the end is unforeseen." He intimates that the laws of property promote wrong rather than right, and likens the property interest of to-day to the slave-holding interest of thirty-five years ago. Now the contents of that intimation are more than we can handle, and if the workingman asks it of us as ministers of the Gospel, he asks what Christ did not commission us to do. And yet Mr. Coyle says, "It is the Christian minister who is to answer these questions to the conscience of this age"—that is, the questions, "Is there a sacred property right? Wherein and wherefore the sanctity?" And he says in closing that the working men "turn reproachfully upon that ministry when it fails to shed forth the light which they crave."

Now, what would our writer have his brethren say? What is the light? He brings forward questions as to the existing order of things, before which we can only say we do not know. Meanwhile, we preach the Gospel which we do know, whether it is what men ask for or not.

J. B. C.

"Scarcity of the Men now Demanded in the Ministry."

SOME months since George H. Smyth had an article in THE HOMILETIC REVIEW on "Scarcity of the Men now Demanded in the Ministry."

We readily assent to most of his paper, but differ from him in some respects.

It may be that some men—their number must be few—are kept from the ministry by the assumption that a minister has no rights, and that frequently the clergy as a class are imposed upon; but if there are those who should be in the ministry, who by reason of such things have rejected the call of God, it seems to me that they are not the men which the ministry demands. Men who can be laughed out, sneered out, driven out of the pulpit ought not be in the pulpit.

This writer speaks of one who, "though belonging to a ministerial line," was driven from what "otherwise would have been a congenial life for him."

What force could a person have who, could thus easily be turned from the line of duty? Are men to go into the ministry simply because such a life—if all obstacles were removed—would be congenial to them?

I believe men are called to the ministry and should be engaged in preaching the Gospel because God has called them to that work.

Is God calling but few men to the ministry? Not at all. God calls all He needs; and the work demands; but men are, as they ever have been, disobedient in too many instances to God's call.

The ministry does not afford opportunity for gathering wealth. Rarely are fortunes made by the clergy. Men are scarce in the ministry not because God calls few, but because it demands men who are unselfish and consecrated, eager not for wealth, but for God's glory and the salvation of men.

J. E. GOSLINE.

PRESQUE ISLE, ME.

Physical Freshness on Sunday.

I SHOULD like to endorse the views of your correspondent H. M. K. on "How to be Physically Fresh on Sunday." For years I preached three times every Sunday in tropical Africa in addition to conducting Sunday-school and sometimes open-air services. The difficulty of sleeping at night on account of exhaustion led me to try two hours' sleep in the middle of the day. This custom I invariably followed during my last two years of residence there, finding myself fresher for work and better able to do it than I had been at any previous period. Being strong, I do not find it necessary in this country, but can recommend it most heartily.

SHANDON, O. FRANK FOSTER.

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EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

The Sweating System.

And He said, What hast thou done? the voice of thy brother's blood crieth unto Me from the ground.—Gen. iv. 10.

THERE has recently come into our hands the report of the committee of the House of Representatives appointed under resolution, February 13th, 1892, to investigate the so-called "sweating system." We wish it might be in the hands of all of our readers. The revelations made in it are of a character to awaken a sense of wonder that the judgments of Him, in whose ears the cry of the poor sounds with all the emphasis of an appeal for justice, have not fallen upon us as a people for the comparative indifference we have hitherto shown in the presence of the terrible evils that have come to make their abode among us. We shall let the report speak for itself, and not weaken its emphasis by extended comment upon it. The facts which we call therefrom afford subject-matter for many sermons; nor will other inspiration be needed than that which they supply.

The committee held sessions in Washington, New York, Chicago, and Boston, and examined witnesses representing the clothing trade, labor unions interested in the clothing business, the "sweaters" themselves, and their employes. In their investigations they were assisted by the health authorities of the cities named, as well as by those interested in philanthropic and charitable work. They also personally inspected, under conditions most favorable to their object, typical "sweating establishments" in each of these cities, and had an opportunity of proving for themselves how far the testimony taken by them was in accordance with the facts attested. As a result of these investigations and examinations the following facts are noted:

"In value of product the manufacture of clothing is probably the first in the country. Its returns for the last census year, from cities of over 20,000 population alone, aggregating nearly \$500,000,000; while from its nature the returns from smaller cities, village shops or household work (were it possible to collect them) would add a larger per cent than in the case of any other important manufacture. The number of those directly employed in this manufacture is greater in proportion to value of product than in other cases; while in its intimate bearing upon the health and comfort of our people it is even more prominent.

