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REVIEW SECTION.

I.—HOW BEST TO PRESENT THE LIFE OF CHRIST FROM THE PULPIT.

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No subject could be more important than the one which is here assigned to me. It is capable of being treated in manifold ways; but what I mainly desire is to indicate ways of presenting Christ, and the meaning of His life and work which represent the truth as it stands—plain and unsophisticated by human traditions—in His own divine words, and in the teaching of the gospels. Those methods of regarding the Lord of Glory seem to me all the more important because they differ widely from modes of presentation which are not only widely current, but are, in some churches, all but universal.

When, in the Gospel of St. John, our Lord asked the poor blind man whom He had healed, "Dost thou believe on the Son of God?" the persecuted outcast answered and said: "Who is he, Lord, that I may believe on him?" Many in their bewilderment might ask the same question; and many, amid the multiplicity of widely varying views, might find it none too easy to answer the question which Jesus put to the Pharisees: "What think ye of the Christ?" There are prevalent, it seems to me, many ways of presenting Christ in the pulpit which are altogether erroneous, and still more which are unfortunately partial and incomplete.

No one, indeed, has ever been able to answer that question perfectly. Our finite can not measure Christ's infinite, nor can our oneness reflect more than a single ray or two of His many-sided glory. The lamp which He carried in His hand has seven openings, and each is of different shape. The differences of human modes of apprehension are inevitable, but the light of the seven spirits of God before His throne

NOTE.—This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change *d* or *ed* final to *t* when so pronounced, except when the *e* affects a preceding sound.—PUBLISHERS.

is one and the same; the experiences of men in history are ever teaching us how various has been the apprehension of Christ even in Christianity, even in Christendom. We point to these errors, not that we may pride ourselves on superiority, but that we may be ever learning by the light with which God "shows all things in the slow history of their ripening."

The answers of men to the question, What think ye of the Christ? have been exprest partly in their *methods of life*, partly in their *theories*, partly in the fashion of their art. It is one more proof of His divine perfection that even the best of men, in age after age, have failed to do more than estimate *some single element* of His work and character. To the *Crusaders* He was the mirror of all chivalry; to the *monks* the model of all asceticism; to the *schoolmen* the teacher of all theology: to some Christians He has seemed to be the most rapt of mystics; to others, the most practical of philanthropists. Even men of the world have seized on differing phases of His grandeur: to the French Revolutionist He was the greatest of political reformers; to an English poet—

"The best of men
That ere wore earth about Him was a sufferer,
A soft, meek, patient, humble, tranquil spirit,
The first true gentleman that ever breathed."

His life was confessedly the copy over which has been faintly traced the biography of all the truest saints amid all their wide diversities of conception and of view. In meek humility, in fiery thunders, in soft, silent pictures,—in the sweetness of all holy women, in the nobleness of all holy men,—we do but catch the single gleams of His radiance, we do but hear single accents of His voice. His life was not only a perfect type of *each* excellence, but a perfect *consummation* of them *all*.

This *partialness* of imitation has arisen mainly from the diversities of theory. Take, by way of illustration, that celebrated and exquisite book of devotion, "The Imitation of Christ." No human being, I suppose, could read that book without being the better for it. And yet even in this book the imitation recommended to us is startlingly incomplete. It hardly contemplates anything beyond the sacred selfishness of struggle for individual salvation. It leaves completely out of sight that divine summary of the Savior's earthly work which tells us that "he went about doing good."

Yet by the humble study of Scripture and of history, and by the light of that spirit of man which is the candle of the Lord, we may, if we approach the subject in humble sincerity, avoid some forms of error or one-sidedness which have existed for ages, and have clouded His brightness, and hindered the spread of His kingdom in the world.

1. And first I would say, It is of primary importance to represent Christ as a *living* Christ, not as a *dead* Christ. I think that the warn-

ing is intensely needed. Tearing from their context one or two phrases of St. Paul, and not observing what was his *whole method*, and that of all the other Apostles, there is a most mistaken tendency to *concentrate* religious thought and emotion far more exclusively than was ever done by those whose brows had been mitred with Pentecostal flame, upon the few hours of our Lord's agony upon the cross, instead of remembering that the Cross was but *one moment* of His great redemption, the brief prelude to the eternal exaltation. Read the glowing Epistle to the Ephesians, and you will see how St. Paul's thoughts turned habitually to Christ in the heavenly places. The conception of Christ during the first three centuries was habitually and predominantly that of the *triumphant* Christ, the *glorified* Christ, the *living* Lord of time and all worlds; the medieval and modern conception has been far too predominantly of the Christ convulsed, agonized, humiliated, dying, dead. It is a certain and unquestionable historic fact that many of the material representations of Christ which are now the most popular, and all but universal, would in the first three centuries have been regarded as repellant, and almost as blasphemous. This change came in the fourth and later centuries, when many of those perversions originated from which we draw our popular and unprimitive Christianity. The Christianity of multitudes, even to an extent short of actual heresy, was deeply affected by all sorts of Oriental, pagan, and Manichean influences, tending specially to the glorification of mere physical pain and self-torturing asceticism. These had their influence on art, and art in its turn reacted upon religion. In the thoughts and the art of the earliest Christians there are two profoundly significant principles: one that they *never* separate Christ's death from His life; the other, that they *never* disintegrate His humanity from His divinity.

This is why the Latin cross is not found as a Christian symbol till the middle of the fifth century; nor the crucifix, unless most rarely, till the seventh; nor a *painted crucifixion* till the Dark Ages. The first known representation of the Crucifixion dates from the year 586, and is in a private Syriac Bible painted in the Eastern monastery of Zagba; and this illumination was not intended for the multitude, but exclusively for the hands of priests. The early Christians felt, as we have ceased to feel, the force of St. Paul's words: "It is Christ that died; *yea, rather* that is risen again"; the force of His own meaning respecting Himself: "I am he that *liveth*—and was dead—and *behold I am alive for evermore.*" Never indeed, for one moment, do we forget that Christ died for us; but always with it we recall that He rose again, and that His death was the death of Death, was Death swallowed up in Victory. The *exclusive* and isolated dwelling upon His death led to morbid sentimentalism, and ascetic gloom, and a deification of misery presented to the groaning acceptance of mankind, instead of the eternal Peace and eternal Victory of which that brief disquiet was but the spasm of birth. The contemplation of the living,

glorified Savior who had gone up on high and led captivity captive inaugurates a larger, manlier, more human, more hopeful, more vigorous faith which sees in His presence the fulness of joy, and at His right hand pleasures forevermore.

2. Next it is of the utmost importance that we set before our hearers the Christ not after the flesh, but after the spirit. What says St. Paul? "Wherefore henceforth know we *no* man after the flesh; yea, tho we *have* known Christ after the flesh, yet now henceforth know we Him no more." Our oneness with Christ is not *physical*, but *spiritual*. It is not to be obtained by pilgrimages to the cave of Bethany or the Rock of the Sepulcher, nor by haunting holy places, nor by material images, nor by material symbols, nor by mystic dreams, nor by magical fetishes. What said our Lord? It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you they are Spirit and they are life. Mere *physical* nearness, mere material contact with Christ was *valueless*. To Judas He was nothing, tho he saw and heard, and his hands handled the word of life; He was nothing to Scribes and Pharisees even as He hung dying on the cross. We are infinitely better off than they if we see Him by faith. Many, with strange misreading of Scripture, speak as if these were the days when the Bridegroom is *taken from us*, and therefore that now we ought to fast. Taken from us? He himself told us that it was *expedient* for us that He should go away, that He might be *nearer* to us forever by His outpoured Spirit than He *could* be in bodily form. Taken from us? Nay, nearer now than if, like Mary, we could kiss His feet, or, like John, lay our heads upon His breast.

To show that the *old* relationship was past, that the new *spiritual* relationship had begun, He said to Mary Magdalene: "Cling not to me." To show that *earthly* contact was nothing He said: "Who is my mother and who are my brethren? Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." Christians in myriads to this day with idolatrous sentimentalism worship the Virgin Mary; but to the woman who cried, "Blessed is the womb that bore thee and the breasts which thou didst suck," He answered: "Yea, rather blessed are they that hear the Word of God, and keep it."

3. Thirdly, Let not our Christ be a mere Christ of definitions, of dogmas, of shibboleths, of formulæ. Let us not fancy, as many do, that the Gospel consists in endless repetitions of His name. Against this also Christ Himself warned us: "Not every one that saith unto me Lord, Lord, shall inherit the Kingdom of heaven, but he that *doeth the will* of my Father who is in heaven." To think rightly of our Lord Jesus Christ is indeed a blessed thing, and we may be thankful that the long and terrible controversies of the fourth and fifth centuries left us that legacy of accurate doctrine to which the Church of God has set her seal. Yet even one who does *not* understand rightly the In-

carnation of our Lord Jesus Christ may be far nearer to Him than he who, knowing his Lord, does *not* do His will. The Church in many ages has rankt orthodoxy above holiness. It is a desperate and immeasurable error. The truest orthodoxy is holiness, the worst heresy is sin and hatred. Better by far the virtuous heathen than the corrupt convert, better the holy heretic than the malignant Christian. When, as the great father, St. Gregory of Nazianzen, tells us, the very bakers and bathmen of Byzantium were furiously discussing the double nature of the Lord, that city was seething with immorality and crime. Let us indeed learn what is the Catholic faith about Christ, but never let us forget that He told us how easy it was to confess Him with the *mouth*, and draw nigh unto Him with the *lips*, while all the time our heart was far from Him.

4. Then, fourthly, let not our view of Christ be merely ecclesiastical. I believe with all my heart in the Holy Catholic Church; and I do not confuse or identify it exclusively with any one branch of the Church; but it is only too possible to make the Church an *opaque barrier* between us and Christ instead of a *glorious crystal mirror* to reflect Him. It is quite possible to thrust out of all due perspective a word which, in our sense, occurs but once only on Christ's lips, and that in but one Gospel. The truth that in the Church and its ordinances we find means of grace may be distorted into very exaggerated and unscriptural forms. The word *grace* is used constantly in our days as tho it meant some specific influence, incommunicable except as conveyed by priestly agencies, through external channels, in some occult, arbitrary way. But the word *grace* means "*favor*"—God's favor or kindness—and nothing else, and I do not believe that that is confined to human instrumentalities, being, as Christ said, like the wind which bloweth where it listeth. So far is it from being *limited* to outward ordinances of any kind, that, tho mentioned more than one hundred times in the New Testament, grace is never once mentioned in connection even with the sacraments, or with anything but that love of God to man which is as universal as the world, as individual as ourselves. How partial would be the parable of the Prodigal Son, how one-sided the great mass of the recorded words of Jesus, if there were no approach to Christ save through certain forms administered only by certain men. In the Middle Ages popes insolently laid kingdoms under interdicts, and men trembled by millions as tho their salvation depended on the breath of some often intriguing and sometimes execrable Italian priest. They had no need to tremble. Popes might have tried just as reasonably to monopolize the common sunshine, or to make an enclosure in the common air. Christ is not to be parceled into fragments. He is not *my* Christ, He is not *our* Christ, save as He is the Christ of *all* who seek, of all who worship Him, whether they belong to this fold or no. He is not so poor as to have no church save one at Geneva, or one in England, or one in Rome.

They who would argue that the way of salvation lies only through their small systems, should remember how Esaias waxeth bold and saith: "I was found, says the Lord, of them *that sought me not*; I became manifest unto *them that askt not of me.*"

5. But lastly, it is yet more important that our Christ should not be a *distant* Christ,—a Christ who lived and died, and rose again, and then left all His work to a vicegerent in Italy, or a patriarch in Russia, or an army of ministers to whom as a class neither He nor His disciples ever gave the name of priests. "Who shall ascend into heaven? (that is, to bring Christ down from above) or Who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth and in thy heart." And what said the Lord Himself? "The kingdom of God is *within* you." "It is not *hidden* from thee, neither is it *far* off. It is not in *heaven*, neither is it beyond the sea." Christ did not say: I am going into heaven, to delegate all My authority to the Virgin, or to arch-angels, or to nine orders of a celestial hierarchy, or to saints, martyrs, virgins, confessors, priests (who may be very far from being either saints or angels), and *these* must protect you, and *these* must intercede for you, and *these* must absolve your sins. No! but He said, "Lo! I am with you *always*, even to the end of the world"; and, "If a man love me he will keep my commandments; and my Father will love him, and we will come unto him, and make our abode with him."

If, then, to conclude, we would understand our Lord and Savior Jesus Christ as He is set forth in His own gospels, and in the teaching of His Apostles, let us realize Him, not as a *dead* Christ, but as a Christ who is now *risen, ascended, glorified*, at the right hand of the Father, ever interceding for us; not as a Christ *after the flesh*, but as Christ after the Spirit, to be spiritually discerned; not as a Christ who is anxious to visit condemnation on those who have failed to understand His nature, but as the Christ *in* whom, and *through* whom, and *to* whom we must live, and with whom no dogma or formula or shibboleth is for one moment accepted in lieu of the heart's obedience; not as a Christ who can be apprehended only through ecclesiastical ordinances, but as a Christ who must be *known* in the inmost heart, and approach, neither in Gerizim nor in Jerusalem, but in love and obedience by all who worship Him in spirit and in truth. Let us *thus* think of Christ, and we shall not suffer our *freedom* to be hampered by the bondage of beggarly elements; nor our *religious life* to be dwarfed and dwindled into the commandments of men; nor our *spiritual communion* to be contaminated by a gross and superstitious materialism; nor our knowledge of God to be identified with what this or that man has scholastically written of Him; nor our charity to be rent in pieces with party antagonisms; nor the inner mysteries of the spiritual life to be profanely pawed and meddled with by any man, or by any caste of men whatever. What we should desire above all things is that our

religion should *not* be inextricably bound up in the infinitely subordinate minutiae of orthodoxies or ceremonials, or be liable to the ignorant, intrusive tamperings of our fellow sinners, whatever be their office; but that the sacredness of our individuality should be as a divine shadow wherein we walk alone with God, and where no human interloper was intended; that our souls so become the immediate temple of the living, indwelling Christ that by keeping His commandments we should dwell in Him and He in us; that falling in all things into the hands of God, and not of man, we should be members of His body, stones of His temple, branches of His vine; that to us, and to all who love the liberty in which Christ hath set us free, neither *circumcision* should be anything nor *uncircumcision*, nor alien influxes of agnosticism, nor a revived Judaism, nor corrupt and complicated forms of ecclesiastical Christianity—but the *keeping of the commandments of God*, but a *new creature*, but faith which worketh by love.

If we trust in any child of man there is *no* help in them; if we lean upon any earthly hopes they will break under us like a bruised reed; but *He* NEVER faileth them that seek Him. What prayer do we need, what prayer for ourselves is of *any* intrinsic importance, but this, that we may count all things but loss, for the excellency of the knowledge of Christ Jesus our Lord; that, even if we suffer the loss of all things *else*, we may gain CHRIST, and be found in HIM, not having a righteousness of our own, even that which is of the Law, but that which is through faith in Christ,—the righteousness which is of God by faith?

II.—GOLDWIN SMITH ON AGNOSTICISM.

BY PROFESSOR JESSE B. THOMAS, D.D., NEWTON THEOLOGICAL INSTITUTE, NEWTON CENTER, MASS.

PLATO, in the "Charmides," represents Socrates as asking "whether the knowledge that you know and do not know what you know and do not know is possible; and, in the second place, whether, even if quite possible, such knowledge is of any use." To admit such possibility, he declares, would "amount to this: that there must be a science which is wholly a science of itself, and also of other sciences, and that the same is also the science of the absence of science," which would be "monstrous." Yet he proceeds experimentally, on the basis of this "monstrous" assumption, to explore the meaning of "temperance or wisdom," until, finding himself floundering with his disciple in a logical quagmire, he begs to be regarded "simply as a fool who is never able to reason out anything," and lapses into silence.

After more than two thousand years the question of the possibility and utility of a "science of the absence of science" is still a living one. Brilliant dialecticians have arisen, who soberly maintain that a trigo-

nometric survey of the unknowable is an essential preliminary to our gaging the contents of the knowable. Their repetition of the Socratic experiment has led them to triumph instead of discomfiture, and pre-disposed them to anything but diffident taciturnity. They, rather, jubilantly "set their mouth against the heavens, and their tongue walketh through the earth." The modest proposition, "Behold, we know not anything," might, since an empty bottle needs no vent, seem fitly to suggest the corollary, "therefore let us say not anything." Carlyle, when conscious of approaching mental obfuscation, paused, prudently suggesting that "sacred silence" should "meditate that matter." Even Professor Huxley found himself impelled to "worship mostly of the silent sort" in the presence of that theological "nebular hypothesis" to which his speculative methods had brought him. But the same oppressive mystery that had husht the worshiper stimulated the debater to unusual fluency when it offered itself as a speculative theme. Fertility of affirmation, in fact, seems to have been reckoned by him and his school the normal outcome of barrenness of information. So that when they begin to affirm with peculiar emphasis that nothing is, or can be, known, one learns to expect the immediate delivery of generous revelations of the unknown and the unknowable. The seemingly humble confession of weakness is apt to be a proud profession of strength: instead of voicing submission, it is probably the battle-cry of an aggressive campaign. The claim of nescience seems often to be a modest device of conscious omniscience, seeking to hide itself under a convenient pseudonym.

One of the most notable of the later champions of Agnosticism is Professor Goldwin Smith. Not content with the high honors already won in the field of history and politics, he has descended into the theological arena and offered to break a lance in its behalf with any combatant. An article published by him not very long ago (August, 1895) in *The North American Review*, on "Guesses at the Riddle of Existence," after caustic criticism of the recent "guesses" of Drummond, Kidd, and Balfour, concludes as follows, viz.:

"There can be no hope, apparently, of laying new foundations for a rational theology in any direction excepting that of the study of the universe and humanity as manifestations of the supreme power, in that spirit of thorough-going intellectual honesty of which Huxley, who has just been taken from us, is truly said to have been an illustrious example. That we are made and intended to pursue knowledge is as certain as that we are made and intended to strive for the improvement of our estate, and we can not tell how far or to what revelations the pursuit may lead us. If revelation is lost to us manifestation remains, and great manifestations appear to be opening on our view. Agnosticism is right, if it is a counsel of honesty, but ought not to be heard if it is a counsel of despair."

The last sentence, which is manifestly intended to summarize and give practical significance to the whole discussion, is, taken by itself, a Delphic oracle. The whole paragraph is therefore reproduced, that

it may, if possible, lend intelligibility to a rhetoric which in its struggle to grapple the Agnostic theorem seems to have been badly damaged.

Agnosticism is confusingly called a "counsel"; whereas it is, if words mean anything, a posture of mind or a dogma. Professor Huxley, with like perversity, protested that it is not a "creed," but a "method." A method of not knowing, forsooth! Why not then a "method" of mathematically manipulating a blank blackboard, or chemically analyzing the contents of an empty crucible?

Again, Agnosticism is "right" if it be a "counsel of honesty"; wrong if it be a "counsel of despair." This language leaves it uncertain whether the learned writer refers to honesty and despair as cause or consequence, respectively, of Agnosticism. If the former, it is not difficult to see that, upon becoming convinced that the ultimate secret of the universe has not yet been "rationally" mastered, "thorough-going intellectual honesty" must compel the acknowledgment of that fact. But the "despair" indicated being evidently intellectual (that is, a renunciation of hope that the secret in question can ever be so mastered), it is not clear how such a conviction as to future possibility can properly cause any affirmation whatever as to present actuality. On the other hand, if the Agnostic attitude entails honesty, why may it not, since there is no intrinsic antithesis between honesty and despair, also normally lead to despair? Assume that experience is the sole source of valid knowledge and that the preponderance of evidence is to determine conviction, then since the uniform and cumulative experience of the world is against the knowableness of the ultimate mystery, judicial integrity seems to demand a verdict that it can never be rationally known. Despair is, indeed, but a riper phase of Agnosticism: it is a stage inevitably reached as that sentiment becomes chronic or attempts philosophical self-justification. It seems paradoxical to insinuate that honesty, inseparable in some sense from the seed, is impossible in any sense in the fruit. It would seem, thereupon, that a man must embrace Agnosticism in order to get credit for honesty, but must, at some undetermined point, renounce it again to avoid the charge of dishonesty: for persistence in it, or even the expectation or fear of enforced abiding in it, verges toward "despair."

It is a pity that Professor Smith, in common with other admirers of Professor Huxley, should insist upon singling out his invention and use of the term "Agnosticism" as a palmary illustration of his "thorough-going intellectual honesty." We owe that illustrious thinker so much in the way of original research and luminous instruction in his proper sphere, and he was withal so genial, clear-sighted, and candid there, that it is a pity to perpetuate and exalt into prominence his casual forays into another realm where he was betrayed into the exhibition of intellectual and moral qualities least of all creditable to him.

It is not too much to say that the original selection of the term in question (as explained by its originator) revealed in him a mental ob-

tuseness if not a spice of moral perversity most unworthy of him; and it is certain that its use in the acrimonious controversy that followed was marked by a disingenuousness and culminated in an irreverent and contemptuous treatment of themes counted sacred by most of the community to which they were address, that have naturally made Agnosticism an object of suspicion among fair-minded men ever since.

For, so well-informed a man as Professor Huxley could not but have known that Gnosticism was not the friend but the foe of normal Christianity: arrogantly opposing its "scientifically" infallible "gnosis" to the modest Christian "pistis." In choosing the name Agnostic as antithetic to the Christian orthodoxy of to-day, he thus virtually insinuated a claim on the part of modern Christians to "know absolutely things about which he was ignorant" (in the same sense as that in which the old Gnostics had pretended to "know"). Professing that absolute neutrality which becomes one who professes not to know, he sharply resented the epithet "infidel," declaring it unfair to reckon him as one who, also, does not believe. With what candor may be inferred from the elaborate and coarsely bitter tone of his invective against the trustworthiness of the Gospel narrative of the "bedeviled hogs" soon after published.

Agnosticism, if Professor Huxley's language be fairly intelligible, requires a "suspense of judgment"; precluding affirmation, or even utterance of opinion, as to matters devoid of scientific verification. He would not affirm the existence of God or a spiritual world, nor the truth of Christianity, because an "act of faith" must underlie such affirmation. On the other hand, he was a belligerent advocate of the right of "science" to speak oracularly concerning things past and invisible, as well as those concretely present. How could he reconcile such claims with his own frequent admissions that science can not take its first step in exploration of the universe save by a preliminary leap, which he himself calls an "act of faith"? If Agnosticism be right at all, it is as compulsory in the realm of the physical as in that of the spiritual. He should have been, to avoid inconsistency, a scientific Agnostic also.

Professor Smith lays great stress upon the fact that a "right" Agnosticism can not be a "counsel of despair." Herbert Spencer, then, who reaffirms in his last volume that Agnosticism "continually prompts" its devotee "to imagine some solution of the great enigma which he knows can not be solved," must teach falsely, if not dishonestly. Yet Professor Huxley, whose unique "honesty" is held up as exemplary, can scarcely escape classification with the same school of "despair." For he takes pains to emphasize his agreement with Sir William Hamilton and Mansel, who preceded Spencer in the affirmation, on purely metaphysical grounds, that the Infinite and Absolute is unknowable, and a "rational theology" (that is, rationally originated) is therefore impossible.

The pessimistic temper of Agnosticism is manifest in the very article that here denounces it. Professor Smith assures us that "dogmatic religion" has "received a fatal wound," "nor has the natural theology of the old school suffered from free criticism much less than revelation," evolutionary speculation in the hands of Messrs. Drummond and Kidd is "fast becoming a jargon," the schemes of the metaphysicians have "flitted like a series of dreams," and Dean Mansel has in his rash endeavor to buttress orthodoxy "inadvertently demonstrated the impossibility of believing in God." Notwithstanding the "gentle *caveat*" against Balfour's alleged attempt to "drive the world back through general skepticism to faith" (since such an attempt tends to promote "skepticism not only general but universal"), and notwithstanding the Professor's reassuring proclamation, toward the end of his discussion, that we are "made and intended to pursue knowledge," one can hardly resist the impression, gathered from the whole article, that in the writer's opinion we were not "made" at all, but "just growed" like Topsy, in some inscrutable way; that we were not "intended" for anything, but are what we are as the result of the vagrant play of mechanical circumstance; and that since the word "mind" is but an ingenious hieroglyph for an evanescent phenomenon of matter, we merely delude ourselves with the fancy that we ever have known or can know anything in any proper sense. In that case Agnosticism, as here commended, is but a seductive euphemism for that very universal skepticism which has been above formally deprecated. If it be not already this, it certainly opens the gate and beckons winningly toward it.