"It is largely centred in cities. Of the aggregate product for the census year some \$155,000,000 is reported from New York City, \$58,000,000 from Chicago, \$42,000,000 from Philadelphia, and \$31,000,000 from Boston, while Cincinnati, Baltimore, Brooklyn, San Francisco, and Rochester come next in order and include all those in each of which over \$10,000,000 worth of clothing is manufactured annually.

"The present system is as follows: The materials are cut, and those for each garment bunched together on the premises of the manufacturer, who expects to mark the finished product as his own. They are then distributed in large lots, frequently by thousands of garments each, to special jobbers, who are known as 'contractors,' each of whom has his own place of business and generally his own factory, and who, though he naturally and frequently works largely for the same and a limited number of parties from year to year, is at the same time free to make contracts with any one, and is rather a specialist in some particular line of manufacture—for example, coats, cloaks, or pantaloons, or overcoats, or special grades or sizes of these—than the special employe of any particular firm or firms. . . . With his acquaintance with the contractor, who receives in large lots the materials ready cut out for making, knowledge by the wholesaler of their manufacture practically ceases, his ignorance of the actual conditions of their manufacture being frequently as carefully guarded as it is generally claimed; and responsibility being sedulously disclaimed on his part.

"As a matter of fact, a large propor-

tion—probably one half—of the goods thus distributed for making are made up by the employes of the contractor in factories, and under conditions which—though varying largely, according to the class of labor employed, local factory laws and their enforcement, etc.—are not such as to call for special comment. . . . As to a very large portion, however—so nearly one half that it may be so regarded—the work is sub-contracted from the first contractor. Being financially responsible and having a business rating, he is enabled to secure work from firms which deal only with such, and he in turn has facilities for satisfying himself as to the integrity and responsibility of others less fortunate with whom wholesale manufacturers refuse to deal. A great part, therefore, of the work which the original contractor receives is given out to sub-contractors, each of whom employs hands—generally less than twenty. As to these sub-contractors, it is the exception that a tolerable workshop is provided or that their work is done under tolerable conditions. From them, in the first place, must be sweated the profits of the first contractor, while the sub-contractor's compensation must be sweated in turn from employes who will work for less wages than those employed in the larger shops and under conditions generally inconsistent with comfort and cleanliness.

"A typical and a most general example of these subcontractors' establishments is the so-called tenement sweat shop, where the main work-room is one of the two larger rooms of the tenement flat, and, overflowing into the adjacent rooms, is made to accommodate from six to fifteen, or even more, 'sweating' employes—men, women, and children; while in the other large room of the flat is the domestic headquarters of the 'sweater,' his living, sleeping, and cooking arrangements overflowing into the work-room—employes whom he boards, and who eat at their work and sleep on the goods, frequently completing the intimate connection of living and manufacturing conditions. . . . This, however, is not the bottom step. To some extent from the first contractors, to a larger extent from these tenement sweaters, and to a considerable extent from each other, the heads of single families—inhabiting one or more rooms, and generally accommodating either another family as sub-tenants or a number of lodgers or boarders—secure lots of work to be made up at a price which permits the ones from whom they secure it to 'sweat' a profit from

them. By this class, known as the 'tenement home workers' is probably made nearly one fourth of our ready-made clothing and a larger proportion of the branch known as 'children's' clothes. . . . From the wholesale manufacturer, marketing from \$2,000,000 to \$3,000,000 worth of goods per year, through the middleman to the home tenement worker, the steps are steadily downward—of decreasing comfort and compensation, the profit of each one of the line, above the wretch who toils at the bottom, being 'sweated' from the one next above him. . . . The tenement-house worker is almost invariably a foreigner, generally of a short stay in this country, frequently defective in habits of physique or in mental capacity, or a woman whom the death or worthlessness of her husband leaves to support a family, which prevents her leaving her home. . . . Children are worked to death by the side of their parents, who are dying from overwork or disease.

"Contagious diseases, which are specially prevalent among these people, thrive along with their work, and even death may distract from their occupation only the one or the few necessary to dispose of the body. As to wages, there is practically no compensation which could be properly so called. The work has been secured by ruinous underbidding of even the tenement-house sweat shops, or by sub-contract from them, and is almost invariably piece-work, involving several processes, part of which may be attended to by the head of the family and the rest by its other members, according to their capacity. Indeed, as to this class of labor, it consists in so large part of those who are compelled to accept rather than to choose their work, that it is taken without reference to the possibility of a livelihood being made thereby, the miserable workers getting simply all they can from it, begging as much as possible to supplement their below-starvation wages, and dying or being taken charge of by the charitable authorities when they are driven to that extreme."