III.—WILLIAM COWPER'S LIFE AND WORK.

BY T. W. HUNT, PH.D., LITT.D., PROFESSOR IN PRINCETON UNIVERSITY, PRINCETON, N. Y.

MR. TAINE remarks of Cowper "that his talent is but the picture of his character, and his poems but the echo of his life and works." Born at Great Berkhamstead, November 15, 1731, his moral history, as it develops, impresses every thoughtful reader,—a history often so abnormal and unfortunate as to awaken genuine sympathy. He was one of an unusually large number of afflicted authors in the Georgian Era, a group including Chatterton, Henry Kirke White, Lamb, De Quincey, Byron, Burns, Keats, Goldsmith, and Shelley. In an earlier age Swift was similarly affected with mental and spiritual unsoundness.

Cowper's sorrows seem to have begun with the loss of his mother, when he was six years of age, a sorrow that elicited those tender and beautiful lines beginning:

"Oh, that those lips had language."

At school, at Hertfordshire, a sensitive and timid boy, he was so ill-treated by his fellows that it embittered his young life and led him

afterward to condemn in verse the prevailing public school system of England. Here, however, he caught a gleam of spiritual light, which he called "the first and last." He speaks of himself as obdurate under the experience of illness, and as an adept in the art of deceit. Other testimony goes to show that waywardness bordering on dissipation was, at times, charged to his account. Later, in the sphere of law, decided traces of moroseness were visible. He wrote under the dejected feeling: "What nature expressly designed me for, I have never been able to conjecture. The only use I can make of myself is to serve in *terrorem* to others, that they may escape my folly and my fate." Shut up to himself, he became a student of his own sympathies, and strangely betook himself to religious exercises as a mental relief. On his way to Southampton he enjoyed, as he thought, a kind of apostolic vision and deliverance from the powers of sin within him. Called to the bar in 1754, when utterly unfitted for it, his experience in the Temple was more and more distressing. In urgent need of funds, and anticipating a vacancy in the clerkship of the Journals, he sought the appointment, and suffered unwonted agony of spirit in view of the necessary examination. He attempted to end his life, and became a confirmed imbecile at St. Albans. There were, undoubtedly, other causes of mental aberration, such as loss of friends on whom he relied, loss of health, personal disappointments not a few, and an unnatural religious sensibility.

Benefited at St. Albans by rest and medical aid, he was soon rejoicing at Huntington on the Ouse, in the company of the Unwins. After this he was at Olney, where he met John Newton, formerly captain of an English slave-ship, and now curate of Olney. Here he worked with Newton in the duties of the parish; composed, with his assistance, the Olney Hymns, and once again became a subject of melancholy. At Olney he met Lady Arden, a helper in his literary work, interesting herself, as she did, in the publication of his poems and his translation of Homer. Later he went to Weston and thence to Norfolk, where he wrote his most significant poem, "The Castaway." As his life drew to a close, the recital of his own productions especially pleased him, the only exception being his "John Gilpin," too joyous in its spirit to be in keeping with the life of its saddened author. When asked by his physician how he felt, he answered, "I feel unutterable despair." He died April 25, 1800, "a heart as true," says Hayley, "as e'er the arms of amity embraced." His last words "What can it signify?" often recur to us as we think of his gifts, and his writings, and his untold griefs, and darkened death. It was Cowper's Calvinism, as some extremists allege, that explained his spiritual gloom. This doctrinal belief, it is said, was awakened by the great religious movement under Whitfield and the Wesleys, and intensified by Cowper's relations to John Newton. Mr. Brooke finds in this religious bias the basis of the "tragic element" in the poet's life

and teachings. Others charge it to his general character as over-religious. So Mr. Taine, who connects all English history with moral dejection, and contends that our Saxon ancestors were religious through sheer force of word and clime. These explanations are on their face captious and misleading. Whatever the cause of Cowper's mental malady, it could not have been his piety, for he was morbid long before he professed Christian faith. He gives us his own view of his case when he says: "The only thing that could promote my cause was yet wanting—an experimental knowledge of the truth as it is in Christ." In fine, Cowper was constitutionally morose, hence his faith became morbid, even despite the fact that he saw the virtue of cheerfulness and hope, and fought against his despondent tendencies, as he wrote:

"Let no man charge me that I mean
To clothe in sable every social scene."

He feels, indeed, as if he must have committed some unpardonable sin, and is thus suffering the effect of his own folly. All his failings and faults conceded, however, he has a valid place as an author and as a representative of the new literary awakening in England, so that we can appreciate the eulogy of Hayley:

"England, exulting in his spotless fame,
Ranks with her dearest sons
His favorite name."

Leaving the sketch of his life, we may turn to his specific work as a man of letters. Literature was at first his diversion; afterward it became a vocation. He tells us that since he was fourteen years of age he had been a dabbler in rime, beginning with translations from the Latin. While studying law, his preference was for literature, which he evinced by contributing to the periodicals of the day. With the same purpose he joined the Nonsense Club, in which Colman, Lloyd, and Thornton were prominent. More than half of his life past, however, before his first volume appeared. In prose, his private correspondence was his chief work, making him, as Southey said, "the best of English letter-writers." He corresponded with Hill, Newton, Lady Hesketh, Mrs. Cowper, Mr. Knavin, and others. Tho, at times, giving us valuable criticisms on Prior, Pope, Dryden, and Milton, the intercourse was mainly confidential and non-professional. He gave an account of his work, his view of life, his estimate of friendship and natural beauty. He translated from Latin, Italian, Greek, and French, his version of Homer being by far the most important of these. The occasion of it was Pope's failure, as he deemed it to be. If he has escaped Pope's artifice, however, in the sphere of meter, he has not escaped some harshness of diction and lack of vigor, nor was this a line of work for which he was signally fitted. As to his original work, the Olney Hymns bear witness. Suggested by Newton and

shared in by Montgomery, Cowper's name is conspicuous, and the Christian Church of to-day will maintain it in the place of prominence. In his *Miscellanies*, the verses on "The History of John Gilpin" are the most notable, full of honest English humor as they are.

His more formal and lengthy poems are nine or ten in number, beginning with "Table Talk." In this first example, written in dialog, we have a virtual plea for liberty, with occasional allusion to the sins of England and the nature of the poetic art. In "The Progress of Error," there is a practical homily on the Sabbath; also on various public excesses, and on education.

In "Truth," religious errors are discust; sympathies are exprest for the sinful, and a tribute offered to the Christian religion as the only true one. In "Expostulation," a strong rebuke is given of the sins of the English clergy; emphasis is laid on the necessity of public integrity, and a warning uttered against national vice. In "Hope," a view is given us of human life. In "Charity," allusion is made to the needs of the opprest; good will in trade and society is enjoined, and a picture drawn of the beneficent results, should such a state of things exist. In "Conversation," attention is called to it as an art and caution given as to its easy degeneracy. In "Retirement," its devotees are mentioned, its loss by public men is lamented; its congeniality to the work of the poet is noticed, and some of the best methods of enjoying it are stated.

In "Tirocinium," Cowper gives us a picture of the public school system of his day, in order to condemn it. He specifies the various reasons for education, and discusses false teachers and teaching, strongly advocating private teaching as the best. His criticisms are largely personal, as induced by his own unfortunate experience as a pupil. Moreover, in his day the English schools were especially corrupt.

The author's most important poem is "The Task," with its six divisions, *The Sofa*, *The Time-Piece*, *The Garden*, *The Winter Evening*, *The Winter Morning Walk*, and *The Winter Walk at Noon*. In it he descants on solitude and society; on civilization and public life; on art and nature and home. He draws to the life the clerical coxcomb; speaks of the homely delights of the lowly; of the dire effects of war, and of the blessings of Providence.

In his poetry, as thus suggested, there are two or three characteristics of special prominence and value.

(a) One of these is its Christian and serious type. Apart from the *Olney Hymns*, which are strictly devotional, his *Miscellanies* are religious in tone, while each of his longer poems is of this ethically contemplative order.

Thus, in his "Table Talk," he gives a kind of history of the moral development of English letters, bitterly lamenting such an age of decline as that of the Stuarts. He thus rebuked prevailing evil at home,

as the undue love of military fame, disgraceful wrangling in parliament, despotism in colonial rule and perjury in office,—feeling called, as he did, to such a moral censorship. He protested against the desecration of the Sabbath, as against gambling and similar sins. His contrast in "Truth," between the adroit Voltaire and a simple English cottager, is well deserved:

"View him at Paris in his last career,
Surrounding throngs the demigod revere.

"Yon cottager, who weaves at her own door,
Pillow and bobbins all her little store,
Just knows, and knows no more, her Bible true,—
A truth the brilliant Frenchman never knew.

"He praised, perhaps, for ages yet to come;
She never heard of half a mile from home;"

With Cowper, as with Mrs. Browning, "Poetry was as serious a thing as life itself," and it was most fortunate for English literature at the time that such a poet lived and wrote. The tendencies of the day were straight toward infidelity and looseness of life, and against each of these extremes this serious-minded author earnestly protested.

(b) Susceptibility and sympathy are also features of his verse. Even the dumb animals were the objects of his affection, as he said:

"I would not enter on my list of friends, the man
Who needlessly sets foot upon a worm."

He was especially bitter against slavery, as a violation not only of the laws of God, but of the deepest instincts and interests of man. He calls it

"Human nature's broadest, foulest blot."

While praising England for disfranchising her slaves at home, he stoutly rebukes her for maintaining them in her colonies. In more restrictive spheres, this same sensitiveness of nature was manifest. He regretted that children in the schools should be exposed to unkindness. He loved retirement, in that one is then free from public censure and cruelty. He rejoiced in natural scenery, in that out among the hills all the best impulses of his nature find their play and satisfaction. Oppression of the poor was with Cowper treason against God. Hence he took a modest estimate of himself and his lineage. He was more pleased that his father was a chaplain than that he was chaplain of George II. In fine, his susceptibility was so extreme as to expose him to personal sufferings and the unjust reflections of those who failed to understand him.

(c) A further feature in Cowper's verse is its frankness or openness of spirit. It is so pronounced as to give to his poetry the full effect of originality, and is especially suggestive as opposed to the prevailing formality of the Augustan Age just preceding. In view of this in-

genuousness, it is interesting to note the position he assumed as to the nature, methods, and function of the poetic art. "To be a poet," he said, "does not happen to more than one man in a century." In his "Table Talk" he enlarged on the same theme:

"Ages clapst ere Homer's lamp appeared,
And ages ere the Mantuan swan was heard
To carry Nature lengths unknown before;
To give a Milton birth, askt ages more."

He speaks of poetry "as above all teaching, and the child of the gods," and with his eye on the classical age of Pope aims to educate his countrymen out of the fastidious standards of the eighteenth century into a larger literary freedom: as he says,

"A poet does not work by square or line,
As smiths and joiners perfect a design."

but rather, as he insists,

"Like some cottage beauty strikes the heart,
Quite unindebted to the tricks of art."

He was thus wholly averse to affectation and mechanism, preferring Chaucer and Spenser to Dryden and Pope; insisting on flexibility and freshness and genuine sentiment as essential to verse. Out of this naturalness grew Cowper's individuality and his influence as a personal force in English letters.

Cowper had his faults in the sphere of authorship, in lack of unity, or prolonged mental impression, or anything like epic sublimity, and in an unduly prominent homiletic strain. There is little that is strictly creative and inspiring in the uniformly meditative quality of his verse; not enough, indeed, to give him a place among the great English poets. He was, however, with all his didacticism, one of the heralds and exponents of the Romantic Era, a poet of nature, friendship, home, religion, and the inalienable rights of man.

He wrote no epics and no dramas and no imposing poem of the Miltonic order, and yet wrote a good amount of readable and helpful verse, and always on the side of truth and goodness.

'Tis thus, in the memory of his goodness as a man and poet, rather than in that of his greatness, that it may be said:

"Fame holds her golden clarion to her lips,
And sounds his praises over all the world."

It is well, indeed, that a poet need not be great in order to place his fellow men under lasting indebtedness to his literary services.

IV.—OUR ANGLICAN REVIEW.

BY WILLIAM M. SINCLAIR, D.D., ARCHDEACON OF LONDON, CANON OF ST. PAUL'S, AND CHAPLAIN IN ORDINARY TO HER MAJESTY THE QUEEN.

PRESS AND PULPIT.

IT is absolutely impossible to exaggerate the power and importance of the Press. Among a rich, busy, and commercial people, where liberty is allowed for the expression of every conceivable kind of opinion except to libel and immorality, it need not surprise us that journalism has come to hold such unprecedented and prodigious influence. It has been a slow growth, a case of supply and demand, to a large extent a result of commercial enterprise and of keen competition. "Much has been accomplished," said De Quincey of his day; and what has not been since? "More than most people are aware, so gradual has been the advance. How noiseless is the growth of corn! Watch it night and day for a week, and you will never see it growing; but return after two months, and you will find it all whitening for the harvest; such, and so imperceptible in the stages of their motion, are the victories of the press." "What gunpowder did for war," said an Irish writer (C. Phillips), "the printing-press has done for the mind; and the statesman is no longer clad in the steel of special education, but every reading man is his judge." It is not too much to say with the American reformer and abolitionist, Wendell Phillips, that the press is the exclusive literature of the masses; to the millions it is literature, church, and college. It is perfectly true that to the vast multitudes of the people, whatever they read in the newspaper is supposed to be endowed not merely with accuracy, but infallibility. They read nothing else. That, indeed, is the case, in a less degree, with the majority of the educated classes also. So innumerable and so interesting on every subject are the vast masses of daily and periodical literature, that they have little time for much other reading. The press is not unaware of this almost unlimited dominion. "It is the mission of the newspaper press," says the leader of one of the most gigantic journalistic enterprises the other side of the Atlantic, "aided by that mighty lever, public opinion, to move political worlds, make and unmake statesmen, cause crowns and dynasties to tremble, reveal and lay bare corruption in high places, and inspire enthusiasm in religious communities." It is a high-sounding boast, but it is true. "The productions of the press," says another, "fast as steam can make and carry them, go abroad through all the land, silent as snowflakes, but potent as thunder; it is an additional tongue of steam and lightning, by which a man speaks his first thought, his first argument or grievance, to millions in a day." Even in science this universal publicity is claimed as an incalculable support. "It is to discussion," wrote Helvetius in the last century, "and consequently to the liberty of the press, that the science of physics owes its improvements; had this liberty never subsisted, how many errors, consecrated by time, would be cited as incontestable axioms!"

It is not necessary for us to count up how many newspapers, daily, weekly, monthly, or quarterly, are registered for issue in London, nor how many thousands and millions of readers they number individually and collectively. We know perfectly well that the press is the most effective power in the country. It can not make laws, but no important laws can be past without its approbation and assistance. Its leading articles form the opinions of that vast mass of our fellow citizens who have neither the time nor the inclination nor the ability to form opinions for themselves. It can blast and make reputations. It can decide contested elections. It can convey to every cottage hearthside in the country the feelings and wishes of popular statesmen. It can make good gov-

ernment easy, or it can nullify all effects of wise administration. It can hold up to ridicule some unhappy subject, deserving or undeserving, and the laughter of millions greets the antics which it describes. In one single day it focuses all the news of the civilized world. The secrets of cabinets are sometimes hardly hidden from its penetration; but not a book, a saying, or a journey of a significant personage can take place without its knowledge; not a battalion can be moved or a ship constructed, but it is published to all Europe; not a subject of the smallest interest can arise, but the full glare of its electric illumination is turned upon its bearings. "Let it be impressed upon your minds," wrote Junius, "let it be instilled in your children, that the liberty of the press is the palladium of all their civil, political, and religious rights." I have before me one of the weekly journals, which appears on Saturday, but which is dated for Sunday and is intended for the reading of the masses on the one holiday of the week. Everything that has happened; everything that has been discussed; everything that has been said by the most conspicuous men during the past week, will be found in it in miniature for its readers. That is the secular press.

It is to the religious press that we might naturally perhaps look for examples of right Christian feelings and principles put steadily into practice. But it is often here that we are most disappointed. With some honorable exceptions, it is in this class of newspaper that we find most of the spirit of faction, bitterness, intolerance, misrepresentation, and bigotry. It is in the religious newspaper that we should expect the least of the spirit of formalism, ecclesiasticism, and devotion to the watchwords of party. The more a man has of the spirit of Christ, the more thoroughly is he able to rise above this mere earthly level. He knows that tho he understands all mysteries, and all knowledge, and tho he has all faith so that he can remove mountains, and has not charity, he is nothing. He knows that he has the spirit of Christian love; he puts up with misunderstandings, and leaves all judgment of the opinions and practices of others to Almighty God. He must have a boundless tolerance, and not expect others to adopt the same habits and customs as himself. He is kind, courteous, brotherly to all, however much they disagree from him. Recognizing no party, except the glorious association of those who love the Lord Jesus Christ in sincerity, he has no envy at the progress, popularity, or promotion of those who do not hold exactly the same opinions as himself. He never boasts of the merits or the achievements or the orthodoxy or the inflexibility of his set, for he knows no set at all except the citizens of the Kingdom of Heaven. He is not inflated with satisfaction at party victories, for he grieves that there should be any emulation among Christians except the wholesome provoking each other unto love and unto good works. He never behaves himself unseemly, by bespattering those whom he does not like with covert sneers or open abuse. He seeks not his own, but the welfare and advancement and prosperity alike of all good men. He is not easily provoked even by the foolish divisions and untoward cabals of those who think they have the spirit of Christ and have it not. He thinks no evil of the proceedings of other men, however incompatible they may be with the teaching of Christ; he makes excuses, he puts himself in the place of those who have become unconsciously dominated by the hard and narrow genius of sectarianism. He rejoices not in iniquity, but grieves sincerely even when an enemy stumbles. He bears all things, believes the best about all things, hopes all things about everybody, endures all things. Knowing that the Kingdom of God consists not in meats and drinks, not in observance of a holy day, not in outward rites and ceremonies, but in righteousness and peace and the Holy Ghost, he cares nothing for the most gorgeous ecclesiastical functions, or the most sumptuous forms of worship, but is ever on the lookout for the fruits of the Spirit and the life of ceaselessly going about doing good. Remembering that God is a Spirit, and they that worship Him must worship Him in spirit and in truth; remembering with St. Clem-

ent that as God has revealed Himself at sundry times and in divers manners, so he is known and worshipt in more ways than one, he is not anxious about small points or traditional observances, but only desires the communion of the Holy Ghost and the fellowship of the Father and the Son.

It is not within my province or intention to hold up any individual journal to admiration or to censure. When the pulpit owes so inextinguishable a debt of gratitude to the press as a whole, it would ill become a preacher of the Gospel of Christ to retaliate on any part of it for unfairness or for lowness of ideal. My only object is to press home the high ideal. No doubt it is a high ideal that we have set before us, but it is plain, simple truth. Christian duty extends to every part of the life of him who calls himself Christian. Some time a day will come when even the journalists of worldly interests will understand that Christianity does not consist in gossip about bishops or ecclesiastical functions, but rather in the daily record of benevolence, the cup of cold water given in the name of a disciple. Some time, instead of the annals of crime, ambition, and party spirit, our journals will present us each day with the story of whatsoever things are true, lovely, venerable, and of good report, the victories of virtue, and the beauty of that which deserves praise. Some time, remembering that according to Christ no man is called Master, or Rabbi, or Lord, they will value men and their performances, not in proportion to their rank, wealth, or notoriety, but according to their goodness, humility, and love of their fellow men. Some time our mighty English journalism, calm in its conscious and indisputable strength, will itself become truly and sincerely imbued with the Christian spirit. At that day the vigor of the old Puritan grasp of moral and religious truth will return to our people with more of experience and enlightenment. The details of the divorce courts, of lust and crime, will then no longer stimulate the imagination of the weak and vicious, but will only pass in briefest outline from the awful precincts of the halls of justice. Betting and gambling will never be quoted; to judge of a race men will have once more the ordinary common sense to go themselves to the course. Once more we shall return to that happy state when personal gossip in a public print was thought unworthy of a free, enlightened, and self-respecting people. At that day, if an explanation or contradiction is sent of some ill-founded report, it will be put in the very foremost place of the newspaper, given more than the publicity of the report itself, and not relegated to some obscure and unimportant corner. But, indeed, there will be no false reports, for before venturing to print his statement, every journalist will have the candor to verify. Once more men will recognize that Christianity does not mean the display of the wars and backbitings of faction and party, of church and denominations, of the adherents of new and old opinions, but faith, purity, and humility working by love. Once more it will be seen that in the seriousness and responsibilities of human life sport and amusement can hold but at best a subordinate place, and one worth but little attention and remembrance. Newspapers will then vie with each other, not in smartness or in catering to public appetites, but in loftiness of ideal, in wisdom, in usefulness, and in public spirit.

But in the mean time the practical thing for us to realize is, that we are part of that public for which the press provides, our own judgments and tastes will help to form, as it is at present constituted, the judgments and tastes of the press. If our principles are inflexibly loyal to the standard of our Lord, if our actions and conduct are never inconsistent with the ideal of Christian loving-kindness, men will listen to us when in all humility and brotherly affection we show them where their performances are plainly at variance with the teachings of our Master. So a truer understanding will grow up of the differences between right and wrong, and all men will gradually be led to acknowledge that God is indeed amongst His people.

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY PROFESSOR J. F. MCCURDY, PH.D., LL.D., UNIVERSITY COLLEGE, TORONTO, AUTHOR OF "HISTORY, PROPHECY, AND THE MONUMENTS."

THE STORY OF THE CREATION.

I MAY be permitted to begin this paper with a quotation from an early number of the present series (REVIEW, March, 1896, p. 217): "No one entitled to speak with any degree of authority now maintains that the historical statements of the Bible are a haphazard collection of stories and legends, more or less edifying, which happen to be cast upon our shores by the buoyant and uncertain current of Jewish tradition." What I have written on this subject in these pages since the above sentence was penned has shown in some measure how the Biblical narrative is elucidated and supplemented by the Assyrian and Babylonian monuments, which at the same time abundantly confirm the sacred record. Attention has been called so far mainly to the events that come within the range of historical verification,—in other words, to those which are illustrated by contemporary documents or unmistakable allusions. The great achievement of this new branch of Biblical archeology is that it has not only done a final and thorough work of rehabilitation, but has extended the area of observation so as to make it run back far beyond the time of the Exodus even to the days of the earliest patriarchs.

Now when we get beyond the time of Abraham we come to a different region of inquiry. I think it may be said broadly that the first eleven chapters of Genesis may have been based on traditions that were possibly never put down in writing until they were gathered by the inspired editors. For them we must not expect confirmation or illustration from contemporary documents. We have rather to inquire whether the same traditions are to be found elsewhere in the same or another form. All Bible readers know by this time, at least in a general way, how such an expectation has been fulfilled. It has been possible to compile what has been called roughly, but with a certain degree of accuracy, a "Chaldean Genesis." In other words, documents have been found among the Babylonian remains which contain at least fundamentally the same traditions. The most familiar of these is the so-called Deluge story. The most difficult and obscure is naturally the Creation story. Following the proper order we shall begin by looking into the Babylonian legends of the Creation. First, it will be seen what the contents of the story are; next, how they agree with or differ from the Hebrew account; lastly, how the respective documents are related to one another in point of origin. As a general guaranty of the reliability of the statements to be made, it may be said that, while the cuneiform documents are fragmentary and incomplete, and many points of their meaning still obscure, steady and sure progress has been made in their interpretation since the time of their first decipherment and explanation in 1875 by the great Assyriologist George Smith. The latest and best authorities are Prof. Jensen, of Marburg, Prof. Zimmern, of Leipzig, and Prof. Delitzsch, of Breslau, who have within the last seven years published special investigations on the subject. To these treatises all scholars must defer, tho the older, more popular literature on the subject is still not without value.

I. The Babylonian beliefs or theories as to the manner and character of the Creation go back, speaking generally, to the antithesis between light and darkness. In this respect the Babylonians resemble most other ancient peoples who have made this antagonism the basis of their mythological systems. Naturally they have looked upon the powers still active in nature as those which have been active from the beginning. They accordingly see in the manifestations or em-

bodiments of the light-giving power the *formative* principles of the world, while in the phenomena or forces of nature which bring on darkness they see the *destructive* principles. It must also be carefully noted that all the processes or phenomena of nature which accompany the coming or spreading of light are arrayed on the side of light or come under one general category with it, while all that causes or increases or attends upon darkness is with equal consistency associated with darkness. Hence the sun and moon and stars, and even the lightning, in their light-giving aspects are all adjutants of the formative or creative powers, while clouds, storms, tempests, eclipses, the sea-waves, and the sea itself as the source of clouds, storms, and rain are the helpers and promoters of ruin and desolation. We must add to these as being in league with the powers of darkness the most destructive of animals, marine and terrestrial, above all the great rapacious sea-monsters, whose movements are so threatening and elusive. There is good reason to believe that mythological fancies based upon all these conceptions were prevalent throughout the Semitic world from very early times. Indeed, the Old Testament contains allusions to them much more numerous than one would suspect without examination. They are found scattered here and there in the poetical books, especially in the Book of Job, and are employed in a figurative sense or for the sake of poetical embellishment.

Our knowledge of what the Babylonians held as to the creation of the world has made intelligible two accounts, to be referred to later, which have been handed down by Greek writers who had gathered their information directly or indirectly from native Babylonian sources. Until the cuneiform records were made accessible these notices were the only source of our information, quite obscure tho they then were.

According to Babylonian conceptions the creation of the world was a secondary result of this conflict between the powers of light and darkness. The earth was in fact brought into being by one of the gods, as an act of beneficence; but what is most noteworthy is that the gods themselves were created or of secondary origin. From the presentation made above it will seem quite natural that the most active and influential of all terrestrial agencies, namely, the sea, should be taken as the prime mover of the universe, of which the earth was of course regarded as the center. A brief summary of the course of these primeval events based upon the dominant form of the myth may be given as follows:

To account for the production of all things from the ocean two of its aspects were personified as the male and female principles respectively. The former, under the name of Apsū, represented the sea as vast and gloomy; the latter, called Tiāmat, personified it as turbulent and aggressive. From these was born a son Mummū, besides two other male and female manifestations, Lachmu and Lachamu. These latter had for offspring Anshar and Kishar, who, in their turn, became the parents of the great gods Anu, Bel, and Ea. Other gods, great and small, were descended from these, and with them the Babylonian pantheon was replenisht. Anshar means simply the celestial, and Kishar the terrestrial host or company, and these words are therefore originally only a collective expression for the gods themselves who had to do respectively with the affairs of heaven and earth. The three greatest gods, Anu, Bel, and Ea, are named in the order of their nearness to and interest in humanity. Anu is the most remote, dwelling in the highest heaven. Bel is the active ruler of the universe, disposed sometimes to favor celestial, sometimes human interests. Ea is the friendly and benevolent god, who intercedes and intervenes in behalf of men continually. His son Marduk (Merodach) is his agent in dealing with men, ministering to their wants and healing their diseases. It is he who in the Babylonian cosmogony is the real creator or former of the world.

A word of comment is needed here. According to one current form of the myth Bel is not mentioned by this name but by the name Enlil, which was one of his

designations, or perhaps that of a related deity whose attributes were united with his; and in both the Greek versions the rôle of Marduk, as above described, is attributed to Bel. The explanation is probably this, that Bel being adopted as the great Semitic patron god (*Baal*) he was thought of as being most busy with human affairs, and therefore the part of creator of the world was assigned to him independently of Marduk, with the result that the functions or actions of the two were confounded or combined.

But how was the creation brought about? Naturally enough, in consequence of a struggle. The powers of darkness and disorder, with Tiāmat at their head, were jealous of the growing dominion of the powers of light and order. They summoned all the monsters and demons to their side, and determined to destroy their own more intelligent and beneficent offspring. The popular conception of the process of the struggle is set forth in an epic poem, in which we observe that most of the gods and demigods which bore a definite name, and were therefore the products of a process of development, are found on the side of the deities that bore the brunt of Tiāmat's attack. On the other side were all the nameless maleficent gods and demons, followed by a train of land and sea monsters, poisonous serpents and scorpions.

The powers of light were in the greatest consternation. Anshar appealed at first to the highest god, his son Anu, to meet Tiāmat in conflict. But he turned back affrighted at her terrible aspect. Ea was then appealed to, but without result. But his son Marduk is prevailed upon, with the promise of unlimited honor and dignity, to encounter the "dragon." They meet and wage a terrific combat. Marduk can call upon the fire-god or the lightning to help him, as being one of the manifestations of light. He triumphs over Tiāmat, throwing over her a great net and piercing her with his spear, presumably the thunderbolt. Her husband and her helpers are in like manner discomfited and slain. The body of the great monster Tiāmat he divided into two halves. Of the one he formed the heavens, where he erected the "Temple of the Hosts," in which Anu, Bel, and Ea were enthroned. As images of the gods he set the stars in heaven, and ordered therewith the year with its twelve months. In heaven he fixed a barrier, with a guardian to watch it, which should restrain the upper waters. The moon he appointed to measure the days of the month.

In like manner the earth was formed from the other half of Tiāmat. The waters were separated from the dry land, vegetation grew up, the earth and sea were peopled. After the creation of mankind temples to the gods were erected, and cities were founded with them as the centers.

The account of the origin of the gods above given wonderfully agrees with and explains a condensed statement by Damcenius (of the time of Justinian) as to Babylonian notions of the same subject, the native names being nearly all recognizable in his Greek rendition. In essentials also there is an agreement with the version of the myth given by Berossus, the Babylonian priest and historian of the time of Alexander the Great, who wrote in the Greek language, but whom we know only at second or third hand. His statement is that a woman named Homoraka, which means Tiāmat, ruled over a realm of misshapen monsters; that Bel came and divided her in two, making the earth of the one half and the heavens of the other. The explanation which he offers is that Bel divided it in twain, separated the resultant earth and heaven, and set all in order. The beings which could not endure the light perished. The creation of mankind was effected by Bel's ordering one of the gods to cut off his head, and his blood being mingled with the soil, men were formed out of the mixture, whence they were endowed with a certain measure of divine intelligence.

In our next paper we shall turn to the analogy with the Bible account and the practical conclusions to be drawn therefrom.

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

RECONCILIATION BY DEATH—
SALVATION BY LIFE.

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For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.—Rom. v. 10.

To die for another is the highest possible achievement of love. "Greater love hath no man than this, that a man lay down his life for his friends." Damon and Pythias of classic story contended which should die for the other, until the tyrant bade both live; the soldier has with his body shielded his general from shot or shell; the courtier his king from assassin's dagger; mothers die to save their babes. But in all such cases, death was quick, easy, and honorable; and the last feature threw around the deed the glamour of heroism. But in all history we read of but one, who died a cruel, lingering, disgraceful death for His foes; and it is He of whom the text and context treat. "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more, being justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." We have in these words the twin thoughts:

I. Reconciliation by death;

II. Salvation by life.

I. Reconciliation by death. "For, when we were enemies, we were reconciled to God by the death of his Son."

1. We were once God's enemies. Proof of this is available both from Scripture and Christian experience. This is what the Bible, in its wonderful habit of condensing while generalizing, has to say: "The carnal mind (which is nature as unaltered by grace) is enmity against God." Christian experience, too, is in evidence. What believer, brought to God in mature years, but recalls aversion to his Maker, ranging from cold dislike to positive hatred, mirrored in his former sentiments toward all things representing or reminding of God? As the populaces show their hate of an old dynasty not only by welcoming with huzzas the new king, but by wreaking vengeance on the effigies of the old, so, as God can not be the direct object of overt hostility, we take it out in showing it toward His images, His people, His book, His day. As a stream flows smoothly on until it encounters a rocky barrier partly barring its channel, and then chafes and swells into billows around it, so this hostility to God in the unrenewed heart is sometimes unsuspected until human will is thwarted by divine will. Some of the most blatant rebels against their Maker have been amiable women, who over the dead face of a babe have indulged in railing accusations against heaven. In greater or less degree we were enemies to God.

2. Once God was our enemy. Startling thought! let it be immediately explained. Suppose our nation engaged in an unjust quarrel with a weaker neighbor, attempting by force of arms to wrest from him coveted territory; the name enemy applied to that opponent would be an appellation

of honor; it would be a disgrace for him to be aught else. So God was our enemy because we were in most inexcusable controversy with Him and defrauding Him of His sovereign rights. He was our enemy as judge on the bench is to criminal at the bar, or as a king in arms is the enemy of subjects in revolt. Two reconciliations are necessary to bring about a lasting and honorable peace: man must be reconciled to God, and God to man.

3. The death of the Son of God is the means of that double reconciliation. We describe that method by a Bible term which is strikingly significant: atonement—at-one-ment; the reduction of hostile elements to unity. Sin is the one *casus belli*, which God on His part pledged from the beginning of human history to punish, and the sinner on his part is loath to give up. For this twofold difficulty God in His mercy has made ample provision in the incarnation and sacrificial death of His Son and proclamation of pardon through faith in Him. Here is described the whole process, so far as the quarrel is made up from God's side, and divested of technical and theological language: "He made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." A scientific term, however unpopular in some quarters, exactly expresses it all: imputation—imputation of sin, and imputation of righteousness. Then the quarrel is made up from man's side by realization of God's amazing love in the death of His Son, changing hostility to devotion. "And that he might reconcile both [Jew and Gentile—the race] unto God in one body by the cross, having slain the enmity thereby." Oh, wondrous death of Christ! the only-begotten Son of God, by which our debts were cancelled in tears and blood, and our Father's loving arms and heavenly home opened to us! Oh, wondrous cross, a believing sight of which, as we each whisper "Christ gave Himself for me," transmutes a foe into a friend!

II. Salvation by life. "Much more, being reconciled, we shall be saved by his life."

1. We are saved by the life of His Son; because the risen life of Christ is the pledge of the acceptance of His vicarious and atoning death. See how the inspired writers link the resurrection-life with the reconciling death. Peter: "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and with wicked hands have crucified and slain, whom God raised up from the dead, having loosed the pains of death; because it was impossible that he should have been holden of it." Paul, in the fifteenth of 1 Corinthians, putting in the forefront a dying, atoning Savior: "For I delivered unto you first of all, that which I also have received, how that Christ died for our sins according to the Scriptures," asseverates, that without the living Savior, all else would have been vain. "And if Christ be not raised, your faith is vain, ye are yet in your sins; then they also which are fallen asleep in Christ are perished." Therefore the broken seal, the thwarted guard, are to us tokens of an accepted atonement; it was impossible the tomb prison should keep Him, when His sentence had been served out for us.

2. Salvation is by life because Jesus lives to carry on and finish His new creation. "Because I live, ye shall live also," is His own marvelous declaration. As a public person He died and as a public person He rose from the dead; as a public person He, the Theanthropos, lives in heaven. He is there as our "forerunner"—as our attorney, "making seizin," taking possession in our name of the purchased inheritance; as our forerunner, preparing it for us, "I go to prepare a place for you"; as our forerunner, exercising in His state of exaltation, as He did in His state of humiliation, the threefold offices of prophet, priest, and king; by His Word and Spirit illuminating the minds and guiding the consciences of

His people; presenting perpetually in their behalf in His everlasting priesthood the fragrance of His one perfect offering for sin; and completing by outward defense and inward mastery, and molding their fitness for the society of heaven.

Thus we see that our theme not only contains twin thoughts, but the "twain made one"; and "what God hath joined together, let not man put asunder." Without a crucified Christ, no pardon for us; without a risen Christ, no purity for us; without a dying Christ, hell's doors yawn for us; without a living Christ, the gates of pearl are fast locked against us.

1. In conclusion, let us learn the logic of Christian assurance.

I had the privilege of hearing the opening sermon of our beloved and venerated Dr. Palmer, at the organization of the Southern General Assembly at Augusta, Georgia, in 1861. He preached from a manuscript (unusual with him), but it was no hindrance to the majestic flow of his all but inspired oratory. His theme was Christ's Headship over the Church, and his text the closing paragraph of the first chapter of Ephesians. I remember that in his masterly introduction he described Paul's reasoning as logic on fire—fired by the intensity of emotion and rapidity of thought. Paul indeed reasons with the clearness of the head, but always with the warmth given forth by a big and loving heart. We have an illustration of this in our text. It is syllogism on fire. The terminology of the schools is not used, or the argument cast in technical form, but it is reasoning from less to greater: the premise is reconciliation with God through the atoning death of His Son; the conclusion, absolutely sure salvation through the life of His Son. Indeed, it is a double syllogism. What so helpless as a dead man; what so powerful as a living man? If a dying Savior could do so much for us, what can limit the capacities of a living Savior? A friend has stronger claims on us than a

foe. If when we were His foes He reconciled us to Himself, now that we are friends He will assuredly save. The "much more" of the Apostle is the *a fortiori* of the logician. "For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by His life."

2. Let us learn the importance of holding divine truth in its entirety and Scriptural proportions.

Not long since, in one of the great religious journals of the country, there was published with editorial commendation a sermon preached by the head of a seminary. The subject was "What to Preach, and How to Preach." Will it be credited that in this discourse addrest to future ministers of reconciliation there was no mention of the Crucified or of atonement in either technical or popular language? From several quarters of late the alarm has been sounded that from many of our pulpits the doctrine of Christ crucified has been banished. While perhaps not true in the sweeping extent in which the pessimist would express it, there seems to be sufficient basis for "great searchings of heart" among the American clergy. Some professing to be Christian scholars, and even preachers of the Word, hesitate not to announce with confidence that the atonement as taught in the creeds of Christendom is a survival of a literalistic and Jewish interpretation of the Old Testament, and to be laid aside in the fulness of the light of these later times, no more dominated by the slavery of the letter, but expanding in the larger freedom of the spirit.

Now, a half-truth is worse than a lie. A lie has in it the seeds of death, but truth has its own immortality. "A lying tongue is but for a moment, but the lip of truth shall be established forever." A half-truth by so much as it is true is ended with vitality—and a truth exaggerated out of its Scriptural proportions is almost as deadly.

Much in our day is said of the living Christ and vital union with Him as everything, but some pulpits seem to have forgotten all about a dying Christ. Do they not remember that chapter after chapter in the four Gospels is devoted to a minute and circumstantial account of the events connected with our Lord's death and burial, and that leaving it to the angels to celebrate His birth, He binds but one commemorative ordinance upon His church, and that a, sacrament in which He would, to His second coming and the end of time, be "evidently set forth crucified and slain?"

Nay, do they not overlook the facts that the red line is woven into the entire web of revealed truth from Genesis to Revelation, that it is announced as an immutable principle of Divine administration—"without shedding of blood there is no remission of sin"—that one whole New Testament book is devoted to the exposition of the fulfilment of the Levitical law in the Gospel, its innumerable and inoperative animal sacrifices finding at once fulfilment and abolition in the one all-perfect offering of Christ? "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God!"

Have they read, or have they excluded from the sacred canon the last book of the Bible, which, if not the last written, records the unamended revelations of the survivor of the Apostolic college? Why, in its vast, unrolling panorama of pictures, none is more frequent than that of the Lamb (the Baptist's name for Messiah), or more vivid than of that "Lamb as it had been slain [the Christ with the healed but honorable scars of His passion still on Him], in the midst of the throne." And the song of the lonely exile on Patmos, "Unto him that loved us and

washd us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen," is caught up and multiplied a millionfold by the "great multitude which no man could number, of all nations and kindreds and people and tongues, standing before the Lamb, clothed with white robes [washd and made white in the blood], with palms in their hands," shouting as with the voices of sea and storm: "Salvation to our God which sitteth upon the throne and unto the Lamb." In fine, He who said the evening of His betrayal, "This do in remembrance of me," now wearing the "many crowns" of universal dominion, speaks the word which will not allow one of His loyal subjects to forget His death, and its relation to His mediatorial supremacy as "King of kings and Lord of lords": "Fear not, I am the first and the last. I am he that liveth and was dead, and am alive for evermore, amen, and have the keys of hell and of death!"

THE DEVIL'S SNEER.

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Doth Job fear God for naught?—Job i. 9.

THERE is very much distrust abroad, and unfortunately too much warrant for distrust, touching the sincerity of people in general. The Devil has his fling at even one of the best of men here in this opening chapter of the drama of Job. It is of this sneering estimate which the Prince of the Power of the Air has chosen to put upon an ancient and immortal character that we are to have our morning conference.

As is readily seen, the implication in this question as to whether Job fears God for naught is that every man has his price. It is assumed that the basis

of all action is commercial. The law of the counting-house or the market—so much for so much—it is taken for granted rules everywhere. If one is unusually patriotic or religious, or is enthusiastically devoted to any high ideal, it is for a consideration. Disinterestedness is a pretense or a dream. Deprive virtue of the reward which ordinarily waits on virtuous behavior, and the reward which virtue is to itself, or which is found in being virtuous, will soon lose all its fascination and power. Investments made in the moral world, like investments made in the material world, are solely with a view to prospective dividends. This is the Devil's theory of human conduct. This is the easy philosophy with which he accounts for anything extraordinary in the way of self-denial or heroism or fidelity. It is remunerative in hard cash or honor or some sort of weighable equivalent. If one risks his life to save another life, it is because he is to get something out of it—at least a fine bit of advertising!

"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil." He was prosperous and happy. Ten children—seven sons and three daughters—gathered at his board. His wealth in sheep and camels and oxen and asses was very great. Large numbers of servants went in and out in his household. Eminence was conceded to him, and by common consent he was set down as "the greatest of all the children of the east."

But success in life had not turned his head, nor diverted his heart from loyalty to principle. He "feared God and eschewed evil." Was there any such connection between the fear of God and the uprightness which had its spring-head in the fear of God and this success that it might be said: "There is no wonder he sticks to integrity, for he is making a good thing out of it"? So the Devil intimated. In worldly advantages Job was finding abundant

compensation for fearing God and eschewing evil.

"Now there was a day when the sons of God came to present themselves before the Lord." These "sons of God" were angels, or celestial beings of some high order. They were assembled as if to give an account to Him whom they served of what they had been doing, or to receive directions to govern them in their further duties. "Satan"—the Adversary—the Accuser—so the conception runs—"came also among them." "And the Lord said unto Satan: Whence camest thou? Then Satan answered the Lord and said: From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan: Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil. Then Satan answered the Lord and said: Doth Job fear God for naught?"

There it is,—the low, contemptuous estimate of virtue, the pessimistic view of human nature. One feels the chill there is in the tone of it. It is all a matter of cool calculation. The man may be everything that is claimed for him—devout, obedient, pure, true; but then—he is paid for it! He gets return in money equivalent, or what some people might be foolish enough, in the Devil's opinion to think far better than money; for his attitude and actions had made him a special favorite of heaven, and he was receiving the sheltering care of the One who was best able to help him. "Hast thou not made a hedge about him?" So Satan goes on to say after he has asked his sneering question: "Doth Job fear God for naught?" "Hast thou not made a hedge about him, and about his house, and about all that he hath, on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thy hand now, and touch all that he hath, and he will renounce thee to thy face."

This is the explanation of it all,—the man finds his account in this service or devotion. It is the yardstick view of things. It is the book-balances which settle it. It is the ethics of the labor market—work so long as the remuneration is satisfactory—brought over into moral spheres. It is the motive of the mercenary—fighting for so much a month—elevated into a standard with which to measure the sublime consecration to freedom and duty of men like William of Orange and Cromwell and Washington and Garibaldi. It is the matchless Livingstone, dying on his knees in the heart of Africa, reduced to the level of the tusk-hunter or the man-stealer who penetrates these same wilds for the material recompense he can find in the perilous adventure.

Not so; verily, not so. There are other and higher motives in life than those which enter into the management of a peanut-stand or a cotton factory or a railroad. It is not all to be degraded to a mere truck-and-dicker basis. Humanity has in it loftier capabilities, and these capabilities have frequent illustration in actual experience.

Unquestionably a good many people are disposed to fall in with the Devil's estimate of the motives which govern conduct, and to consider even the worthiest of men incapable of rising above selfish considerations. The selfishness may be more refined in some instances than in others. The quality of it may be more delicate, for example, in Mr. Gates, who in the interest of the Kingdom of Christ has been bravely facing death in Turkey, than in some of our financial magnates who remain at home and hatch schemes for defrauding the innocent and subverting the rights of the community. It may be of a higher order in Clara Barton than in John L. Sullivan; and in a city evangelist than in a city rum-seller. It is still only a question of degree. It is selfishness all the same. It is this for that, so much for so much, doing things for what is in them.

There are several explanations of this

Satanic tendency to look at all actions from the view-point of selfish motives.

In the first place, with all that is dignified and commendable and noble in human nature, there is a disposition—possibly we might go further and say,—a predisposition—to judge the general conduct of our fellows in a spirit of detraction. We make allowances for what we see and hear, but our allowances are not always in the direction of a sweet charity.

From what we know of ourselves, from what we know of others in their confessed schemes, from envy, from jealousy, from a certain conceit of our own shrewdness in penetrating character, or from a certain consciousness, lest, if we come to too favorable conclusions we shall have to modify them later, and so acknowledge ourselves to have been fooled, from carelessness, from indifference, or from lack of sympathy with what others are saying and doing, we easily drift into the habit of forming low estimates of the motives of men and women, and attributing their movements to influences and aims and desires which originate, not in the upper, but in the lower ranges of incitement.

The multiplied warnings of Scripture against these harsh judgments and pre-judgments and misjudgments show us what a bad aptitude there is in the heart for this kind of indulgence. We are prone to level down. Praise of others seems often to be so much dispraise of ourselves. When others are trying to exalt some one, there is a sort of wicked propensity in us to try to lower him. "Down front!" is a shout in which we join under slight provocation. We always have a mallet and chisel at hand with which to chip out little nicks in the pedestals on which good folks stand. "Yes; but——" is a phrase which has come to be stereotyped on many a lip. No character can stand long in the public eye and receive public applause without attacks from the caricaturists. We have within us an unregenerate instinct, which, without overmuch coax-

ing, sides with Satan in seeing selfishness where God sees only excellence. In presence of a commendable action how fatal is the facility with which our nimble tongues fall to saying: "Certainly; but the thing was done just to catch votes, or to win the favor and patronage of the rich, or to please the populace."

When Columbus came back from his immortal voyage of discovery, the advisers of King John of Portugal, into whose dominions he was thrown by stress of weather, were plunged into confusion and humiliation. For a large majority of them had derided the enterprise of the daring explorer, and scoffed at his theories as if they were only the dreams of a wild fanatic. Influenced by their counsel, the King had said "no" to the appeals Columbus had made to aid in fitting him out for his expedition. Hence instead of meeting him in a temper of magnanimous enthusiasm and sincere joy, they gave way to their meaner impulses and fell to belittling his achievements, and to twisting and torturing everything he said and did to his serious disadvantage. Refusing to appreciate the high and generous thoughts which elevated him above all mean considerations, they attributed his actions to the most petty and ignoble motives. In his rational exultation they saw nothing but vanity and boastfulness. In the frank and manly heartiness with which he told his story in the presence of royalty, they perceived only a tone of exulting triumph, as if he would be revenged on the monarch for having rejected his proposition.

As Washington Irving has pertinently said: "No greatness was ever acquired by more incontestable, unalloyed, and exalted benefits rendered to mankind; yet none ever drew on its possessor more unremitting jealousy and defamation, or involved him in a more unmerited distress and difficulty. Thus it is with illustrious merit; its very effulgence draws forth the rancorous passions of low and groveling

minds, which too often have a temporary influence in obscuring it to the world; as the sun, emerging with full splendor into the heavens, calls up by the very power of its rays the rank and noxious vapors which, for a time, becloud its glory."

In the second place, there is, beyond all gainsaying, a vast amount of action among men whose secret spring is some sort of personal advantage or gain.