Such the words of the committee in summarizing the results of their investigations. But these statements give only a faint picture of the actual conditions of things which they found to exist in every one of the cities where they prosecuted their examinations. A few concrete cases will do more to bring

the actual state of the question to the hearts and minds of our readers than any abstract generalizations. They bring out with great force and distinctness the truth that the wrong of the one is the menace of all; that society suffers in the injuries of its members, if one suffer all suffering with it; that if we bite and devour one another in our consummate greed, we will do well to take heed that we be not consumed one of another, and that in unsuspected ways. The Avenger of the poor is not limited to the operation of human laws in His execution of judgment, and His judgment may strike the innocent as well as the guilty. The little child in the home of the well-to-do may be the victim, indirectly, but none the less truly, of the sweating system, which exists with the consent of society, since not branded with its prohibition. Here is the description of a sample Chicago "sweat-shop" which the committee itself visited:

"— rents four rooms on the ground floor of a two-story frame house, and uses the front room, which is about eighteen by twenty, for the shop. The three back rooms in which his family live are very small, dark, and poorly ventilated. The shop, in which sixteen people are working (including a boy of fourteen and a little seven-year-old girl), contains three benches, a stove, five machines, and several piles of clothing. The second room is used for a sleeping compartment. There is no carpet on the floor, and a dirty bed, upon which there is a sick child, is the only piece of furniture in the room. The third room is used for a kitchen and dining-room, and the week's wash was being dried by a hot stove. The third room was also a sleeping apartment, and resembled the first in appearances. The sanitary arrangements are very poor, and the two old-fashioned vaults in the back yard are in very poor condition."

Among the questions asked of the proprietor of this place were these:

"How many people have you employed here? A. Eight girls and six men.

"What do the men get? A. In slack times they get \$8 or \$9. In good times they get about \$12.

"What are your hours? A. From 7 to 6 (*i.e.*, from 7 A.M. to 6 P.M.).

"What do your girls get? A. \$4, \$5, \$6, and \$7.

"How much do you get for a coat? A. 35 and 40 cents. The price has dropped about one half."

In Boston the committee found among other places visited by them one described by them as follows:

"In two rooms about the same width were found a man and his wife and four children, with several boarders or guests, the latter lying about in a way to indicate that they were decidedly at home. Here clothing was being manufactured, and upon the three beds were piled the goods, cut ready to be made up. The stench and filth of these rooms were such as to make it impossible for members of the committee to remain in them, while the closet arrangements outside were simply a mass of filth. . . . The next visit was to a place where a man and his wife, three children, a girl cousin, and two employés lived, ate, and slept in a place eighteen by twenty feet, divided into three irregular rooms. Here cooking, eating, sleeping, and working were being carried on in the same room, and the materials and finished goods were piled upon the beds, and on the tables where the food lay. Here filth was such as to be nauseating."

And so the story proceeds, sometimes varied by the statement of the discovery of cases of contagious diseases in quarters where the work was going forward. Clothing manufactured under these conditions is sent to the sales-rooms without any precaution other than that of the heat of the irons used in the pressing. Several instances are given where cases of disease were traced directly to "sweat shops" in which corresponding diseases were found while the clothing was in process of manufacture.

We have given but sample illustrations of what the committee found. Their experience was confirmed by the testimony of those who had made a still more thorough study of the question. The testimony was unanimous that in the vast majority of instances "sweat shops" are characterized by the worst possible conditions. Poor ventilation,

poorer sanitation, general demoralization, are the usual features. When it is absolutely necessary that work should be carried on, in some exceptional cases twenty-two hours out of the twenty-four, in many cases fifteen, and that not in order to live comfortably, but to live at all; when child-labor has to be employed in order to the support of the family, in not a few instances little four-year-olds being impressed into the service; when all the wholesome conditions of the home life are wanting; when social safeguards are set at naught, it is surely time that there should be some interference, legislative or moral, or both. The problem is not simply economic. It is one that has to do with the most vital interests of society. From the general government little can be expected. It can only interfere where the interests of one State are compromised by what receives the countenance of another. The individual States have the power to legislate

against the evils that affect themselves. But the Church of Jesus Christ has an obligation which it cannot overlook or slight. By every means in its power it is called upon to overcome evil with good. It behooves it to manifest, through all of its members, a spirit of justice and of charity in its dealings with men. It behooves it to foster to the extent of its ability a like spirit in others. It behooves it to see to it that those who have been ground down under the iron heel of want shall be made to feel the sympathy of Him who declared one of the signs of His Messiahship to be that "to the poor the Gospel is preached." There is an uplifting power in that Gospel which more than anything else can change the condition under which the "depressed classes" now find themselves, and against which they now struggle so hopelessly. This the Church can do. This it must do. This it will do when it adequately realizes its mission.