Large numbers make unblushing confession of this. Of many who do not confess it, and only half realize it, perhaps, it is still true. Their only controlling thought is pleasure or profit or promotion. It runs through all they do. They choose their professions, they marry, they espouse causes, they join political parties, they enter clubs, they identify themselves with churches, all in a temper of self-interest—a self-interest which it is impossible to distinguish from selfishness. Nobody doubts there are a great many politicians in all political parties who are where they are in their political affiliation for revenue only. These scheming and noisy partizans would betray their party at any time, and probably sell out their country, for just a few loaves and fishes. There are rings within rings. Shrewd men use confiding men to promote their evil purposes. Schemes of benevolence and philanthropic enterprises have often to be looked into sharply lest there be found lurking in them some neat little advertising dodge. What lies have been told, what deceptions have been practised, what frauds have been committed, what abominations have been enacted, what crimes have leaped out of darkness to startle the world, under cover of some patriotic appeal, or some charitable movement, or some great and flourishing program put forward in the interest of a regenerated humanity! Our business men of prominence and integrity, people of intelligence and character in whatever sphere of life, ministers especially, have to be on the lookout all the while lest some of these

wolves in sheep's clothing get the better of them and make them tails to their kites. There is nothing too holy for these miserable hypocrites to trade in. There is the taint of selfishness in all they say and do. They are never without an ax to grind. They weep with those that weep, so that when the eyes of their victims are blinded with tears they may steal from them the more successfully. The confidence of the pure and unsuspecting, the trust of little children, the cries of the impoverished and orphaned, the needs of crippled soldiers and of the widows of the patriotic dead, are to them only so much capital with which to carry on business. They fear neither God nor man, and they render no service of religion or patriotism or philanthropy for naught.

It is not a matter of injustice nor is it at all uncharitable to ascribe selfish and even sinister motives to this kind of folk. These men and women are selfish and they are crooked, and no amount of "thinking no evil" can make the fact otherwise.

In the third place, there is the consideration which Satan and those who coincide with him in his view of things may bring forward in support of the position taken by them on this question, and which admits of no successful disputing,—namely, that fearing God—fearing God in the way of love and reverent loyalty—always does secure to one something worth having.

Satan was right in his intimation that Job was getting a good deal—a good deal that was substantial and abiding—out of his fidelity. For surely he was. He was not doing the will of God in his heart, and walking in the ways of God in his daily life, for naught. God never permits a man to do this thing: serve Him for naught. Never yet did a man come into the faith of God, and maintain the integrity of his soul before God and the world, without receiving something rich and rare in return for it. As the event proved, Job was getting something out of his serene and unflinching trust and

his upright conduct besides wife and children and houses and barns and cattle and servants and renown among his fellows—something which stood by him, and to which he could cling in all the darkness and under all the bitter bruising of the after days. We say often that virtue is its own reward. It is. It is often an unutterable satisfaction just to have the consciousness in one that he is sincere and clean and upright, and means to stand square on the truth and do his duty, come what will. But virtue has other rewards. It has rewards outside itself. Early and late, at home and abroad, at the hearthstone, in social circles, in business operations, in politics, honesty is the best policy. It pays to be pure. In the long run nothing else does pay. Considered from a point of view no higher than our every-day practical ethics, men are simply fools for making the ghastly plunges they often do into dishonesty and immorality. It is Gerizim and Ebel over again. On the side of righteousness are the blessings. On the side of unrighteousness are the curses. A man who can see so much as an inch before his nose can see this. At any rate, if a man can not see so much as this he can see nothing.

Hence it comes to pass that it is a nice psychological question, and one requiring not a little analytical skill, to run the knife in and turn it about in a way to distinguish between the stress of motives which look to the doing of right solely because it is right, and the doing of right out of consideration for what follows. One with as much dialectic cunning as Satan has can confuse almost anybody at this point. There is the fact of the waiting of the reward upon the conduct. Who shall say the conduct is not with an eye to the reward? At least the suggestion can always be made to seem plausible.

Still, in spite of all in evidence to the contrary, and in spite of all appearances to the contrary, there is disinterestedness in the world. There are men and women doing what their hands find to

do for God and humanity,—sometimes at great expense of pain and weariness in both body and mind, sometimes under embarrassment of misinterpretation and sharp fires of criticism, sometimes in such quiet and unostentatious ways that no trumpet ever heralds their doings; whose incentives to action are not earthly recompenses, whether these recompenses be earthly gains, or earthly honors, or earthly power, or earthly influence, or earthly satisfaction of any sort, but something far higher and finer. The motive with them is not pleasure, even tho the pleasure be that which is found at the right hand of God. It is not, primarily, to secure the rewards which, in the adjustment of the moral universe, have been made to be the sequences of right, but first of all to be right. They fear God, not for what is promised to fear, but because in this way they realize the noblest conceptions of a rational existence. They help, because to help is the highest prerogative of a human life. They do things because they know they ought to do things.

In illustration, take the story of Lord Shaftesbury. Here was a man of splendid ancestry, of vast wealth, of position close up to royalty, and of culture the finest the realm could furnish. He belonged to a class in society which in all the generations since the English aristocracy was established has never failed to supply specimens of manhood of a commanding type; but which has also turned out large numbers who have used all the advantages derived from their birth and their immense estates to promote the pleasures of self-indulgence, or to push on their schemes of personal ambition and greed. He might have followed the least worthy examples of his class, and spent his life and wasted his fortunes in wild recklessness, or employed his time and energy in seeking the promotion which comes through political intrigues and the wily playing of judicious flatteries on court vanities and prejudices.

But what did he do? To what ends

he devote his time and his resources and his training and his almost measureless influence?

By a nearly unanimous consent he became the representative lay-worker in the modern Church. The first Earl, his distinguished ancestor, brought the *Habeas Corpus* Act into English use. This seventh Earl, of whom we are now speaking, did more than any other one man of his day to save the bodies and souls alike of the working men and women of England. "Love—Serve" was the family motto, and for more than a half-century Shaftesbury loved and served his fellow men in the spirit of Him who became the Elder Brother of us all. Almost from the day he entered Parliament he devoted himself to humanity and the ends of public righteousness. He advocated the emancipation of the English Roman Catholics. He supported Hindu missions. He studied social evils. He was a powerful leader in reforming nearly the whole code of British law in its application to insanity and lunatic asylums. In 1833 he took charge of Sadler's measure for protecting child-labor; and for nearly two generations carried factory-act after factory-act through Parliament. He took an active and successful interest in protecting Sunday from desecration, and in securing the Saturday half-holiday. He gave thought and time and means to relieving the spiritual destitution of Anglican parishes. In 1843 he took up the problem of popular education, and in 1844 formed the Ragged School Union. This, and the National Refuges for Homeless and Destitute Children, and the training-ships, and the Reformatory and Refuge Union, and large numbers of kindred and affiliated organizations, did a work, before Barnado and Booth had appeared and entered on their helpful career, quite beyond all price in making tens of thousands of the pitiable army of despised acquainted with God, and with the blessedness of His fellowship. In addition to his services in behalf of wage-workers, and sanitary reform,

and assisted emigration, and the proper housing of the poor, he gave the factory-workers, in whom a new thirst for spiritual knowledge had been awakened, opportunities to employ the new leisure into which the amelioration of their hours of labor had introduced them in higher and worthier ways than in mere gossipings and loafing and drinking. He identified his name with the Bible Society, and lent the full weight of his great influence to Young Men's Christian Associations. His addresses as President of the organization for the distribution of the Scriptures were powerful defenses of the Christian faith. In every way possible, and in many ways which the average man would not have thought possible, he wrought for the glory of God and the good of mankind. He might have lived at his ease, but he was a hard worker. He might have turned all currents in on himself, and have sought only his own honor and gratification, but he turned the full tides of his large choice soul outward, that parched and shriveled lives might be watered. In the best and highest sense he was altruistic; and individuals and homes and the church and schools and society and humanity at large were all lifted up and made sweeter and more efficient for the ends of living because of this man's service.

Now let Satan come before us with his question. Here it is. Did Lord Shaftesbury fear God for naught? In those decisive moments when he finally and forever settled the question of the main purpose and scope of his life, and in the subsequent years when he was so lavishly devoting his rare capabilities, his wide attainments and scholarship, and his commanding position in the political and social world, to the high and holy ends which we are bound to believe have on them the benediction of the Master, did he shrewdly calculate the profit and loss of the business, and determine to follow this course because so much outlay in the line of earnest toil and self-denial and sacri-

fice would bring him ample compensation in the form of enlarged influence and world-wide fame? The Devil may believe it, if he will; and men who judge conduct by the Devil's standard may believe it, if they will; but it is simply not so. It is a self-degradation and an insult to the nobility of the image of God, in which man is made, for a moment to harbor such an insinuation. The precious secret of a life such as this eludes us utterly if we try to find it in the hiding-places of selfishness. It was sublime in its disinterestedness—sublime and beautiful. When the Evil One, whether in the guise of our own unworthy thoughts, or of men who are low and gross in their worldliness, draws near and attempts to befoul a life like this with sneering comments and coarse intimations that there is after all only selfishness at the core of it, we may well say, "Get thee behind me, Satan!" Men can be unselfish in their actions, and in multitudes of instances they are. Touched with the love and warmed by the spirit of Jesus Christ, it is not so hard to be unselfish as in wholly worldly minds it is sometimes thought to be.

It is not wise to be hoodwinked into the notion that every tramp is a saint in disguise. It is not wise to yield too readily to the persuasion that every man who espouses a good cause and mouths successfully the cant phrases of the organization to which he attaches his name is to be unsuspectingly trusted. It is not wise to be overforward in assenting to the claim, put forth in such bold and confident tones by themselves or their friends, that every man who wants to be alderman or mayor or to go to Congress or to be elected President of the United States is just as sincere and honest and trustworthy and patriotic as he pretends. In short, it is not wise to think the millennium has come.

For all this, we better let right arm and left arm drop from their sockets, and the pulse cease its beating, than to come into the mood in which we look

at all virtue with the Devil's eyes, and have nothing but a shrug of the shoulders and an accent of sarcasm for the loftiest examples of unselfishness. It is not pleasant to be duped; but it is akin to a crime—like a crime, it pains and dwarfs the soul—to think nobody is ever animated by a motive of pure good will and a love which calculates on nothing beyond the serving. Through divine grace uncounted thousands have come into the high mood of devotion to God and men just for the sake of God and men. It is with the names of these large, rare souls that the pages of history are illuminated. At martyrs' stakes, on battle-fields, in the cells of prisons, in hospitals, among wild, savage tribes, through lives consecrated to reforms, in ostracism for opinion's sake, in enforced exile, in labors and trials and sacrifices innumerable, these large, rare souls have borne witness to the fact that men and women do fear God and serve Him for something besides sheep and oxen and houses and lands.

WANTED: A NEWSPAPER.*

By DAVID JAMES BURRELL, D.D.
[REFORMED], NEW YORK CITY.

And he sent letters by post.—Esther viii. 10.

[At a union meeting of ministers of the six leading evangelical denominations of New York city, on December 7, 1896, a committee was appointed to consider the relation of ministers and Christian people to the newspaper press. The committee was thus constituted: Rev. J. M. Buckley, D.D., Rev. Wesley Johnson, D.D., Rev. J. B. Remensnyder, D.D., Rev. Robert S. MacArthur, D.D., Rev. William T. Sabine, D.D., Rev. John Hall, D.D., Rev. David James Burrell, D.D. The report of this committee was heard at a similar meeting on January 25. The recommendations were as follows:

"First—That, whatever the sentiments of publishers and editors, religion should be treated by the press as a factor of prime importance in the life of the country, and should be mentioned respectfully, and that

the reports of religious enterprises, special services, and local progress should be made as full as their significance properly demands.

"Second—We regard Sunday newspapers as tending to break down the distinction between Sunday and other days; impairing the spirit of devotion: often superseding the family reunions at the altar of prayer; consuming the time necessary to prepare for the house of God, and preoccupying the minds of those who attend, so as to render them impervious to spiritual influences.

"Third—We appeal to the people of the churches to consider prayerfully their responsibility in these premises. They can, by combining, exert an irresistible influence upon the character of the secular press.

"Fourth—We urge upon them the importance of patronizing only such newspapers as manifestly aim to be clean and wholesome, and such as support the principles which subserve the highest welfare of the community.

"Fifth—We suggest that if any one of the leading newspapers should withdraw its Sunday edition, it should have such immediate and general support as will unmistakably manifest the moral sentiment of the community.

Finally, in the name of our common country, in the name of humanity, in the name of the homes of the land, and in the name of religion, we appeal to the press of the city to use the great powers in its hands to help men to do right, and to make it hard for men to do wrong, and not to lower the moral tone and degrade the life of the homes that, because of its merits, admit its issues, by inserting in its columns matter of a kind that, judged by any candid standard, can only exploit vice.]"

THE progress of the centuries is seen in all the enlarged and improved activities of the race; but in nothing more conspicuously than the better facilities for disseminating news.

In early times the herald went about with his pack of tidings from hamlet to hamlet. The herald, the pursuivant, and the courier were the Mercenaries of those days.

In the courtyard of Shushan is gathered a company of footmen stript to the waist and girt about the loins, and of horsemen ready to mount at the signal. A royal proclamation giving immunity to the Jews who had been previously doomed to death has been signed and sealed by Ahasuerus and must be carried with all haste to the

* Preacht in the Marble Collegiate Reformed church, January 31, 1897.

utmost borders of his realms. Yonder through the gates they pass. Speed ye! Rest not night nor day! The lives of a nation depend upon your faithfulness.

The herald was succeeded by the "post," so-called from *positus*; a reference to the fact that relays were placed at intervals that the riders might be expedited on their way. Hence the nomenclature of our present postal system. The messenger was a "postman," the station was the "post-office," and the superintendent in charge was a "postmaster," whose business was to receive packets and provide horses for a continuance of the journey. The man who stood by the gate of Jerusalem to receive the tidings of the battle of the Wood of Ephraim was to all intents a postmaster; and Ahimaaz and Cush, whom he saw approaching with all haste, were postmen.

But many things have happened since those days. It could not be that the herald and the post should outlive Lawrence Coster, Watt and his teakettle, Franklin and his kite. "The old order changeth." Out of the logic and necessity of events has come the newspaper. Its evolution from the past is indicated in such titles as "The Post," "The Herald," "The Courier," "The Messenger," and "The Mercury." It was regarded as a marvelous thing that the Emperor Dionysius was enabled as he sat in his throne-room to hear through a system of brazen pipes the gossip of his entire palace. In our time it is the privilege of every man to sit thus at an electric focus and listen to the story of events transpiring at the uttermost parts of the earth.

It is not uncommon to see a contrast drawn between the power of the pulpit and that of the press. In point of fact, however, there is no ground of comparison, for the following reasons:

First: The Church is of divine ordinance; in it God has promised to manifest His personality and power in a peculiar manner. Of all the lights that shone in old Jerusalem, sunlight,

moonlight, starlight, and the shining of innumerable lamps in happy homes, there was none to be compared for a moment with the glory that shone between the wings of the cherubim above the golden cover of the ark. This was the Shekinah from which God had promised to show Himself and commune with His people. It was the "pillar of cloud by day and of fire by night."

Second: The function of the pulpit is to declare the saving power of the Gospel of Christ. We have nothing to do with secular truth as such. All truth is important; in science, in philosophy, in art. But the truth with which men are vitally concerned is that which points the way to the endless life. If a man has fallen into an abyss, he may be greatly interested in what his neighbors, leaning over the edge, shall say about the weather and the gossip of the town, but a rope let down for his deliverance will be of incomparably more importance to him.

Third: The church is a living organism through which the divine energy is being applied to the ultimate regeneration of the race. Its symbol is in the vision of Ezekiel:—the appearance of wheels; wheels within wheels; a living engine of power pervaded by a divine spirit, so that "whithersoever the Spirit was to go, the wheels went, for the Spirit was in them." Here is the great propaganda. Here is a foregleam of the Master's word, "Go ye into all the world and evangelize." By the foolishness of preaching the nations of the earth are to be brought to the knowledge of Christ; that so the whole round world may every way be "bound, as with gold chains about the feet of God."

But while we thus magnify the power of the Christian pulpit—which, by reason of the omnipotent God who ordained it, has more strength in its little finger than any secular institution has in its loins—we may not depreciate the magnificent power of the press. Of all secular energies it stands easily first. So much has been said upon this

point, however, in the columns of the newspapers themselves, that it will not be necessary here to emphasize it.

It is a pleasure to pay tribute to the magnificent service rendered by the *New York Times* in the overthrow of the Tweed régime. It seized upon that great evil power as a man grasps a serpent by the neck and strangles it. So Theseus set forth under black sails to slay the Minotaur; he followed the monster through the intricate windings of the Cretan labyrinth until he accomplished his purpose, and won the acclamations of his people. That was in legend; but the strangling of this monster of municipal corruption is matter of history. Honor to whom honor is due.

The *New York Tribune* some years ago placed the church under obligation by giving an extended report of the transactions of the Evangelical Alliance, which held its international convention in this city. It was a verbatim report; column after column, page after page; a triumph of stenography and the printer's art. The churches have not forgotten it, nor will they.

Aye, the press is a great power—for good or for evil. This is the sorrow of it. One of the newspapers just mentioned for noble service done in the interest of truth and righteousness, showed an equal spirit of enterprise in publishing the most notorious divorce case that has ever occurred in our annals. Day after day it sent the reports of that case into Christian homes. The details were as vile and hateful as the plague of frogs that came up into the bedchambers and kneading-troughs of Egypt. It is impossible to calculate the far-reaching influence of that record of shame. The press is, indeed, a tremendous power, an incalculable power—for good or evil. Its influence is like that of wealth, of which Hood wrote:

"Gold! gold! gold! gold!
Bright and yellow, hard and cold;
Spurned by the young, but hugged by the old
To the very verge of the churchyard mold;

Gold! gold! gold! gold!
Good or bad a thousandfold!
How widely its agencies vary—
To save, to ruin, to curse, to bless,
As even its minted coins express,
Now stamp'd with the image of good Queen
Bess,
And now of a Bloody Mary."

One of the weighty sayings of John Foster was this: "Power to the last atom is responsibility." Our friends of the newspapers will not be able to escape responsibility by saying that the press is merely a colorless reflection of public sentiment. The question is not to be determined merely by the law of demand and supply. We regulate the trade in the common commodities of life; we do not allow the sale of watered milk, or poisoned beer, or unmarket oleomargarin. Men and women want opium and arsenic, but they are not permitted to purchase them at will. There are some things which can not be left to the law of supply and demand, but which must be determined under a higher law: to wit, the public good. *Salus populi suprema lex*. It is to be hoped, moreover, that newspaper men themselves do not take this view of their vocation. Are they content with the parrot-like function of echoing the public mind? Nay, rather, they make public opinion—they create sentiment. On this ground only can the press claim to be a great public educator; but upon this ground it must also meet the other tremendous fact that responsibility is ultimately bound to face the judgment-bar of God.

It is not my purpose here, however, to dwell on the moral obligations of the editorial fraternity. I wish particularly to emphasize the duty of Christian people with respect to the press. Much is being said just now as to "the ideal newspaper." An impression is given that Christian ministers are calling for that. Let us not be sidetracked in this way. The "ideal" is that which we have not got and are not likely to get. We are not trying to reach the unattainable. We are not making unreasonable demands. We

simply ask that Christian people may have a newspaper which they can read with impunity and safely introduce into their homes. Is that too much? There are hundreds of thousands of Christian people in this city. They belong to the reading class. Their relation to the press is purely voluntary. They can not lay hands on the editor and require him to honor God. They can not stop the wheels of the presses; but they are numerous enough to get what they desire, if they rightly set about it.

I. We want a newspaper that shall be abreast of the times. It must publish the news. Christians above all are interested in current events. To them history is the massing and combining of energies in the interest of the kingdom of Christ. Events are the rumbling of the chariot wheels. We are interested in the Arbitration Treaty because of its bearing on the coming of Christ. We want to know about the Nicaragua Canal because it must be a thoroughfare for the propagation of the Gospel. We are profoundly concerned in the suppression of the Armenian persecution and in the overthrow of Islam; in the development of Japan; in the opening up of the dark continent; in the Tripartite Alliance and the Eastern question, because these events are marks of Christian progress. We must keep track of legislation in our national congress and in our various commonwealths, of municipal reform and of quick local transit, because they all have a more or less important bearing upon the great ultimate event. We must have the news. Wherefore "prithce," good editor, as Shakespeare says, "take the cork out of thy mouth that we may drink thy tidings."

II. Our newspaper must be truthful, clean, and wholesome.

It must tell the truth. Time was when the business of lying was sensational; but it has been done to death. The white lie and the black lie, cant, humbug, exaggeration, mealy-mouthed

pretense, understatement, overstatement, and polite misrepresentation, all have been worn to the marrow of the bone. Hence the proverb that "If you see it in the newspaper, it's not so." The reading public want the truth—plain, unvarnished truth. This would be in the nature of a novelty; but the other is flat, stale, and unprofitable.

As matters are, no character is safe. Tho a man or woman be chaste as ice, pure as snow, he shall not escape calumny. Let him pray the hyena to deliver him from the sensational reporter.

Who said that a man's house is his castle? The youth who covets promotion on the reportorial staff on some of our great newspapers must pass through an apprenticeship of prurient exploration, casting about for skeletons in closets, prying into confidences, pumping at domestic cesspools, and measuring success by the number of reputations he ruins. Not all are so; but there are more than enough to warrant plain words. These are a generation of Peeping Toms, who glory in their shame.

And if by mischance a man is in public life, let him ask and expect no mercy. The Philistines—the breath of whose nostrils is falsehood and the light of whose eyes is misrepresentation—are always upon him. It would appear that citizens in public life are as much entitled to fair treatment as any other. They may as reasonably claim the benefit of the Ninth Commandment and the Golden Rule. But the vials of vituperation are so lavished upon them that politics itself becomes a stench. The people say: "There must be fire where there is so much smoke"—forgetting that it is the business of certain newspapers to make smoke without fire; and honest men, fitted to lead in public affairs, loath to expose themselves, suffer the government to go by default into the hands of lewd fellows of the baser sort.

But there are newspapers and newspapers, and "we must discriminate." Granted. Nevertheless, the best is a

sinner; and the fact remains that anything which is not actionable in law passes as truth in the usual politics of the press.

The newspaper for Christian people and Christian homes must also be clean and wholesome. When Charles Dickens returned from his visit to America, he took occasion to speak in his "American Notes" of the shameless character of some of our newspapers. He represented the newsboys calling, "Here is your New York Sewer!" and "Here is your Key-Hole Reporter!" The American people were, at the time, indignant beyond expression. Since then, however, the public taste has been greatly depraved, and lo, the New York Sewer and the Key-Hole Reporter are here. It is not necessary to give them their proper names. One of them was apparently anticipated by Shakespeare when he wrote:

Her tongue
Outvenoms all the worms of Nile; her breath
Rides on the posting winds, and doth belie
kings, queens,
Maids, matrons, nay, the secrets of the grave.

And Spenser was manifestly thinking of the other when he wrote:

Her face was ugly and her mouth distort,
Foaming with poison round about her gills,
In which her censéd tongue, full short and
sharp,
Appear'd like asp his sting, that closely kills
Or cruelly does wound whomso she wills.

These are not newspapers; they are scavengers. And the others are not blameless. Is there one that can consistently say, "We print all and only the news that is fit to read"? The smell of the clothes-hamper is more or less delicately over them all. We have supped full on gossip! We are weary unto death of the co-respondent. Why should we be obliged to walk through the columns of the newspaper, rather than anywhere else, arm in arm with men of the town and their concubines? Why must we breathe the odors of garbage and coagulated blood? Is it the function of "the great public educator" thus to pollute the air? Must it needs pander to the lowest and basest?

An American, resident for many years in Paris, recently said to me: "I am amazed that you permit such personal scandals. The worst of our Parisian papers, in comparison, shines like a good deed in a naughty world! We do not profess a Christian civilization in France; neither do we allow such license of the press."

III. The newspaper we want should be non-religious. We do not ask a religious paper, nor do we expect it. We may reasonably ask, however, that the papers to which we give our voluntary patronage should treat with ordinary respect the great truths which lie close to the center of our hearts. God and the Scriptures, the atonement of Christ, the influence of the Holy Ghost, revivals, home and foreign missions, these are as our very blood and the marrow of our bones. In self-respect we are bound to insist on a courteous attitude toward them. If a newspaper were to impugn the fair name of my mother, would I complacently suffer it? But Christ and His religion are dearer than any earthly relationship. If we admit that our newspaper need not be religious, we demand, without any equivocation, that it shall not be anti-religious. It must not in any wise oppose the Gospel which is so dear to us.

In this view it would appear that the newspaper which shall commend itself to Christians shall honor the moral law. The Fourth Commandment is part and parcel of that law. There is not a morning newspaper in New York city which does not habitually, flagrantly, defiantly violate the Sabbath. It is not my purpose to speak just now of the Sunday newspaper at any length; it will suffice to say that it stands at the head and front of the whole offending in the matter of current and increasing Sabbath desecration. We are askt by newspaper men to lend them our influence to make the Sunday newspaper a cleaner, better sheet. But they overlook the fact that our objection is made, not to the character of the Sunday

newspaper, tho that is bad enough at the best, but to the institution *per se*. It is not possible to publish seven issues of a secular newspaper without seven days of continuous work. Nor can any secular newspaper be published on the Sabbath which shall not by the introduction of secular news antagonize the fundamental principle of Sabbath rest. It secularizes our holy day. But while we thus strenuously object to the Sunday newspaper, we are, under present conditions, forced to be *particeps criminis*. We are obliged to take six issues of a morning newspaper, which has a Sunday edition, or fall behind the times.

What shall we do? No proposition has been made to start a new paper; but stranger things have happened. All enterprises have a beginning. If a millionaire can come across the continent to New York city and invest his money in a newspaper with an apparent purpose of making it a great power for evil, is it preposterous to suppose that the heart of some Christian millionaire, who holds his money in trust for God, shall be moved on occasion to make a corresponding investment in the interest of truth and righteousness? But a more immediate possibility is that one of our present newspapers may withdraw its Sabbath issue in deference to the sentiment of a multitude of people who reverence the Lord's Day. Should that occur, it would be the manifest duty of Christian people, other things being equal, to lend their united support. It is a good rule to honor those who honor God. If the women of the Christian churches would take cognizance of those merchants who do not advertise in the Sunday press and give them preference in their patronage, that would be an argument of great weight. And Christian people would accomplish a great deal if they would support such enterprises as manifest a desire to honor the fundamental precepts of morality and so subserve the public weal.

(1) It should be the part of every

Christian to attend to his individual duty. Let him do right precisely as if he were the only living man. "One with God is a majority." To assume that, because the newspapers have come to stay, we had better accept the situation, is to reason without regard to the first principles of Christian ethics. "Ye are the salt of the earth, but if the salt have lost its savor, it is thenceforth good for nothing but to be cast out and trodden under foot of men." "If every one would look to his own reformation,
How easy it would be to reform the nation."

(2) Let us unite and act. "*Eendracht maakt Macht.*" If I throw a thousand pounds of iron filings into the air, they will descend as gently as snowflakes; but if I weld them into a cannon-ball, back it with a charge of powder, and fire it from a columbiad, I can sink a man-of-war with it. The people of the churches have illimitable power, if they choose to use it. So long as we are willing to patronize the newspapers as they are, we shall get nothing better. The sentiment of right-thinking people should make itself heard and felt. Almost any suggestion is better than none. Let us purge our consciences. We are strong enough to have our way in New York city; and New York pitches the tune for the other cities of the land. Let us unite and act! "We must hang together," said John Hancock, in the Continental Congress. "Aye," responded a voice, "or we shall hang apart." Wherefore, let those who are like-minded in this matter unite and act.

"The flighty purpose never is o'ertook
Unless the deed go with it."

A FAMILIAR PORTRAITURE.

BY REV. W. A. PERRINS [BAPTIST],
BEDFORD, OHIO.

*I drew them with cords of a man, with
bands of love.—Hosea xi. 4.*

THE historic setting is the best introduction to and illustration of this text. God reminds the Hebrew people of

His treatment toward them when in Egypt—bringing them out of Egypt—giving them a system of broad and professedly popular education—a physician to them in their wrongs:

1. God in the Action of Great Solitude: "I drew them."

There are two ways by which this thought is confirmed:

(a) By Scripture. (b) By Experience.

God is represented in the Song of Solomon as drawing us with the odor of a great ointment.

"The whole of Christianity may be considered as an infinite expediency, devised by the only wise God to dispossess our minds of bad and unworthy thoughts of Him, and to fix in our trembling bosoms confidence, which should be the principle of our return to Him; and thus to bring us to Him is the simple design of the Gospel."—*William Jay*.

2. God drawing Man through the Principle of Human Agency—"Cords of a man."

(a) God did this in the use of the prophets.

(b) God did this in the Person of Christ.

(c) God is now doing this in the Christian ministry.

(d) And this thought has its illustration, further, in the successful employment of the following agencies: The Young Men's Christian Association; the Christian Endeavor Movement; the Baptist Young People's Union; the Epworth League; the King's Daughters, etc., etc.

"The Thuringian miner's son shall shake the Roman Church to its foundations; the Bedfordshire tinker shall write "Pilgrim's Progress"; the Northamptonshire cobbler shall be the first man to lay foreign missions upon the conscience of the modern Church. Christ chooses His instruments where He will; and it is not the Apostles' business, nor the business of an ecclesiastic of any sort, to settle his own work or anybody else's."—*A. McLaren*.

3. God Drawing Man through the Principle of Spiritual Conditions: "With hands of love."

(a) There is the voice of the inner life,—telling of wrong, and pointing to right and duty.

(b) There is the agency of the Holy Spirit,—pointing to holy decisions.

Dr. Doddridge once said to his daughter, "My dear, how is it that everybody seems to love you?" She answered, "I do not know, papa, unless it is that I love everybody." Jesus loves us. Shall we not love Him?

THE GOSPEL ACCORDING TO JAMES.

BY REV. J. A. KERR BAIN, M. A.,
LIVINGSTON, SCOTLAND.

Draw nigh to God, and he will draw nigh to you.—James iv. 8.

THESE words may be regarded as James's Gospel. It is a gospel which is more inarticulate than it is inadequate. There is all his evangelic reserve in the words, but they mean the certain evangelic verities. Beneath them, I think, we can feel the reconciliation resting upon atonement; in them, I reckon, we can see both the theory and the practise of an effectual meeting between God and the soul. They apply equally to the first meeting in the soul's history, or to any meeting, however long after the first: we must infer that the method is substantially the same in both.

I. The words, then, as a Christian gospel, imply this sad possibility: That a man may be far off from God.

II. But the words, as gospel, further involve this cheerful possibility: That a man thus far off may come near to God.

III. And now the words, as a gospel, crown themselves with the gracious certainty: That when a man comes near to God, God comes near to him.

We will not go far astray, then, as it seems, if we say that, in the mind of Jesus, nearness to God, in heart and hand, is religion, and the divine readiness of response to all human Godwardness is the matchless pivot-jewel of the religion of Christ. These imply everything of gospel, and are the well-spring of all that lofty ethical energy which makes this man's letter so remarkable, even among New Testament epistles.

CHILDREN'S DAY SUGGESTIONS AND TEXTS.

I. Pertinent Facts.

1. FAMILY INTERESTS ARE A MAIN CONCERN WITH US ALL.

(a) *Prov. xvii. 6*, "Children's children are the crown of old men; and the glory of children are their fathers."

(b) *Psaln cxvii. 4, 5*, "As arrows are in the hand of a mighty man, so are children of the youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate."

(c) *Gen. i. 21*, "I will nourish you and your little ones."

The natural affections of a man are the ground of his main anxieties, and these God meets as Joseph did.

2. FAMILY CHARACTER IS THE MOST IMPORTANT FAMILY INTEREST.

(a) *Deut. iv. 40*, "Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, forever."

God's promise of prosperous life is made to parents who bring up their children right, as well as to obedient children. There is blessing in the family.

(b) *Josh. xxiv. 15*, "As for me and my house, we will serve the Lord."

Thank God, we can choose righteousness for our children, deciding how they shall be brought up, tho we must leave their later mature choice to themselves.

3. CHILDREN ARE THE JOY OF HOME.

(a) *Gen. xxx. 11*, "And Leah said, Happy am I, for the daughters will call me blessed; and she called his name Asher."

Joy of a mother in her child.

(b) *Psaln cxiii. 9*, "A joyful mother of children."

4. ALL NEED THE CHILD SPIRIT.

(a) *Matt. xviii. 3*, "Except ye be

converted, and become as little children, ye shall not enter the kingdom of heaven."

Only a childlike spirit can enter into the kingdom.

(b) *Matt. xix. 14*, "Of such is the kingdom of heaven."

What does this mean? Compare 1 Cor. xiv. 20, "In malice be ye children"; and 1 Pet. ii. 2, "As new-born babes, desire the sincere milk of the word, that ye may grow thereby."

5. THERE IS A HERITAGE OF FAITH.

(a) *2 Tim. i. 5*, "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."

(b) *Psaln lxxviii. 6*, "That the generation to come might know them, even the children which should be born, who should arise and declare them to their children."

The godly succession is the secret of a Christian nation, as the educated succession is of civilization.

6. GOD TRUSTS US TO BRING UP CHILDREN.

Gen. xviii. 19, "I know him, that he will command his children and his household after him."

His confidence in us appears in intrusting to us this work.

7. GOD WATCHES OVER OUR CHILDREN.

(a) *Gen. xxi. 20*, "God was with the lad."

God is with boys as well as men.

(b) *Gen. i. 21*, "Fear ye not: I will nourish you and your little ones."

If Joseph said this to his brethren, much more does God say it to us.

8. CHRIST IS VERY TENDER WITH THE YOUNG.

(a) *Matt. xix. 14*, "Suffer little children, and forbid them not, to come unto me."

(b) *Mark x. 14*, "He was much displeased."

Very seldom is it recorded that

Christ was displeas'd: this time it was that men hindered children from coming to Him.

(c) *Luke xviii. 15*, "They brought unto him infants."

We can not come to Jesus too early.

II. Duties of Parents.

1. AVOID HARSHNESS.

Col. iii. 21, "Fathers, provoke not your children to anger, lest they be discouraged." Compare *Eph. vi. 4*.

2. AVOID INDULGENCE.

1 Sam. iii. 13, "He restrained them not."

3. TEACH THE CHILDREN.

(a) *Deut. iv. 10*, "I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children."

That we may do this teaching is one main purpose for which God sustains and protects us.

(b) *Psaln lxxviii. 5*, "He establisheth a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children."

This was an essential part of the plan of the divine law.

4. NURTURE THE CHILDREN.

Exod. ii. 9, "Take this child away, and nurse it for me."

So says God to every mother.

5. GIVE THE CHILDREN FRANKLY THE BENEFIT OF YOUR EXPERIENCE.

Psaln lxxviii. 4, "We will not hide them from our children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done."

We ought to confess to our children what has been the secret of the best blessing and strength of life as we have seen it.

III. Duties of Children.

1. SECURE LONG LIFE.

(a) *Deut. v. 16*, "Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy

days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee."

(b) *Eph. vi. 2, 3*, "Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth."

The springtime promise of youth.

2. SECURE BEAUTY.

Prov. i. 8, 9, "My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck."

The true beauty of youth, in a just analysis, is in the filial and docile spirit; the straight, upright growth, as of an unwarpt young tree, which gives real promise.

3. SECURE A GUIDE, GUARD, AND FRIEND.

Prov. vi. 20, 22, "My son, keep thy father's commandment, and forsake not the law of thy mother. . . . When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee."

(1) Guide; (2) Guard; (3) Counselor.

4. SECURE THE MOST VITAL INTERESTS.

Prov. i. 13, "Take fast hold of instruction; let her not go; keep her, for she is thy life."

5. UNDERSTAND TRUE WISDOM.

Matt. xi. 16, 19, "Whereunto shall I liken this generation? It is like unto children sitting in the market-place. . . . But wisdom is justified of her children."

The children of wisdom and the children of the market-place.

6. UNDERSTAND TRUE PIETY.

Eph. vi. 1, "Children, obey your parents in the Lord."

The fifth commandment is thought by some to belong to the first table of the law, as filial reverence and obedience have always been a part of true de-

voutness of character. "Pius Æneas," celebrated by Virgil, was *pious* because devoutly reverent to his aged father. Filial reverence is the most devout element of Chinese religion.

7. FATHER. GRATITUDE TO YOUR FATHER.

Prov. xxvii. 11, "My son, be wise

and make my heart glad, that I may answer him that reproacheth me."

No man's life is a failure who has brought up a son right. A father craves this success as his best justification.

8. BE TENDER TO YOUR MOTHER.

Prov. xxiii. 22, "Despise not thy mother when she is old."

HINTS AT THE MEANING OF TEXTS.

[The "Hints" entered below with a pseudonym and * are entered in competition for the prizes offered in the November number of THE HOMILETIC REVIEW for 1895 (see page 476). Our readers are asked to examine them critically from month to month in order to be able to vote intelligently on their comparative merits.]

The printing of the "Hints" for the prizes offered by THE HOMILETIC REVIEW, which was begun in December, 1895, closes with the present (June) number of THE REVIEW. Those who are entitled to vote in deciding which are best in the various classes will find the conditions stated in THE REVIEW for December, 1895, on page 476, and the conditions with the directions for sending in their votes in the Editorial Section of the present number.]

HINTS FOR CHILDREN'S SERMONS.

From the fig-tree learn her parable.—Matt. xxiv. 32.

OBJECT: a common leaf.—A leaf a common object, but like all common things, full of interest when we stop to listen to its story. A great many forms and sizes of leaves.

The leaves have a work to do; they are the lungs of the trees. They are useful in a great many ways; medicine, roofs, hats, fans, all made from them. When they die they cover the flowers, and keep them warm, and enrich the earth. Many interesting things in the Bible said about leaves.

Learn the following lessons from the leaves all about us.

I. The goodness of God in giving so freely these blessings for which we never think to thank Him. We could not live without the leaves on the trees.

II. All God makes is for a purpose; all have a work to do. The leaves have, and so have the children.

III. Learn, as Christ told those He spoke to, not only the coming of summer, but the coming of Christ as well. If you want to be better, if you feel sorry for bad deeds, if you hear a voice within, know that Christ is near your heart, and receive Him.

D. UIOS.*

Little Lambs.

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom.—Isa. xl. 11.

LITTLE lambs too young to keep up. Leaving them would be fatal.

I. Little Lambs' Danger.

1. Lions, bears, wolves.

2. Satan a "roaring lion," after boys and girls. His claws and teeth are:

(a) Naughty thoughts — anger, hatred.

(b) Naughty words—lying, swearing.

(c) Naughty deeds — disobedience, stealing.

II. Little Lambs' Deliverance.

1. The Good Shepherd, like David, kills the lions, bears, etc.

Jesus destroys Satan, sin, death, etc.

2. The good Shepherd gathers and carries His lambs, etc.

III. Little Lambs' Food.

1. Milk, pasture. — Psalm xxiii. God's Word, prayer, etc.

2. Lambs must eat or die.

IV. Little Lambs' Fold.

1. The fold (describe it). The church, Sunday-school, Jr. C. E., etc.

2. The better fold is heaven. Danger all past.

In conclusion remember:

1. Bad lambs run into danger.

2. Good lambs keep near the shepherd.

3. Do you love the Good Shepherd Jesus for deliverance, food, and fold?

NOTE.—Here all sing, "I am Jesus' little lamb."

MUSICUS.*

HINTS FOR COMMUNION SERMONS.

Value of the Eucharist.

And it came to pass, as he sat at meat with them, . . . their eyes were opened and they knew him.—Luke xxiv. 30-31.

I. STEPS already taken with "eyes holden."

1. These men were disciples—believers, who yet were troubled with doubts.

2. Had received instruction from Christ, v. 27.

3. Hearts were quickened and inspired, v. 32.

II. Eyes opened. How a blessing?

1. They knew Christ as a risen Savior.

2. New light thrown on their previous knowledge.

3. Their worship becomes spiritualized.

They cease to "trust that it had been he that should have redeemed Israel" as an earthly ruler, and get a glimpse of a larger and nobler redemption.

III. How were their eyes opened?

1. Christ was invited to eat with them. More intimate association with Him thus afforded.

2. His blessing was given.

A right partaking with Christ of this supper will open our eyes and enlarge our vision. SACRED DESK.*

Ebenezer.

Then Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helpt us.—1 Sam. vii. 12.

1. MEN often get into difficulties through their own misconduct and then ask God to help them out.

Samson did. So did Jonah. So did

Jacob. God commanded Israel to destroy all the rebel tribes.—Deut. xx. 16-18. They did not do so, hence these difficulties.

2. God in His infinite mercy often delivers those unworthy of it. Lot delivered out of Sodom. Why? Not because of merit but because of mercy.—Gen. xix. 19.

Manasseh brought back to Jerusalem from captivity.—2 Chron. xxxiii. 12, 13.

Israel at Red Sea. At Mizpeh.

3. After deliverance should come public acknowledgment.

Noah's sacrifice.—Gen. viii. 20-22. Israel's triumphant passage over the Jordan.—Jos. iv. 1-9. At Mizpeh.

Ebenezer an interpretation of past deliverances, and a prophecy of future good. SHAMGAR.*

HINTS FOR FUNERAL SERMONS.

Faith, Not Fear, the Right Attitude Toward Death.

Be not afraid, only believe.—Mark v. 30.

SOME of the richest sayings of Christ's were suggested by the event of death. Seen in the death of Lazarus, the ruler's daughter, His own death. The words of the text fittingly apply:

1. To those who are called to suffer death. Faith prepares for death—

(1) By making God's presence real.

(2) By appropriating the promises.

(3) By overcoming fear.

(4) By bringing the assurance of a blessed resurrection.

2. The text applies also to those who have been bereaved by death.

(1) It leads one to recognize God's hand in the event.

(2) It brings the needed strength to bear sorrow.

(3) It looks forward to a time of reunion. TIOGA.*

Support in Affliction.

Underneath are the everlasting arms.—Deut. xxxiii. 27.

CONFIDENCE is comfort.

I. The arms of God are arms of—

1. Strength—"Thou hast a mighty arm."—Psalm lxxxix. 18.

Hence, support—"Thy right hand upholdeth me."—Psalm lxiii. 8.

2. Knowledge—"He knoweth our frame," etc.—Psalm ciii. 14.

"The Lord knoweth how to deliver," etc.—2 Peter ii. 9.

3. Love—A "stretcht-out" arm.

4. Peace, rest.—Isa. xxvi. 3.

II. The arms of God are underneath—

1. The tempted.

2. The weak in faith—Peter.

3. The dying.

4. The sorrowing.

III. Trials and afflictions are to bring us to the everlasting arms.

1. To the believer, reminding him of the everlasting arms.

2. To the unfaithful, reclaiming.

3. To the unbeliever, reducing.

4. To all, returning.

The "hereafter" view will reveal all.

MATHEW.*

HINTS FOR MISCELLANEOUS SERMONS.

Religious Tramps.

Why gaddest thou about so much to change thy way? Thou shalt also be ashamed of Egypt as thou wast of Assyria.—Jer. ii. 36.

If the religious tramp is not a peril, he is certainly not a profit to the church. The religious tramp lacks singleness of purpose. Flexible rather than firm, he resembles willow more than oak. He is as variable as the wind and unstable as water. Fickle and fastidious, he eats his spiritual food at one place to-day and in another to-morrow. Notice some of the causes which produce this class of wanderers, going to and fro in the earth, and walking up and down the aisles of our churches.

1. A desire to hear some new thing.

2. A spirit of petulance and peevishness. They get up a "miff-tree."

3. Pride and sentimentality.

They like to be counted among the

worshippers at Dr. Blank's church. There are so many blessed memories around the old church home, they dislike to sever their connection, etc.

4. Backsliding.

Of all men, the backslider is most miserable. There is reason for his tramping not to be found elsewhere. Let this man hear the word: "Return, ye backsliding children, and I will heal your backslidings."

May the tribe of religious tramps decrease. KONIG.*

Gospel of the Star.

For we have seen his star in the East, and are come hither to worship him.—Matt. ii. 2.

I. THE STORY.

1. The time. Roman domination. Universal peace.

2. Persons. Magi. Herod. Scribes. Child.

3. Expectations. All looking for great advent.

4. Star. Meteor? Comet? Special creation? No. Conjunction of Mars, Jupiter, Saturn, discovered by Kepler in 1604. Occurs every eight centuries.

II. Its Teachings.

1. There is an East to every one in which the star appears.

Conjunction of three luminaries: Word. Striving Spirit. Awakened conscience.

2. When the star is recognized, true wisdom to follow.

3. If rejected, the conditions of guidance fail, and the conjunctive planets separate. Examples: Herod, Pilate, Felix, Agrippa.

4. The terminus of the star is the Christ.

Not creed, but Christ. Not picture, but person. Not experiment, but experience.

Come the old to learn to worship Him with aged Melcher.

Youth, with young Caspar. Mature with ripe Belthazar.

"We have seen his star." Who wants to see anything else?

Moon obscured by sunshine. Who

wants moonshine of worldly pleasure when light of star is available?

JOHN.*

Shields of Gold.

He carried away also the shields of gold which Solomon had made.—2 Chron. xii. 9.

THESE shields may stand for those things in human life which are to be regarded as valuable for what they are in themselves and what they may become to the individual. Among these, we may mention

I. A good name.

A man can better afford to be a ditch-digger than to rise in the world at the cost of conscience and sacrifice of manhood. There is more than

one sort of Sardis where we may be defiled.

II. Purity of individual life.

Impurity is weakness. Purity is power. The inexorable law of life is this: "Whatsoever a man soweth, that shall he also reap." No man will go to live in Sodom who does not pitch his tent that way.

III. Precepts and principles of God's Word.

The truth is given to make us free. The only salvation for him who would walk uprightly, live pure, and be true to the highest instincts of his being is to hide the divine word in his heart.

IV. Faith.

This is the golden shield. The word is the sword. Faith must grasp the handle.

KONIG.*

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. The Christian Knight's Armor: an Easter Sermon to the Knights Templar. "Put on the whole armor of God."—Eph. vi. 11. By J. M. Wright, D.D., Anderson, Ind.
2. Results of a Promise Kept. "Lo, I am with you always, even unto the end of the world."—Matt. xxviii. 20. By Rev. Morgan A. Peters, York, Pa.
3. The Mistakes of Conscience. "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth."—Acts xxvi. 9. By Rev. James Heaney, Shamokin, Pa.
4. Messages from the Cross: the Cry of Humanity. "After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith: I thirst."—John xix. 28. By George A. Gordon, D.D., Boston, Mass.
5. The Cure of Moral Leprosy. "Be thou clean."—Matt. viii. 3. By Rev. Edward B. Spalding, L.H.D., San Francisco, Cal.
6. The Christian's Responsibility. "As thou hast sent me into the world, even so have I also sent them into the world."—John xvii. 18. By Rev. William P. Merrill, Chicago, Ill.
7. A Nation at Prayer. "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority."—1 Tim. ii. 1, 2. By T. De Witt Talmage, D.D., Washington, D. C.
8. The Trials of the Minority. "Then all the disciples forsook Him and fled."—Matt. xx. 5, 6. By Rev. Myron Reed, Denver, Colo.

Themes for Pulpit Treatment.

1. The Wearing of Omnipotence. ("Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also?"—Isa. vii. 13.)
2. The Joy of Christian Altruism. ("Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me."—Phil. ii. 17, 18.)
3. Used and Castaway. ("Wherefore it shall come to pass that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the King of Assyria and the glory of his high looks."—Isa. x. 12.)
4. The Resurrection Life of the Redeemed. ("If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11.)
5. The Education of Divine Judgment. ("The Egyptians shall know that I am the Lord, when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them."—Ex. vii. 5.)
6. The Abiding Impulse of Sincere Affection. ("And David said, Is there any yet that is left of the house of Saul, that I may show him kindness for Jonathan's sake?"—2 Sam. ix. 1.)
7. The Abundant Wealth of Poverty. ("In a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality."—2 Cor. viii. 2.)