EDITORIAL NOTES.

Pulpit Paralytics.

AMONG the recollections of our seminary days is that of a professor who more truly than any other whom we have ever heard represented what we mean by the above title. A man of magnificent mind and of consecrated life, a writer of chastest English, whose sentences were perfect as expressions of the thought intended to be conveyed, he would nevertheless stand behind the pulpit with his eyes fixed upon his manuscript, never meeting the gaze of those who listened to his utterances, with hands hanging uselessly at his side, or occasionally moved to turn the pages upon which his truly masterly sermon was written. At times the truths uttered by him were intensely pathetic, but never a sign did his body give in any of its parts that the soul within was moved by what the lips were pouring

out. Doling out most generously and copiously his supplies of refreshing truth to others, he himself seemed as indifferent to them as a pump is to the stream that flows from its spout. His was an instance that justified the criticism of Sydney Smith on certain preachers of his day: "Why are we natural everywhere but in the pulpit? No man expresses warmth and animated feelings anywhere else with his mouth alone, but with his whole body; he articulates with every limb, and talks from head to foot with a thousand voices. Why this holoplexia on sacred occasions alone? Why call in the aid of paralysis to piety? Is it the rule of acting to balance the style against the subject, and to handle the most sublime truths in . . . the driest manner? Is sin to be taken out of men as Eve was from Adam, by casting them into a deep sleep?"

The questions answer themselves. Eloquence is the speaking out of the man not through lip alone, but through eye, through body, through hand, and the pulpit is what Paxton Hood well calls it, "the Throne of Eloquence." He has no business there who makes it the footstool of dulness, despite Dryden's assertion,

"Dulness is decent in the Church and State."

"As Though God did Beseech."

THE constant holding in mind of these words by which the apostle describes his appreciation of his office and its function, will serve to stir any man engaged in the work of the ministry to earnestness in his deliverance of his message. "Beseeching" constitutes no small part of his duty to his fellows. It should be as direct, as importunate, as tender, as though it were infinite love

that was beseeching—God beseeching. What a standard for ministerial earnestness! How insignificant, how criminal, in its presence, the dilettante namby-pambyism of certain pulpits, in which "beseeching" is not regarded as good form, and anything that savors of downright earnestness is thought to be off-color, in which icy regularity and splendid nullity are the order of the day! When one remembers the abandon of Jesus as He looked down upon the city of Jerusalem and poured out His heart over it, anything short of the intensest earnestness seems like sacrilege. "We pray you, in Christ's stead, be ye reconciled to God," said the apostle. He was intensely in earnest. His preaching was no mere intellectual gymnastic. He was willing to be accounted even a fool if he might but save some. May the ministry of to-day receive the baptism of such folly as was his!

BLUE MONDAY.

EVEN the most devoted admirers of the great laureate who has recently passed

To where beyond these voices there is peace will not fail to enjoy the occasional stories that are told of his oddities and what naturally ensued thereupon. It seems strange that one who was so painstaking about the proper dress of his verses should have been so indifferent to his own, or, if not indifferent to it, at least devoid of a sense of fitness concerning it. The story goes that when he took his degree of D.C.L. at Oxford, on Commemoration Day, the hall was filled to overflowing with the students, their friends, and the judges. As he dramatically stalked up the aisle, his solitary figure looming up like that of a giant, his attire so peculiar, his hair flowing down over his shoulders, his hands covered and superabundantly covered by his white gloves, each finger of which seemed to give an extra joint to the finger within, the *tout ensemble* was too much for at least one of the

undergraduates, who cried in a voice that reached to the farthest corner of the hall: "Did your mother call you early, Alfred, dear?" It is needless to say that the tinder was ready for the spark. The shout that went up was like the noise of many waters, or—not to destroy the metaphor—like the roaring of mighty flames. But the poet and his garments passed through all without the smell of smoke adhering to either of them.

SOON after Rev. Heman Humphry, for many years President of Amherst College, was settled in the ministry, he was called to marry rather an uncouth and illiterate couple, and was asked by the man to "make as short a job of it as possible." Thinking that some advice was proper, Mr. Humphry protracted the ceremony beyond the endurance of the male partner, who broke out as follows, "Well, well, we understand all that; put us together, put us together!" It was not long after that before the knot was tied