SEED-THOUGHT SECTION.

SUGGESTIONS FROM EXPERIENCE.

The Value to Pastors of a Continued Study of the Scriptures in the Original Languages.

BY EUGENE H. AVERY, D.D., VINTON, IOWA.

It might be thought needless, even superfluous, to discuss this subject but for the fact now and then disclosed that some pastors neglect such studies. For this reason it can not be deemed amiss to speak a plain word about it occasionally. We will take time for only the most concise suggestions.

1. There is value in the reading of any document in another language than that which is most familiar. Such a practise is helpful, illuminating. Attention is arrested. Thought is fixed. Instead of slipping along easily over words and phrases which we seem to understand as a matter of course, we find ourselves caught and held a moment by a term or expression which does not yield all its meaning at first glance. We stop to think, to inquire, What does that mean? We are constrained to look at the sentence a second time, and with care. If we are driven to the dictionary, all the better. Before we leave the passage probably we have caught from it a significance, a shade of meaning, or an allusion or bearing which we never observed before.

Some measure of this advantage may be secured by consulting another and independent version in the same language. For instance, the Revised Version of the Bible, or such renderings as those by Moses Stuart of Romans and Hebrews, or by Conybeare and Howson of all the Pauline Epistles.

I might safely leave the question to any person who makes use of German or French, whether the reading of psalm, gospel, or epistle in one of those languages does not always open out fresh lines of thought, and suggest relations

of truth which might else have remained undiscovered. If that be true respecting modern tongues, which stand but on a level with our own, much more may profit of this kind be derived from the reading of divine truth in those languages which were honored of the Lord as the medium of revelation. One can not read attentively a chapter of Matthew or Paul, in the words which Matthew and Paul wrote, without being struck and stimulated by tones and shades of meaning which he would never catch by perusal of his English Bible.

2. It is important to keep up some acquaintance with the original languages of revelation in order to make the most profitable use of commentaries. Here is just where a good many young ministers are apt to slip. Why, they say, men of the finest ability and scholarship have given us the fruits of their life-long toils in volumes of exegesis. May we not save time by taking and using the treasures thus made ready to our hand?

Plausible, but there are objections. It is not advisable for any person to depend on crutches when he might walk on his own feet and gain strength thereby. Again, such is the imperfection of human speech that you are liable to misunderstand your commentator. Cut out one element of uncertainty by going back to the same sources from which he drew, to search and draw for yourself.

Furthermore, your exegetes will differ more or less among themselves, according to their mental characteristics or the schools to which they belong. At any rate, you are not prepared to keep your teacher company, or to enter into his argument upon fine points of doctrine, unless you have some knowledge of the etymology and force of the words to which he is constantly referring.

As to this whole business of commentaries, let me simply express the conviction that there is mischief and weakness in relying too much upon them. I once heard a prominent clergyman say in a strong address: "Let your commentaries stand on the shelves, but keep your Greek Testament on your study-table."

3. Close hereby lies another important consideration for every pastor. Our topic specifies "the value to pastors," etc. Every pastor is to a great extent the exegete and commentator for his parish. Every day he is liable to be approacht by some Bible-reading elder, or earnest Sunday-school teacher, or studious lad, with a question: "What does this verse mean?" or, "What is the exact significance of the original word in such or such a passage?" I know at least one pastor who has had that experience repeatedly.

Now it may be thought sufficient if a pastor thus interviewed is prepared to reply that Barnes or Ellicott or Lange or Meyer gives this or that interpretation. How much better, both for your questioner's satisfaction and for your own reputation among observant people, if you are able to give an answer on the ground of your own researches! To be able to do that is worth a month's study for each instance. And occasions may be frequent. Many times a debate over a passage of seeming obscurity or ambiguity is easily settled by simply explaining that the very form of some word in the original fixes the meaning and connection definitely. This might readily be illustrated to any extent.

4. Care, that industrious care which the high and holy business of interpreting the divine oracles demands, would save preachers from many a misleading and humiliating error. Countless sermons are built upon something which has no existence in the texts used. And there is likely to be some hearer present intelligent enough to discover the fault. For example, I once heard a good man discoursing ear-

nestly from the text: "To the poor the Gospel is preacht." And he thought it proper to spend some minutes at the outset in emphasizing the importance of *preaching* in distinction from reading sermons. When it happens that the word "preach" is not found in the original text. "The poor are evangelized." If the dear man had read his Greek Testament he would not have thus wasted his time.

5. There are still more weighty considerations. There are themes and doctrines in the investigation of which no student can rightly feel sure of his footing, and tread firmly, without getting back to the words employed by the Holy Ghost in instructing mankind. Such are the teachings of the New Testament regarding sin, repentance, forgiveness, and conversion. Take for another, an important, example such a verse as 2 Pet. iii. 9, "Not willing that any should perish," combined with 1 Tim. ii. 4, "Who will have all men to be saved." It is only by opening your Greek Testament that you can securely make your way among these words of seeming ambiguity, and meet the false teachings which have sometimes been based upon superficial reading of these and allied passages.

6. The constant handling of the word of the Lord in the original is wonderfully fruitful in pulpit themes and rich in sermon material. No other study is equal to this for the clamant demands of the minister's work. Let a man go quarrying into a Hebrew page, or thread the intricacies of some of Paul's sentences, and it will be strange indeed if he does not find his mind started along trains of thought which will be worth more to his pulpit than the best advertised volume of "Sermon Outlines" or "Pulpit Helps." Let us stand on our own feet, and do a little thinking of our own. Let us by our own investigations, with the help of the Holy Spirit, bring out of the treasure of the word things new and old.

As to the amount of study that should be devoted to the line now un-

der consideration, of course no rule can be laid down. It will and should vary according to the man and the field. I believe it safe to say this: Every pastor of a Presbyterian church who has enjoyed at the outset the advantages of college and seminary ought to, and can, maintain at least sufficient acquaintance with his Hebrew to read ordinary passages with some study and to make intelligent use of his commentaries. And in the New Testament he should be able to read freely and to collate texts in Greek without difficulty. Only by one process can this facility be attained and kept. That is by daily use of the splendid original. The excellent motto of Apelles in training for his art, "No day without a line," would be a capital rule for the young minister with the Greek Testament lying on his study-table.

Regarding the use to be made in public of the spoils won in these studies, care is to be exercised. We must shun the seeming pedantry of frequent reference to the Hebrew and Greek. And we must not be so free with our corrections of the English version as to awaken doubts of its trustworthiness. Sometimes a point may be cleared up or a truth enforced by a frank statement of the precise turn of a word in the original. But, as a general thing, the fruits of research will best appear in the preacher's clearer thought, broader views, and larger life.

One of the striking utterances of Dr. R. D. Hitchcock to our seminary class was this: "After all, the Dark Ages were not so very dark, nor the Middle Ages so very middling." After the same manner of speaking we may say that the "dead languages" are not so very dead. Any student of average ability may, by patient and continued application, make himself fairly well acquainted with the speech of David and Jesus. And by persistent fidelity to such study we may all make the contents of these precious pages indeed, as Stephen called them, "the lively oracles."

The Use and Abuse of Texts.

BY REV. THOMAS CHALMERS MARSHALL, AUBURNDALE, FLA.

No problem of greater moment confronts the Christian ministry of to-day than how to increase the efficiency of the pulpit. It is clear that the solution of this problem involves, first of all, a candid recognition of the weak points in pulpit methods. There is one evil of present-day preaching which is probably doing more than any other thing to lower the pulpit in the estimation of practical, earnest people: the careless or deliberate misuse of the language of the Bible by those who are its profest expounders.

What a revelation it was to some of us when we were introduced to the methods of sermonizing practised and indorsed by respected clergymen. In our unsophisticated state of youth we thought of a preacher as one who aimed solely to declare the word of God, and we were influenced by this conception in the choice of our life-work. When we went up to the School of the Prophets, the scales began to drop from our eyes. We found that there were two distinct departments in theological training. In the one we were concerned with the acquisition of Biblical knowledge; in the other, with the application of our knowledge. In the one we learned the meaning of the texts we were to use; in the other, how to manipulate these texts so as to shape them into sermons—the preacher's "chief end of man." On one side of the house we were taught that the Bible is the word of God, the smallest detail of its language deserving our closest study; on the other side we were playfully told not to scrutinize the Greek too closely, lest in so doing we spoil some "good sermons." That is to say, under the heavy pressure which is brought to bear on the preacher to furnish his people with attractive sermons, he is granted a sort of homiletical license to use his text not exclusively in the light of what it means, but of what it

may mean or can be made to mean. It would be manifestly unjust to hurl a common condemnation at the modern pulpit, which exhibits an average of strength and earnestness, but the practise of textual jugglery is becoming so widespread that it can not be too clearly exposed nor too severely censured. Too often with the preacher of to-day the consummation of his art is attained, not when he interprets to the people the passage before him, and applies it to their lives, but when he surprises them with some unthought-of and ingenious adaptation of it.

A minister of acknowledged merit discoursed, not long since, on "The Fire on the Shore." The climax of his sermon was a fanciful parallel between the landing of the disciples and the arrival of Christians on "the other shore." "We shall all reach the shore of another world if we are Christ's chosen and faithful servants. Some may come struggling through the water as Peter did. . . . We shall find all we need ready. We will be allowed to bring of the fishes we have taken."

Another preacher used the subject, "Joseph's Wagons—God's Wagons." His points were: "God's wagon of light"; "God's wagon of autumnal bounty"; "God's wagon of salvation driven down through all the ages by a flaming evāngel called the Gospel." The likeness of the creator of this remarkable sermon was displayed in a leading daily paper for the wonder and admiration of the public.

Rev. Dr. T. DeWitt Talmage, recently, in beginning his work in Washington, preached on the compassing cloud of witnesses, Heb. xii. 1, and drew the theme, "All Heaven Looking On"; directing the gaze of his hearers to the galleries of heaven, from which the King, the angels, the prophets, apostles, and martyrs were pictured as looking down. Yet it would be heartless to apply exegetical scissors to the doctor's wings.

So we find that one man draws from "all things work" a lesson of industry;

another finds in "consider the lilies" authority for a fine-spun analogy between lily-growth and spiritual life; a third makes the "contrary winds" on the Sea of Galilee the basis of a discussion of the adverse moral winds which wreck young lives in our cities.

Now the discouraging feature in the case is that not only is this style of preaching very much in vogue, but few seem to see anything wrong with it. People are blind to faults in preaching which they would quickly detect in any other kind of discourse. The political speaker receives attention only so long as he makes at least a show of logic; the interpreter of Shakespeare must make an honest attempt to reproduce his thought; but a minister of the Gospel, the good news of universal blessing, often does not hesitate to appropriate a clause or a sentence from the Bible, infuse into it a meaning of his own, and bring it to his people as a message from God, while few, if any, question the legitimacy of the procedure. The man is only preaching. The people even admire and applaud the one thing they ought to condemn. The sermon is a sort of sleight-of-hand performance, the preacher a kind of magician, and the auditors are delighted to see how many strange things can be produced from an empty hat.

The following are probably the chief causes of the existing superficiality in textual treatment:

1. The want of a clear conception of the value and purpose of the text. Ideally, it is the preacher's authority and basis for his message; practically, it is often only the starting-point for a journey, the pier from which he sets sail.
2. The lack of sound exegetical training.
3. Sheer laziness. Many an inviting text proves to have been a mirage when carefully examined. Why, then, examine it?
4. Custom. Successful preachers

regularly practise accommodation, and the younger men follow unquestioningly in their footsteps. *Vox Populi* becomes *Vox Dei*.

5. The pressure of ministerial duties.

6. The lack of reverence for the Bible.

7. The temptation to display ingenuity.

8. The desire to treat of extra-Biblical themes.

What would be the result were ministers hereafter to confine themselves to such use of their texts as is warranted by sound principles of interpretation? The most terrifying result would be the annihilation of countless "good sermons." The proverbial barrels would in many cases become kegs, but, we venture to say, kegs of gunpowder in place of barrels of sawdust.

The gains from such a revolution of method would be incalculable. On the part of the pulpit, there would ensue an increase of self-respect, of that indefinable strength which is born of conviction, of freshness and wearing

power, and of general effectiveness among substantial people; on the part of the people, there would result a great advance in spirituality and religious intelligence.

There is no need, much less any excuse, for employing cunning devices to draw attention to our message. The Gospel is still the power of God, and of it let us not be ashamed. We are not pleading for the old-fashioned doctrinal sermons, nor for dry, prosaic preaching, but for such honest, earnest, manly treatment of the Bible as becomes those who count themselves ambassadors of Christ.

Can we offer husks to men who hunger for bread? Can we afford to spend the few moments we have in the pulpit in exhibitions of mental gymnastics? Our sermons are making or marring lives, drawing men to God or repelling them from Him. Who will take the responsibility of distorting God's message? Let us preach "Christ crucified," and leave our reputation in the hands of God.

SIDE LIGHTS FROM VARIOUS SOURCES.

FROM HISTORY.

BY JAMES M. LUDLOW, D.D., L.H.D.,
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The children of this world are in their generation wiser than the children of light.—Luke xvi. 8.

IN the reign of James II. it was said that the Lord Treasurer's office was worth "some thousand pounds to him who, after his death, would go to heaven; twice as much to him who would go to purgatory; and no one knows how much to him who would adventure a worse place."

We exhort . . . that with quietness they work.—2 Thess. iii. 12.

Louis Kossuth, reviewing the marvellous activities of his life, the renown of which filled the world, said:

"If I had to choose my place among the

forces of nature, do you know what I would choose to be? I would be dew, that falls silently and invisibly over the face of nature, tramp under foot, and unconsidered, but perpetually blessing and refreshing all forms of life."

Without (the city) whosoever loveth and maketh a lie.—Rev. xxii. 15.

The cover of an ancient sewer-drain in Rome was called "Bocca della Verita," perhaps with the thought of the witty architect, who regarded things untrue as like the foul water, which should be ejected from the city as quickly as possible.

Count it all joy when ye fall into divers temptations.—James i. 2.

Chrysostom, speaking of the terrible temptations the Christians endured in the fourth century with pagan customs and anti-Christian laws about them, said, nevertheless, "They have no sad-

ness; they wage war with the devil as if they were playing."

Take us the foxes, the little foxes.—Solomon's Song ii. 15.

We read in Scandinavian mythology that the friends of the good Balder begged of Odin that all things should be rendered harmless to him. Thereupon Frigga, Odin's wife, summoned fire, water, iron, stones, earth, trees, beasts, birds, serpents, and compelled them to take oath never to hurt Balder. The mistletoe-bush was, however, overlooked by the complacent Frigga. "I thought it," said she, "too small and insignificant to take the oath." Loki, Balder's enemy, heard of this omission, and made a tiny arrow of mistletoe wood. The hostile gods threw stones and trees at Balder, but they fell harmless at his feet. Then the little dart of mistletoe pierced his heart.

Resist the devil and he will flee from you.—James iv. 7.

Old Saw—"The devil tempts all; but the idle tempt the devil."

The one talent.—Matt. xxv. 15.

The Abbé de Saint-Pierre was a man of great influence for good during the eighteenth century. Modern languages owe to his coinage, and still more to his enstamping it with his own example, the word "beneficence." The historian Martin says of him:

"He was a pure soul, a writer without talent, of a mind little elevated, but in which an indefatigable love of the public good took the place of genius."

Perhaps the foremost of the missionaries sent to China from the English Church is ——. Just after his consecration his bishop remark:

"Such a man should not, I suppose, be sent out. But who knows but that the Lord may have something for him to do?"

The fool hath said in his heart, There is no God.—Psalm xiv. 1.

Diderot said:

"It is commonly in the night-time that the mists arise which obscure in me the existence of God: the rising of the sun never fails to scatter them."

There is none that doeth good.—Psalm xiv. 1.

Said Louis Kossuth, when he realized that he had come near to the end:

"When on the brink of the grave a man makes up his account, the balance is always on the wrong side."

The heart of her husband doth safely trust in her, so that he shall have no need of spoil.—Prov. xxxi. 11.

St. Elizabeth of Hessa, in the absence of her husband from home, lived as an ascetic, clothed in coarse attire, and giving her time to prayer and meditation. Upon his return she as religiously clothed herself in her princely array, and won the praise of the court for her beauty and grace. This, she said, she did from love to Christ, that her husband might never be tempted to other than his true conjugal love, which he had plighted to her in the Lord.

Many daughters have done virtuously, but thou excellest them all.—Prov. xxxi. 29.

Libanus, the pagan, when he met the mother of Chrysostom, exclaimed, "What women these Christians have!"

FROM SCRIPTURE METAPHORS.

BY REV. THOMAS P. HUGHES, D.D.,
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THE PASCHAL LAMB.—*Christ our passover is sacrificed for us.*—1 Cor. v. 7. There is a full account of the original institution of the Passover in Exod. xii. 1-51, and of the first observance in Exod. xiii. 3-10.

In the Mishna (Pesachim ix. 5), the Talmudic writers lay great stress on the distinction between the "Egyptian Passover," and the "Perpetual Passover."

John Baptist recognized in Christ the type of the Paschal Lamb when he exclaimed: "Behold the Lamb of God." John i. 29; St. Peter in 1 Peter i. 19, when he wrote of "Christ a lamb without blemish and without spot;" St.

Paul, when in 1 Cor. v. 7 he referred to Christ as "our Passover sacrificed for us;" St. John in Rev. xiii. 18, when he saw in Christ "the Lamb slain from the foundation of the world."

Justin Martyr, in his dialog with Trypho, c. 40, says the Jews of his day roasted the Paschal Lamb on a spit or skewer put transversely through the shoulders so as to form the figure of a cross.

There is an apt parallel between the illustrious type and the most holy anti-type.

I. The Paschal Lamb was without blemish, entire, whole, sound, not sick, nor bruised, nor broken. Christ was without blemish and without spot. 1 Pet. i. 19.

II. The Paschal Lamb was taken out of the flock, and separated from it. Christ was taken from among mankind, and "separate from sinners," Heb. vii. 26. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Heb. xi. 14.

III. The Paschal Lamb was a year old. A year is a perfect revolution of the sun's course, and signifies the fulness of time. Christ was brought forth as the sacrifice for sin in the "fulness of time." "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." Gal. iv. 4.

IV. The Paschal Lamb was set apart for four days. Christ, "when the time was come that he should be received up, stedfastly set his face to go to Jerusalem." Luke ix. 51. He was ordained from eternity. He was tempted, tried, and tested.

V. The blood of the Paschal Lamb was sprinkled on the lintel and on the door-post. The blood of Jesus is "the blood of sprinkling which purges our conscience." Heb. ix. 14. "The blood of sprinkling that speaketh better things than that of Abel." Heb. xii. 24. This signifies the application of Christ's blood to the sinner's need.

"He is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. i. 30.

VI. The Paschal Lamb was roasted with head and legs, and the appurtenances thereof. It was roasted whole, and not cut in pieces. Christ made a complete offering of Himself. "Sacrifice and offering thou wouldst not, but a body hast thou prepared me. Lo, I come to do thy will, O God." Heb. x. 5. His will was entirely consecrated to God. "Nevertheless not as I will, but as thou wilt." Matt. xxvi. 39.

VII. The Paschal Lamb was roasted with fire. Christ, "tho he were a son, yet learned he obedience by the things which he suffered." Tempted of the devil for forty days and forty nights, enduring the agony in the garden, and bearing His cross, Jesus became "perfect through suffering." Heb. xi. 10. "Stricken, smitten of God, and afflicted." Isa. liii. 2.

VIII. Not a bone of the Paschal Lamb was to be broken. It was prophesied of Christ that not a bone should be broken (Ps. xxxiv. 20), and it was fulfilled (John xix. 36).

IX. The Paschal Lamb was slain in the evening. Christ suffered and died as the day was closing in. And in "these last times" of the world's history. "These last days." Heb. i. 1.

X. The Paschal Lamb was to be Eaten.—Christ must be spiritually received and fed upon. "My flesh is meat indeed." John vi. 55. "This is my body," "This is my blood." Matt. xxvi. 26; 1 Cor. xi. 24.

XI. The Lamb was not eaten raw. Christ must be received and accepted with a prepared heart.

XII. The Lamb was eaten with unleavened bread. Christ must be partaken of, "not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." 1 Cor. v. 8.

XIII. The Lamb was eaten with bitter herbs. Those who "had washed their robes, and made them white in

the blood of the Lamb," came out of tribulation. Rev. vii. 14.

XIV. The Lamb was eaten entirely, nothing was left. Christ must be accepted by the believer in His complete and entire character of God and man, the Suffering Savior and the Reigning King.

XV. A lamb was eaten in every family, and there was a lamb provided for every family. Christ is a Savior for every individual and every household.

XVI. The house was specially prepared for the eating of the Lamb. Every heart must be prepared for the reception of Christ. "Let a man examine himself." 1 Cor. xi. 28.

XVII. If the house was too little, the neighbor's house was borrowed and used for the purpose. The virtue of Christ's death is superabundant. The house may be too little for the Lamb, but not the Lamb for the house.

XVIII. The Lamb was eaten by the Israelites with their loins girded. Christians are exhorted to "gird up the loins" of their minds, 1 Peter i. 13; and to have their "loins girt about with truth," Eph. vi. 14.

XIX. Strangers were allowed to par-

take of the Lamb if they were circumcised. The baptized of every nation, kindred, and tongue are the Israel of God. Matt. xxviii. 19.

XX. Those who ate the Lamb were to have their shoes on, thus signifying that "Gospel of peace" wherewith our feet should be shod. Eph. vi. 15.

XXI. The Paschal Lamb was eaten in haste, with the staff in the hand. The Lamb of God will come as a thief in the night, and in the Lord's Supper we show forth the Lord's death "until he come." The acceptance of Christ is an immediate concern to the human soul. "Now is the accepted time, now is the day of salvation." Those who come to Christ must be ready to walk in the way of salvation with the staff of true faith in their hands, and as "strangers and pilgrims" on the earth.

Observe, the Passover was a sacrament to the Jew, and finds its counterpart in the Lord's Supper of the Christian. The Paschal Lamb is a type of Christ crucified for us. The Passover, as an institution, is a type of the Lord's Supper. This will be treated as a separate metaphor.

SEED-THOUGHTS FOR SERMONS AND PUBLIC DISCOURSE.

BY ARTHUR T. PIERSON, D.D.

Prevailing Prayer.

"WHAT things soever ye desire, when ye pray, believe that ye have received them, and ye shall have them."—Mark xi. 24.

Faith and prayer are so intimately associated that we can not speak of one without at least implying the other. But let us mark the different levels of prayer.

Our Lord's first lesson on prayer was, "Ask and it shall be given you," etc. But further on in his teaching a new element is emphasized. "Whatever ye ask in prayer, believing, ye shall receive." Here is an advance les-

son: not simply asking, but asking in faith and receiving according to faith. But just before His crucifixion, in the Gospel of John, we read the most marvelous words which He ever spoke on prayer: "Hitherto have ye asked nothing in my name," "Whatsoever ye shall ask the Father in my name he will give it you." This is something beyond simple asking, beyond asking in faith. This is asking by virtue of, and because of, our identification with Christ. His Name is His person; God does not look on us as we are in ourselves, but looks on us as we are in Jesus Christ. Here is a "region beyond" in the matter of prayer, of which

scarce one in a thousand has dreamed. When any one presents a request in the name of another, it is really that other person who asks the favor; and when we go to the Father in Jesus' Name—reverently let it be said—Christ is the suppliant; and, because the Father can deny the Son nothing that He wants, it is certain that what I ask in His Name I shall receive—nay, I have already received it; it is my privilege to believe that I have received that which I ask, so certain is the answer.

Let us suppose that the Christian Church should get hold of this power of prayer, and get above the level of simple asking, or even of asking in faith, and realize her identity with her Lord and the privilege of praying in the Name of Jesus; then, keeping in fellowship with Christ, nourishing and cherishing this daily walk with Him, and therefore having, within, the motions that His Spirit creates, the groanings unutterable awakened by the Holy Ghost—these, presented in the golden censer of Christ before the throne, would certainly be heard and heeded by the Father. And so without doubt the greatest need of to-day is New Prayer—prayer on the highest level of prayer—prayer in Jesus' Name.

The Principle of Service.

"Seek ye the Kingdom of God; and all these things shall be added unto you."—Luke xii. 31.

Such is the promise; how about the fact? Look back over your whole life. Have you sought first the extension of that Kingdom and the incorporation into your own life of that righteousness? And have you, in a life of consecrated service, actually suffered from want? "When I sent you forth without purse or scrip or shoes," says the Master, "lackt ye anything?" We must answer, "Nothing." Has one promise of the Lord, on which you rested in faith, failed you? Imagination may picture to us possible want in the future; but when memory draws

her scenes on the canvas of the past, she witnesses that to all His word He is faithful that promist.

There is a principle of service revealed in this precept selected from the Sermon on the Mount. The life of service must be a life of faith, of dependence on God. The current notion is that when the Lord sent out the Apostles without purse, food, or extra garments, such dependence on the Almighty Father was only for apostolic days. That notion is one of the chief practical heresies of our day! As tho we had got beyond the need of faith! or as tho faith were for one "day" more than another! Hear the motto of all service: "We walk by faith, not by sight." Some modern disciples seem to read this reversely: "We walk by sight, not by faith"; but I do not find that anywhere in Scriptures. We have as much call to live a life of trust as primitive Christians had. God's servants need the single eye; no man can see double and see correctly; nor have we the power, like the chameleon, of turning one eye toward heaven while the other is turned toward earth. God wants single-eyed servants, who see clearly because they see singly.

In other words, you can not attend to the affairs of the kingdom, and be worried about the affairs of the world. Care can not provide, but it can divide; it can not supply our wants, but it can distract and divert the mind and heart from God's work. And to prevent such divided allegiance, the Lord calls us to His service, exclusively, and then assures us He will take care of all the rest. Worry is therefore both needless and sinful.—Phil. iv. 6, 7.

Christ's Presence in the Believer.

"I WILL not leave you comfortless, I will come unto you." John xiv. 18. Dr. A. J. Gordon says:

Is this a transient vision to you, or is it His own promise which is given in that Word which endureth forever? Alas, that it was ever so! It is not

what we know, but what we *know* that we know which constitutes our spiritual wealth. I must have read these words of Jesus again and again, but somehow they had no really practical meaning to me. Then came a blessed and ever-to-be remembered crisis in my spiritual life when from a deeper insight into Scripture the doctrine of the Holy Spirit began to open to me. Now I apprehended how and in what sense Jesus is present; not in some figurative or even potential sense, but literally and really present in the Holy Spirit, His invisible self. "And I will pray the Father, and he will give you another Comforter, that he may abide with you forever" (John xiv. 16). The coming of the other Paraclete was conditioned on the departure of Jesus: "If I go I will send him unto you." And this promise was perfectly fulfilled on Pentecost. As truly as Christ went up the Holy Ghost came down; the one took His place at the Father's right hand in heaven, the other took His seat in the church on earth, which is "budded together for a habitation of God in the Spirit." And yet, lest by this discourse about His going and the Comforter's coming we should be led to think that it is not Christ who is with us, He says, clearly referring to the Spirit: "I will not leave you orphan; I will come to you." Thus it is made plain that the Lord Himself is truly tho invisibly here in the midst of every company of disciples gathered in any place in His name.

It was after much thought on this subject that there came to me one day a still voice of admonition, saying: "There standeth one among you whom ye know not." And perhaps I answered: "Who is he, Lord, that I might know him?" I had known the Holy Ghost as a heavenly influence to be invoked, but somehow I had not grasped the truth that he is a Person of the Godhead who came down to earth at a definite time and who has been in the Church ever since.

ONE evening Charles Lamb and some of his friends were conversing on the probable effects upon themselves, if they were brought face to face with the great and wonderful dead. "Think," said one, "if Dante were to enter the room! How should we meet the man who had trod the fiery pavement of the *Inferno*, whose eyes had pierced the twilight and breathed the still, clear air of the mount of the *Purgatorio*, whose mind had contemplated the mysteries of glory in the highest heaven?" "Or suppose," said another, "that Shakespeare were to come?" "Ah!" cried Lamb, his whole face brightening, "how I should fling my arms up! how we should welcome him, that king of thoughtful men!" "And suppose," said another, "Christ were to enter?" The whole face and attitude of Lamb were in an instant changed. "Of course," he said in a tone of deep solemnity, "we should fall upon our knees."

NOTES BY THE WAY.

Some Critics Criticized.

A SUGGESTION.

"At the monthly meeting of the Council of the Hornsey Rise Guild last week, the secretary read a letter from Sir Walter Besant (one of the Guild's patrons), from which the following is an extract: 'I think your scheme is of the very greatest importance. We ought, I am quite sure, to do all we can to bring young people together for purposes of society and of mutual help, not

to speak of instruction. In your scheme I think that by insisting on total abstinence you make a mistake. Those young men who are not total abstainers would learn very soon (if the lesson were necessary) that the strictest moderation must be practised if they are to retain the respect of their friends. In this way I believe you do more harm than good by insisting upon total abstinence as a condition of membership.'"

—*The Alliance News*, April 9, 1897.

This is a suggestion that may be of

great practical importance, if not taken too unguardedly. If it is to be safe counsel for such associations some method must be taken to impress very strongly that the aim is total abstinence. Otherwise their transformation into social drinking clubs might become only a question of time.

SCIENTISTS WITHOUT SCIENCE.

"The greatest scientists are not always strictly scientific in their method of dealing with facts. They are very apt to be so carried away by enthusiasm over a new discovery as to lose sight for a time of the necessity for considering every possibility of error in their estimate of its significance."—*New York Weekly Witness*, March 24, 1897.

These cautions are given in an appreciative editorial on the article of Professor Sayce in *THE HOMILETIC REVIEW* for March, on "Palestine of the Time of Abraham as Seen in the Light of Archeology." Perhaps it might be as well not to use the term "scientist" too freely in such connections. A vast amount of sheer imagination and guesswork is dubbed "science." A grain of somewhat uncertain fact is not a sufficient basis for a ton of inference.

ALTERNATIVE EVILS.

"According to Sir Algernon West, it is the Prince of Wales who has stopt wine drinking after dinner by the introduction of smoking."—*The Alliance News*, April 9, 1897.

"Of two evils always choose the least," is an old saying; but if the evils are *moral* evils, conscience forbids the choice of either. With the "improvements" in tobacco products to make them more effective for killing, it seems as tho the question between the comparative greatness of these two evils was fast becoming an open one, especially so far as the young are concerned.

SUPERFICIAL THEOLOGY IN PEW AND PULPIT.

"If, a century ago, a Puritan preacher in a New England pulpit had referred, in a catalog of heresies, to Arianism, Socinianism, Pelagianism, Antinomianism, and Arminianism, a majority of his adult hearers would have known fairly well what he was talking about. It is very doubtful whether

as much could be said for a majority of adult hearers in any Puritan church in New England to-day. If, a hundred years ago, the preacher had asked his hearer, What is the doctrine of the Trinity? and, Why are you a Trinitarian? he would have probably received a prompt and tolerably definite reply. If he were to ask the same question of a hearer to-day, his reply would certainly not be so prompt and probably not so definite. The same thing may be safely said of questions as to Inspiration, Atonement, and other important doctrines in theological science."—*The Outlook*, May 1, 1897.

So much the worse for both pulpit and pew if this condition of superficiality and ignorance has been reached regarding the great fundamental and practical doctrines of Christianity. Who is responsible for the ignorance in the pew, if not the preacher? Would it not be well for those who confessedly know and care so little for these great doctrines, to be a little less positive in their criticisms and pronouncements upon them, and in their suggestions of brainless and worthless substitutes for them?

Echoes from the Evangelistic Platform.

Mr. Moody's work in Chicago has been attracting unusual attention. The Auditorium has been filled to overflowing, and much plain Bible truth has been brought home to the multitudes. The following utterance may help some doubting Christian to assurance:

"There are three classes of people in the church without assurance. The first class got into the church with the hope that the getting in would convert them. The second class is not willing to confess Christ. The third class is not willing to go to work. All three classes are full of doubt. I have no time to doubt. I have full assurance. The Christian who doubts has no joy. He is constantly filled with fear. It is not the will of God that Christians should go through life doubting. The whole thing is settled and finished if you believe and have assurance. You must accept the divinity of Christ. A man once asked me what was the best book on the divinity of Christ. I told him the best one was written by a man named John, the son of Zebedee. The man thought a while and said: 'Let me see, was he an English writer?' I said, 'No.' 'Well, was

he an American writer?' 'No.' 'Well, where can I get his work?' 'At most any book-store,' I said. 'What will I ask for?' I lookt him in the eye and told him to ask for the Bible. He would find John in it, bound up with several other good books bearing on theological matters."

Rev. Dr. A. C. Dixon, at the Christian Endeavor Convention in Boston, recently set forth some of the advantages of *narrowness*. While most of the men named were pretty broad men in the best sense, the point he makes is a good one, as against the so-called liberal cry against the narrowness of orthodoxy. The broadest man is not narrowed by being only so broad as truth allows him to be. Here is what he said:

"Narrowness is often the badge of useful-

ness. 'Ye are built up,' says Peter, 'a spiritual house.' A house is really organized narrowness. The granite stone, once part of the great hills, has been narrowed into blocks. The wood, once part of the broad forest, has been narrowed into rafters and planks. The clay, once part of the broad earth, has been narrowed into bricks. Iron, gold, and precious stones are valuable in proportion to the thoroughness of the narrowing process, which removes impurities.

"Great leaders of men have been narrow. Elijah was too narrow to adopt the worship of Baal. Martin Luther was too narrow to include in his creed the errors of the papacy. Wesley was too narrow to sympathize with the cold ritualism of the age. William Carey was so narrow that he had no sympathy with the anti-mission spirit of his age. Gideon became a leader because he took his stand on the side of God against idolatry. He was so narrow that he could not even tolerate the idols in his father's house, but rose in his might and tore them down."

SERMONIC ILLUSTRATION FROM CURRENT LIFE.

BY REV. LOUIS ALBERT BANKS, D.D., AUTHOR OF "CHRIST AND HIS FRIENDS,"
"THE FISHERMAN AND HIS FRIENDS," ETC.

THE STRUGGLE FOR LIBERTY.—The struggle for liberty which is going on with such courage and persistence in Cuba and Crete, and other parts of the world, can not but suggest to the Christian that mightier struggle which Jesus Christ is making to free mankind, everywhere, from the slavery of sin. How many slaves there are in our towns and cities. Slaves to strong drink; slaves of lust; of dishonesty; of untruthfulness; of profanity; of evil thoughts. And yet Jesus Christ is able to set them all free, if they will but yield themselves to follow Him. Long ago Isaiah saw that that was to be a part of his great mission: "The spirit of the Lord God is upon me; because the Lord hath anointed me . . . to proclaim liberty to the captives, and the opening of the prison to them that are bound."

LEADERS OF RIGHTEOUSNESS.—The enthusiasm of generous and brave souls throughout the world, in the cause of Greece in her fight for the liberty of Crete against the Turk, is very refreshing. It reminds intelligent people who are conversant with modern history, of the way our own Dr. Samuel G. Howe and the English Lord Byron threw their all into the balance for freedom, when Greece was making her own struggle for independence in the earlier days of the century. That was a splendid thing which the son of the great Garibaldi said the other day as he sailed from New York, to offer his sword to the Greek cause: "Wherever the cause of human liberty needs a leader, there is the place for a Garibaldi." There ought to be something of that spirit in the heart of every true Christian man or woman. Exulting in our noble heritage, as the followers of Christ, and as His representatives in the world, we should be able to say: "Wherever the cause of righteousness needs a leader or a defender, there is the place for a Christian."

SELF-MASTERY.—The great heart of the American people throbbeth in sympathy with General Gomez, the Cuban leader, when the news came over the wires that he had refused to receive the peace commissioners of General Weyler, who came to offer autonomy to Cuba, if the Cubans would lay down their arms. General Gomez replied that the sole exchange for peace was liberty and independence. This reply reminds us of Gladstone's strong utterance in the English Parliament when pleading for "Home Rule" for Ireland. He said: "It is not your good laws, but their own good laws, which the Irish want." The right and the power to govern oneself is the most godlike ever conferred upon man. No man can but be miserable when he desires to do good, and yet does evil, because his will has been palsied or overborne by sin. That was a great saying of Solomon's, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

AGITATION THE PRICE OF PROGRESS.—Representatives of the Chamber of Commerce in the city of Cleveland recently in public addresses decried very earnestly labor agitation, as a great source of loss and danger to the prosperity of the community. Of course there are unwise agitators who do the cause of workingmen more harm than good; but, after all, freedom of speech and freedom of press for airing any wrong that exists in the community is the greatest possible safety-valve of the Republic. Wrongs are never righted except by agitation. Every step taken in advance is at the cost of agitation and annoyance to many people. I heard the logic of this situation illustrated the other morning by two little children. One little fellow was crying in his crib for his nurse to rock and dress him. The other, a little older, went to comfort him, and instead of asking him to stop,

said: "Keep on crying, Sherlock." When his mother asked him why he told the baby to keep on crying, he replied: "Why, nurse won't come if he stops." That is the true logic of all agitation which makes for righteousness. Eternal agitation is the price of liberty yet to be attained.

HOW TO KEEP CLEAN.—Commissioner Waring, of the street-cleaning department in New York city, in an article published recently, giving the history of the revolution which has given New York clean streets, relates that when he put white uniforms on the street-cleaning brigade, he answered the ridicule that was heaped upon him for dressing men in white to do such dirty work, that they would keep the streets so clean that the uniforms would not be soiled, and he has had wonderful success in the attempt. There is a suggestion in that for Christian men who hesitate to do their duty as citizens, and become factors in political life, because of the proverbial corruption and filth of politics. The straightforward, genuine Christian man can keep his hands as clean in politics as anywhere else, and it is the duty of Christian men to take hold of the political life of our time, and make it so clean that the white uniform of honest public service can go anywhere unspotted.

IS THE PILOT ON BOARD?—The unique title of one of the successful new books is "The Port of Missing Ships." One's fancy may take wide sweeps if allowed to run on that title. There are a great many human ships who never reach any safe port, for lack of proper purpose and guidance. The little ship that carried the disciples in the midnight storm of long ago came speedily to land, when Jesus came on board and took command. The great Pilot stands outside the pilot-house of every drifting, storm-tost human ship, and says: "Behold, I stand at the door and knock." Blessed are they that heed that voice.

THE ATMOSPHERE OF THE SUNDAY NEWS-PAPER.—One of the bravest, as well as one of the wittiest things that has been done lately, was the reply of the Rev. Dr. Newman Smyth, of New Haven, when the representative of one of the worst of modern newspapers asked him for "A bright, terse interview about hell" for its Sunday edition. Dr. Smyth very kindly complied with the request; his article was as follows: "Hell, in my opinion, is the place where the Sunday edition of your paper should be published and circulated."

THE RELATION OF CLEAN HANDS TO SPIRITUAL POWER.—"Who shall ascend into the hill of the Lord? Or who shall stand in his holy place?" inquires the Psalmist, and this is his answer: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." Nothing could possibly bring about so great an accession of spiritual power to the modern church as a wholesale cleansing of the hands of its membership from all questionable transactions in business and politics. It is a mockery for a man whose hands are thrust into ill-gotten spoils, either in trade or political rings, to ask God to bestow upon him the power of the Holy Ghost. If God were to answer that prayer, it would smite him as dead as Ananias and Saphira. That is a heart-searching saying of John Ruskin's. "If the ghost that is in you leaves your heart a cheat, and your hand a juggler's, then be assured that whatever else it is, it is not a Holy Ghost."

DESTROYING THE SIGNAL-LIGHTS.—The engineer of a fast train on the Pennsylvania

Railroad discovered a man, one night not long since, at the top of a signal-pole, at an important junction where three railroads cross. He was destroying the signal-lamps with his fist. The poor fellow was insane, and was doing it simply to enjoy the excitement that he would experience at witnessing a wreck. One can hardly help believing in these days that there are moral teachers so reckless, and so intoxicated with the desire for notoriety, that they are willing to destroy the signal-lights on the highways of life, in order to make a sensation; but they will fail, as this poor fellow did. He was insane, and, in a way, they are, too. No man except an insane man, or a demon, would destroy the signal-light that has kept generations from going to disaster and ruin, and leave no warning in its place. God has put the signal-lights of danger too surely in His truth to have them destroyed by reckless hands. These careless teachers are the sensation of an hour, but the great truths of God's Word and of Human Nature are eternal verities that can not be thrust aside by a sensationalist.

MAKING OUR GOOD DEEDS ATTRACTIVE.—A Chicago paper recently gave an account of the excitement occasioned by an undertaker's wagon driving up to the rear of a house in that city and taking on board a load of something. The neighbors were at once greatly aroused. In the flurry, somebody turned in an alarm at the nearest patrol-box, and pretty soon a patrol-wagon, loaded with policemen, came tearing down the alley, on the lookout for the supposed murderer. The matter was finally explained in a very simple way. The owner of the house in question is interested in a farm, and brings his share of produce into the town. His stock of potatoes being altogether more than he could consume, he told several of his friends to come around and help themselves to as many bushels as they wanted. One of his friends was an undertaker, and he sent his professional wagon, hence the terror of the neighbors. There are a great many people who do things that are good in themselves, but who cause alarm and sorrow because they perform their duties in such a funereal way. Paul says we ought to show mercy with cheerfulness, but many people show mercy in a way to make the recipient feel like thrashing the would-be philanthropist. We do well to remember that the spirit in which things are done is often more important than the deed itself. It is not more inappropriate to haul potatoes in an undertaker's wagon than it is to do a good deed in a gloomy and pessimistic spirit.

MURDER AND SUICIDE IN THE DRINK.—How monotonously the horrid crimes of the drink-curse repeat themselves, over and over, in every day's story. Here is a young man in New York, strong and vigorous, only thirty-two years old. Seven years ago he married a beautiful girl, and earned a comfortable living for his wife and the two babies that were born to them. But the saloon tempted him, and as the drink habit grew, he became shiftless, morose, and quarrelsome. Finally, to save her life, his wife hid herself from him; her mother, the grandmother, cared for the two little children. One morning he called and the elder clung to the grandmother, and would not go near him, but the little baby girl, not knowing enough to fear the demon in him, ran to him at his request. He gathered her up in his arms, saying that he would carry her around to the kindergarten where she attended school. Immediately after the door closed behind them, two shots rang out. The first one the drunken father had fired through the head of the trusting little girl,

and then permitting the tiny body to roll down the stairs, he fired another bullet through his own brain, and fell dead in the hall. The same old story, you say, but alas! it has new victims every day! How long, O Lord, how long, will the Christian churches of America permit to exist an institution which fills the land with deeds like this?

THE COURAGE TO REMAIN BEHIND.—There is something truly splendid and great in Nansen's graceful dedication of his new book, "Farthest North," to his wife: "To her who christened the ship and had the courage to remain behind." It is always harder in many ways for those who remain behind than for those who go out to the battle. It is harder to christen a ship and send it forth on its long voyage, trusting it to the guidance of other hands, than it is to go with it and share its destiny. This has a possible application for us all. How often we have the opportunity to christen some good ship of thought, or effort, and send it out with our "God speed!" when duties that hold us to the narrower routine of our daily life will not permit us to share its fortunes. Let us never selfishly or churlishly refuse to christen the ship, because it may not be our fortune to go as pilot or passenger.

THE DARKNESS OF THE TOMB WITHOUT THE CHRIST HOPE.—The grave-diggers in Greenwood Cemetery, in Trenton, N. J., saw an

old white-haired man ride past them the other morning on his bicycle, with a bunch of rosebuds dangling at the handle-bars; but the old man did not see them, and they heard him muttering to himself: "Don't look at the handle-bars, father! look straight ahead of you!" The old man was on his way to the grave of his son, the bright-faced child of his old age, who but a few weeks before had taught his father how to ride the wheel, and had then died very suddenly. Slowly the old man pedaled up beside the little mound; he detach the bunch of roses, and laid his bicycle on the ground. Then he knelt by the grave, stretch out his hands and scattered the rosebuds over the sods so that they made a carpet of pink and white and yellow. A gardener who was working a few yards away heard the old man repeat: "Don't look at the handle-bars, father!" There was a little sob in his throat as he said the words, and the next moment he had pitch forward over the grave, with his face among the roses. A while after it began to rain, and noticing that he did not move, the workmen went and touch him on the shoulder to arouse him, but he did not respond. They lifted him up and found that he was dead. Dead of a broken heart. And it would break all our hearts if it were not for the glorious Easter hope we have in Jesus Christ. The Christian father knows that his son is not in the graveyard, but rejoicing in the realms of immortal life. Death is no longer a blind alley, but a thoroughfare leading toward the world of light.

EXEGETICAL AND EXPOSITORY SECTION.

NOTES ON HEBREW WORDS IN THE OLD TESTAMENT.

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I. The Word "Torah" in the Book of Job.

THE Hebrew verb *yarah* means to shoot or hurl, as a bowman shoots arrows, or a javelin-man hurls darts. A familiar secondary meaning is that in which the word is used to describe rain, the falling drops being figured under the similitude of darts shot from an altitude.

The causative stem of this verb is occasionally used in the physical sense, but it is commonly translated "teach." Its causative noun, *torah*, is the especially important word translated "law."

The connection between these meanings and the physical meaning of the stem is sometimes explained by the habit of shooting out the finger as a gesture of command. Perhaps a better explanation may be found in the rela-

tions of an officer in command or a drillmaster to a company of bowmen or javelin-men. He causes them to shoot, in the sense of giving them orders to shoot, and instructions how to shoot, and so the term comes to denote authoritative orders or instructions.

Unless the book of Proverbs is an exception, the law denoted by the noun *torah* is uniformly divine law; sometimes the law of a false god, but always of some god. In Israel, the most important function of the prophets was the revealing of *torah* from God.

It is further true, tho a truth not so well recognized as it should be, that the causative verb of this stem is in meaning strictly cognate to the noun. It is not used of ordinary teaching, but always of authoritative teaching, always of such teachings as constitute *torah*.

Originally, doubtless, "law" was sometimes oral and sometimes reduced to writing. At length, the term came to be applied especially to the aggre-

gate of written *torah*, that is, the Scriptures of the Old Testament, and, in a more restricted sense, to the Pentateuch.

In the book of Job, the scene is laid outside of Israel, and that fact affects its use of Israelitish terms. We have here the conception of an Israelitish sage as to what divine *torah* may be in the case of one who is not an Israelite.

The noun is used but once in the book. Eliphaz, speaking to Job concerning the Almighty, says:

"Do thou take, pray, law from his mouth, And place his sayings in thy heart" (Job xxii. 32).

Note that the word "law" is indefinite; not "the law," as in the versions, but law in a general sense. The margin of the Revised Version here has "instruction," but there is no difficulty in understanding the word *torah* here in its proper sense. The instruction spoken of is divine and authoritative. If it does not come, externally, through a prophet, Job himself is represented as performing the prophetic function; as vision is elsewhere attributed to him. The writer of Job, like the Apostle Paul, held that God has law for others than Israelites; the same as for Israel, and yet different.

The causative verb of the stem *yarah* is used in Job once in its physical sense (xxx. 19), and seven times in the sense of authoritative instruction. Job says to his friends:

"Shew me law, and I will hold my peace, And cause me to understand wherein I have erred" (vi. 24).

Bildad says of the men of "the former age":

"Shall they not shew thee law, and tell thee, And utter words out of their heart?" (viii. 10).

Job replies to Zophar:

"Ask now the beasts, and they shall shew thee law" (xii. 7a).

"Or speak to the earth, and it shall shew thee law" (xii. 8a).

Again Job says:

"I will shew you law concerning the hand of God" (xxvii. 11).

Elihu supposes the case that one has said to God:

"That which I see not shew thou me as law" (xxxvi. 32).

Elihu says again:

"Behold God doeth loftily in his power, Who is a shewer of law like unto him?" (xxxvi. 22).

These lines are from the Revised Version, except that it uses the verb *teach*, in each case. The phrase which I have substituted is not euphonious, but it makes good sense each time. The law which is spoken of as being shown is the manifested and authoritative will of God. It is not law in our modern sense. Still less is it such truth as may be communicated by merely ordinary instruction. It is *torah*, truth that is authoritative because it is divine. In all the seven instances, if you think of the teaching specified as having unique authority you will find the meaning logical; but it is not logical if you leave out this element.

II. The Word "Torah" in the Book of Proverbs.

In the note on the use of this word in Job, attention has been called to the derivation and the ordinary use of the noun *torah*, that is, the especially important Hebrew word for law and its cognate verb. These denote authoritative divine command or other revelation, especially as given through a prophet.

To this is the book of Proverbs an exception?

So the English Revised Version seems to regard it. Where the word "law" occurs, it adds the marginal note "or, teaching," as if the word might denote ordinary human instruction, instead of authoritative revelation from God. At first sight, some of the passages might easily give this impression. But is this the necessary meaning of any of them? The impression ought to be very strong, indeed, to justify so wide a departure from the regular usage of the word.

Note first the two passages in which the young man is exhorted:

"And forsake not the law of thy mother"
(i. 8; vi. 20).

Probably average English readers get from this the meaning, Fail not to do the bidding of thy mother. This is mistaken. The law of one's mother is something taught one by one's mother. And why should it not be the divine law?

In four passages, the law spoken of is that of the wise teacher:

"My son, forget not my law,
But let thine heart keep my commandments"
(iii. 1).

"For I give you good doctrine,
Leave ye not my law" (iv. 2).

"Observe thou my commandments, and live,
And my law as the apple of thine eye" (vii. 2).

"A wise man's law is a well-spring of life,
For removing from snares of death" (xiii. 14).

In all these cases, the wise man's law is something that he knows, and may teach to others. It differs from wisdom and doctrine, and the like. How does it differ? Why should it not be the thing that the word itself naturally means, namely, an aggregate of precepts and of other truths, conceived of as given by revelation from God?

Of the excellent woman it is said:

"Her mouth she openeth in wisdom,
And a law of loving-kindness is upon her tongue" (xxx. 26).

This woman can converse well on either philosophical subjects, or on subjects of divine revelation. God's revealed loving-kindness is upon her tongue.

Law is something that worthy men heed:

"They that abandon law praise the wicked,
While they that observe law contend with them" (xxviii. 4).

"He that keepeth law is a discerning son,
While he that shepherdeth gluttons putteth his father to shame" (xxviii. 7).

"He that turneth away his ear from hearing law,
Also his prayer is abomination" (xxviii. 9).

In these instances the revisers omit their customary note to the effect that law may signify teaching or instruction. Probably many English readers understand here the law of the land,

and that meaning would fit the three instances well enough, but it is foreign to the Hebrew word. The thing here called law is clearly an aggregate of obligatory truth, conceived of as coming from God.

Law was thought of by the sages as having definite relations with "commandment" in one direction, and in another direction with such terms as wisdom, instruction, doctrine, and the like. In proof, see i. 8, vi. 20, iii. 1, iv. 2, vii. 2, already cited, and in addition the following:

"For a lamp commandment is, and law is light,
And reproofs of instruction are a way of life" (vi. 23).

If we suppose that commandment and law are thought of as the product of revelation, and the others as the product of culture, we have a hypothesis that fits the phenomena.

Finally, law and prophetic vision are in one passage set down in parallel lines:

"Without vision (*hazon*) a people becometh unrestrained,
And [a people] that observeth law, happy is it" (xxix. 18).

To one looking carefully at these instances there seems little room for doubt that law, as spoken of in Proverbs, is uniformly divine law, as in the other parts of the Old Testament.

In Proverbs as in the other wisdom book, Job, the word *torah* is always indefinite, except when followed by the genitive of the person teaching the *torah*. It is not "the law," as in the versions, but "law." It is thought of in general. These writers make it appear that there was, in the time or times to which they belong, a body of divine law in Israel. It was generally accessible. Mothers taught it to their boys. Sages recognized it, and taught it, and defined its relations to the culture which they themselves represented. As to its extent, however, and as to whether it was preserved and transmitted in writing, they are silent.

The cognate verb also appears in the

book of Proverbs. In one instance it has perhaps its physical meaning:

"He darteth with his fingers" (vi. 13).

The Revised Version here has "maketh signs with his fingers," while the margin and the old version have "teacheth." If the latter is the correct view, then it is easy to think of the teaching as authoritative, making the passage parallel with those that follow.

The wise man says of his father:

"And he shewed me law, and said unto me" (iv. 4).

He says to his disciple:

"I have shewed thee law in the way of wisdom,
I have led thee in paths of uprightness" (iv. 11).

He represents the despiser of wisdom as saying:

"And I harkened not to the voice of them that shewed me law,
And to those who made me learn I inclined not my ear" (v. 13).

In these three instances, the versions render by the word teach; but evidently there is nothing in the way of holding that the teaching intended is instruction in divine law.

SCHOOL OF BIBLE STUDY.

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

First Group of Pauline Epistles (*Continued*).

THE First Group of Pauline Epistles embraces, as has been shown, besides the Epistle to the Romans, the two Epistles to the Corinthians, and the Epistle to the Galatians. These remain to be considered.

The Epistles to the Corinthians.

The Epistles to the Corinthians were written by Paul to the Church which he had himself founded in the city of Corinth, and which was made up of both Jews and Gentiles, the latter being in the majority. At first the Jews and Gentiles lived amicably together in the church, since the former having been disowned by the unbelieving Jews in the city clung to the Gentile Greeks, and had no hesitation about eating with them tho they were uncircumcised and had not observed the Jewish laws concerning meats and purifyings. Dissension was first started up by stricter Jewish Christians—like those at Antioch who had influenced the conduct of Peter and Barnabas—who came with letters of recommendation (2 Cor. iii. 1), probably from Judea. A party followed them known as the Petrine party, while the rest of the church, chiefly Greek Gentiles, were the Paul-

ine party. From the preaching of Apollos there originated a third party, after Paul's third visit, the Apolline party. A few stood aloof, holding to Christ alone, and like Paul himself refusing to call themselves after any human teacher. The church became thus *sally divided*, as they naturally met the active, inquiring, and speculative turn of mind among the Greeks.

Evils in Corinth.—When Paul visited Corinth the second time he found much that called for very grave rebuke and extreme measures (2 Cor. ii. 1; xii. 21). Shortly before he wrote the first Epistle he had written an Epistle (*since lost*), in which he had warned them against keeping company with fornicators (1 Cor. v. 9). The Corinthians had also written a letter to him (1 Cor. vii. 1), no doubt in answer to his epistle, which was probably handed to the Apostle by Stephanas, Fortunatus, and Achaicus, whom he mentioned in 1 Cor. xvi. 17, 18. In this letter the Corinthians had asked him certain questions, concerning the following subjects:

(1) Whether the single life was not to be preferred to marriage (1 Cor. vii. 1).

(2) Whether it was allowable for Christians to eat meat offered in sacrifice to idols (viii. 1).

(3) Concerning the proper value and use of spiritual gifts, especially that of speaking with tongues (xii. 1).

(4) Concerning the collection for their poor brethren in Judea, which Paul had askt them to establish (xvi. 1).

Paul had also heard from other sources—as from the bearers of the letter, and from the members of the household of Chloe—some other things that troubled and disturbed him, *such as the following* :

(1) Concerning the divisions among them.

(2) Concerning the disorder in their meetings for worship, especially at the Lord's Supper (xi. 18).

(3) Concerning the unchaste practises tolerated in the church, especially one very offensive case mentioned (v. 1).

(4) That they carried their private quarrels before the heathen tribunals (vi. 1).

Paul's Attention to them.—All these matters needed the attention and direction of the Apostle, which he gave in his two Epistles.

These Epistles were especially addressed to Greek Peculiarities and Greek Needs. The difficulties and disorders in the church at Corinth largely grew out of the Greek nature and notions. Corinth was the great Center and Capital of Greece Proper, and had a population of nearly half a million. It was the center of art and science, and of extensive and varied commerce. A large number of its population was of Roman descent, from the colony that had been sent by Julius Cæsar to restore the city after its desolation and ruin by Mummius. Besides this there was a large Greek population, and many Jews. As Antioch furnisht the starting-point in Asia for the evangelizing of the Greek Gentile world, so Corinth was seized upon by Paul as the Greek center for the Church in Europe, from which the Gospel might reach out widely over the world and influence it through art and science and the channels of commerce.

Peculiar perils attended the church at Corinth, as well as *peculiar advantages*.

Corinth was notorious for its *luxury and licentiousness*, so that the word "Corinthian" had come to be used to

"express conduct the most voluptuous and debauched." Aphrodite was worshipt in Corinth in the grossest form, having three thousand priestesses of abandoned character ministering at her shrine.

Equally great evil was to be anticipated from the proneness of the Greek mind to *intellectual conceit and party strife*, and to make use of special gifts, as the gift of tongues, for purposes of self-glorification.

It has accordingly been said, "that in this one city there were centered in the fullest degree all those dangerous and corrupting influences which proceed from the *thoroughgoing Epicureanism*, at once the most vicious and the most refined."

In fine, of all the places in the world, Corinth was the one place best fitted to Test the Christian Religion with regard to its fitness to meet the needs of the corrupt Greek nature in its manifold natural and carnal developments, and to transform and save the Greek.

How the Epistles Meet them.—It was this Greek nature that continually reasserted itself in Corinth and that made *steadiness in religious progress especially difficult*. Against these evils Paul directed his Epistles. The natural error with the Greek was to *trust to his own reason* and philosophy and taste for salvation and the perfecting of man, as the Roman naturally lookt to the law and works for salvation. Paul taught the Corinthians that *Man can not Save himself by his own Wisdom*. The truth that the Greeks most needed was that the Gospel with its divine revelation and authority—*Christ Crucified and Risen being its Essence*—is the only true way of life.

This is also vital and fundamental truth for all the Church; since, in this spirit of self-confident, presumptuous freedom, both in thought and conduct, this Greek spirit reappears in all ages.

Paul wrote his *First Epistle* to correct the vital doctrinal and practical errors of the church at Corinth, and his *Second Epistle* to commend the changes

wrought by his former Epistle, and to confirm and still further guide the Christians in their faith and life.

First Epistle to the Corinthians.

Paul wrote his first Epistle to the Corinthians, probably from Ephesus (1 Cor. xvi. 8), in the year A. D. 57. It was *designed to meet and remedy the evils then existing in the church at Corinth*. It refers to the facts already given concerning the state of things there. As a result of this, it is true of the Epistle, as Bleek has said (Introduction to New Testament, vol. i. p. 430) :

"It is fuller and more varied in its subject-matter than any other of the Pauline letters, or indeed of the New Testament epistles. This truly grand Epistle serves as a type and pattern in dealing with the multifarious tendencies, relations, and disorders of the Christian Church, almost all of which have their counterpart in the Corinthian Church, and are continually repeated with various modifications at various times."

It is evident that this Epistle can be understood *only in the light of the character of the Greek*, and the peculiar circumstances of the time and of the origin of the Church at Corinth.

[Paul gives the key to the Corinthian errors in the *carnal mind and temper of the Greek himself*, to which he repeatedly calls attention. It was the natural man, or the results of the old life of nature still asserting its power in various ways, and in different forms and degrees in different persons, according to their peculiarities and relations, and to such an extent, that the Apostle denies them a proper spiritual character, and designates them as *carnal*, creatures of flesh. It was this *carnal* temper, acting out the Greek nature—as representing reason, humanity, and free development and action, according to the law of human nature, which may be called the *Law of Human Reason*—that led to the deadly error of the Greek, as shown in his tendencies to work out salvation by his own wisdom, along the lines of *free evolution of human nature*, instead of depending upon the wisdom of God as revealed in the Gospel.]

It was his tendency to regard *Salvation as the Evolution of Human Nature*, that led him to *put philosophy and eloquence in the place of Christ crucified*, and the teaching of these in the place

of the preaching of the Gospel. It was this, too, that led to the irregularities that have been noticed, as well as to *irregularities of conduct and life*, secular and religious, and to the *skepticism*, especially with reference to the resurrection of the dead.

The Epistle presents *Paul's divinely inspired protests* against the false teachers, who in the name of wisdom and freedom were exalting error and vice in that great center of thought and luxury. His aim was *to bring the Church to the true basis of Gospel wisdom* in subjection to Christ, in doing which he presented as his Central Theme *Christ Crucified as the only true Wisdom and way of Salvation*,—thus emphasizing again, but from another point of view than in the Epistle to the Romans, the doctrine of justification by faith.

The following may serve as a convenient *Outline of First Corinthians*, based upon that of Lange, as carrying out Paul's purpose of leading the Corinthian Church to realize the true idea of the Church, and to rid itself of all those faults and defects that arose from the false Greek notion of human nature and human wisdom, and that obstructed its proper growth and progress :

INTRODUCTION.—Paul's benediction and his hope for the Corinthian Christians. Ch. i. 1-9.

PART FIRST.—Defects consisting in "a lack of sound Christian community of feeling, growing out of lack of sound doctrine and true wisdom." Ch. i. 10-xiv.

I. Regarding the position of Church members toward Christ and His ministers, Christ crucified being the only foundation and the only message of His ministers. Ch. i. 10-iv.

II. Regarding the discipline of unworthy and corrupt Church members. Ch. v.

III. Regarding the proper demeanor of Church members in their civil, social, and marital relations. Ch. vi.-vii.

IV. Regarding the conduct of the strong and liberal-minded toward the weak, in things morally indifferent. Ch. viii.-x.

V. Regarding deportment at the assemblies of the Church. Ch. xi.-xiv.

PART SECOND.—A defect in doctrinal knowledge, and of steadfastness to the

article of the resurrection of the dead, as resting on Christ's resurrection and being fundamental. Ch. xv.

CONCLUSION.—Practical instructions and suggestions, with greetings and parting wishes, with earnest exhortation. Ch. xvi.

Second Epistle to the Corinthians.

Paul wrote the second Epistle to the Corinthians in Macedonia, during his journey from Ephesus to Achaia, to send to the church by Titus, to commend the reformation that had been wrought in them by his *First Epistle*, and in order further to expose the worthlessness of their false wisdom. He seeks further to impress upon the Corinthians *the True Wisdom of the Cross in Salvation*.

The Apostle's Method.—As "his letter had awakened, and had reestablished the fear of God in their hearts, and integrity in their walk," his sorrowing heart, in the midst of his trials at Ephesus, was revived by the good news. While commending their reform and spiritual restoration, he unfolds for them in a remarkable way the consolations that fill his own heart in the midst of trial, as showing "the power of life by which he lived in Christ." It was *the Power of this Divine Life* that the Corinthians needed in order that they might be both transformed and sustained in the midst of their peculiar trials and temptations.

It was necessary for him especially to direct his efforts to the restoration and confirmation of *his Apostolic Authority* which had been so bitterly and obstinately assailed, and to the removal of the obstacles in the way of his efforts for their good. The persons who had brought about this state of things were evidently Judaizers (2 Cor. xi. 22), who had done their work in the interest of the rites and ceremonies of Judaism. Says Lange:

"They seem to have been especially distinguished for their opposition to Paul's apostolic authority, as for their zeal in belief of the Jewish law and for Christianity as a merely legal system."

This Epistle is of *special Historical Interest*. The circumstances that called it forth made it especially personal. It gives the clearest insight into the character and life of Paul that has anywhere been given. It shows especially the high moral character and religious spirit of the Apostle, his self-sacrificing devotion to the good of souls, and his honorable dealing with all his fellow laborers.

Incidentally *important Doctrinal Points* are touched upon, as for example: The testimony of conscience (ch. i. 12-14); the power of the Church in cases of discipline (ch. ii. 3-8); the contrast between the Christian and the Mosaic dispensations (ch. iii. 8-18); the prospect of a building of God, a house not made with hands in the heavens (ch. v. 1-8); the object of the death of Christ and the nature of the reconciliation effected by Him (ch. v. 14-21; viii. 9); the duty of separation from the world (ch. vi. 14-18); the nature of godly sorrow and repentance (ch. vii. 8-11); the true method of charitable contribution (ch. viii. 1; ix. 15); the limits and nature of inspiration (ch. viii. 8, 10); and the signs of the divine Apostleship (ch. xii. 12).

The following *Outline of Second Corinthians* may open the way to its further study:

INTRODUCTION.—Salutations and vindication of the Apostle's truth and sincerity. Ch. i.-ii. 4.

PART FIRST.—The Apostle seeks further to correct the defects in the feelings and views of the Corinthian Christians, resulting from imperfect grasp of Christ crucified and the Gospel. Ch. ii. 5-vii. 16.

I. He gives further direction regarding the incestuous person (rebuked in 1 Corinthians), now penitent. Ch. ii. 5-13.

II. He expatiates on the nature, dignity, motives, and aims of the apostolic office. Ch. ii. 14-v. 10.

III. He endeavors to bring the Corinthian Christians into perfect accord with himself and with the Gospel. Ch. v. 11-vii. 1.

IV. He pleads with them to receive him, joyfully acknowledging their kindly recep-

tion of his former rebukes and exhortations. Ch. vii. 2-16.

PART SECOND.—The Apostle holds up for their imitation the liberality and promptitude of the Macedonian Christians in their proposed collection for the Christians in Judea, and sets forth the principles of Christian giving. Ch. viii.-ix.

PART THIRD.—The Apostle vindicates his authority and character against the charges of false teachers. Ch. x.-xiii. 4.

CONCLUSION.—Final exhortation, farewell, and benediction. Ch. xiii. 4-14.

The Epistle to the Galatians.

Paul wrote the Epistle to the Galatians, to the inhabitants of Galatia, or Galo-Græcia, in Phrygia, a people of Gallic or Germanic origin, who after various wanderings past over and settled in Asia Minor. They became associated with the surrounding Greeks and their civilization, but retained their own vernacular in the intercourse of common life. They were thus so united by a natural and common bond that Paul could address an Epistle to them collectively. The Galatian churches were founded by Paul (Gal. i. 8; iv. 13-19), probably during his second missionary tour. The Epistle was written after the visit of Paul to Jerusalem recorded in Acts xv. and after Paul had been twice in Galatia (ch. iv. 13). It was probably written from Ephesus, near the time of the writing of the second Epistle to the Corinthians or that to the Romans.

[When Paul first visited Galatia some of his converts came from the Jewish synagogue and belonged to the circumcision (ch. iii. 13, 21, 25; iv. 3, 5), altho most of his converts came from the heathen population (ch. iii. 29; iv. 8, 12, 17, 21; v. 2; vi. 12). The *Gentile converts* had received the Apostle on his first visit, when he was suffering from some grievous bodily ailment, with special cordiality; and this circumstance had added to the interest and efficiency of his preaching (iv. 13). Subsequently, and after the Apostle's departure, *Judaizing Christians*, claiming to come with the approval and authority

of the Apostles at Jerusalem, "crept in un-awares" into the Galatian churches and stirred up controversy by insisting that all the *Gentile members should be circumcised*. These teachers were unscrupulous in their efforts to undermine the apostolic authority of Paul, representing him as inferior to the Apostles at Jerusalem. They succeeded in influencing some of the restless spirits in the church, thereby producing discontent and hindering the work of the Apostle. When Paul heard of this, he wrote to the churches collectively his Epistle, in order to correct the evil.]

The condition of things in the churches and the Apostle's purpose in writing decided the *theme of the Epistle*. That theme was, *Justification is by Faith in Christ Alone*. The theme stated negatively, or as it needs to be considered in Paul's argument with the Galatians, is, *Justification is impossible by Rites and Ceremonies*.

The Epistle in this way meets the error concerning salvation, into which the Jew naturally fell, and against which he needed to be especially guarded. And while it met the needs of the Galatians at that time, it was also fitted to meet the needs of the Jew in this regard in all ages, as well as the needs of those who, like the Jew, are inclined to lay too great stress on the forms of religion to the neglect of its spirit and essence.

The Epistle to the Galatians consists of *Three Parts* :

PART FIRST.—Paul affirms and proves his Divine calling and authority, as an Apostle of Christ, which had been called in question by some in Galatia. Ch. i.-ii.

PART SECOND.—He establishes the fundamental doctrine of the Gospel, that justification is entirely by faith, not by the works of the law. Ch. iii.-iv.

PART THIRD.—He gives some appropriate warnings and practical directions, and closes with an earnest exhortation against trusting in circumcision or in anything else than the cross of our Lord Jesus Christ. Ch. v.-vi.

These Epistles—to the Romans, the

Corinthians, and the Galatians—embrace humanity as it appears in its three great types, Roman, Greek, and Jew, and in its three fundamental legal

tendencies—to seek Salvation either by the Deeds of the Moral Law, or by those of the Law of Reason, or by those of the Ceremonial Law.

PASTORAL SECTION.

THE PRAYER-MEETING SERVICE.

By WAYLAND HOYT, D.D.

JUNE 6-12.—THE HIGHEST POSSIBLE THOUGHT—HALLOWED BE THY NAME.

Blessed are the peacemakers: for they shall be called the children of God.—Matt. vi. 9.

Name is significant. Back in my boyhood, and in the darkness of the midnight, I was seized once with a spasm of childish terror. My mother heard my cry, and coming to me, spoke amid the darkness, "I am mother." That name revealed her. It stood for all she was—her tenderness, love, care, watchfulness. The boyish fright past in an instant at the sweet syllabing of her name. So the name of God stands for God, as He has revealed Himself in nature, in Scripture, in Jesus Christ. So, to pray, Hallowed be Thy name, is to pray, Hallowed be *Thyself*. It is the highest possible human thought of God.

Think, further—*Hallowed* be Thy name. To hallow is to set apart, sanctify, show forth as sacred. And it is God Himself we are taught to pray may be thus hallowed. And surely, God is worthy of such hallowing.

(A) Consider, what such hallowing of the name of God will necessarily prevent.

(a) It will prevent irreverent and profane speech of Him.

Said one to another terribly profane:

"But if thou wilt swear, stop till thou get through the turnpike on the moor, where none but God and thyself can hear."

Afterward, this one who had been thus reproved made answer:

"Ah, master, do you know what you said

to me about swearing? I was thunderstruck. I went on the road and got through the turnpike and reached the moor, and there I thought that tho I was alone, yet God was with me, and I trembled to think how He had been with me and had known all my sins and follies my life long."

The thought of God cured him. How much men need such hallowing thought of God to still the profanities on their angry or thoughtless lips! There is no more senseless, inexcusable habit than this of profanity. Pray rather, Hallowed be Thy name, and be reverently still in the Great Presence.

(b) It will prevent complaining thought of God.

A little child was laughing at a man for doing such a childish thing as blowing soap-bubbles. But the man was Sir Isaac Newton, and Sir Isaac Newton was doing it that he might study the laws of light as discerned in the bubble's iridescence. So what may seem very strange to us is highest wisdom in the larger thought of God. And hallowing the name of God will keep us from complaining. We shall rather reverently trust His wisdom.

(c) It will prevent defrauding action toward Him. Hallowing His name, we shall regard His Sabbath; we shall be recognizing the fact of our stewardship toward Him in the management of our possessions.

(B) Consider now, to what a real praying of this prayer a real having of this highest possible thought will incite us.

(a) Certainly it will incite to prayer. We shall delight in communion with God.

(b) Certainly it will incite to Bible reading. We shall hail the revelation God has made to us in the Scripture.

(c) Certainly it will incite to carefulness of living. No man can be heedless about his life whose sincere desire is that he may hallow the name of God.

(d) Certainly it will incite to putting lofty motive into lowly duty, and so to transfiguring lowly duty.

JUNE 13-19.—THE PERSONAL CALL OF CHRIST.

And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly and came unto him.
—John xi. 28, 29.

The *Master* is come—what a word is that!

Mr. Ruskin tells us that of all the people in the world, those least sensitive to the majesty of the mountain height, the solemnity of the mountain shadow, the brightness of the mountain glory, are the Swiss who steadily live amidst them all. Iteration of impression dulls sensitiveness to it.

That is our danger: wontedness to the great facts of our religion makes us sadly heedless of the facts.

The central fact of our religion is this which Martha announces to her sister Mary—the *Master* is come!

Seek, by a little thought about the fact, to arouse ourselves into some consciousness of its stupendousness.

Who is this *Master* who has come?

(A) He is Deity. As Deity He is—

(a) Creator.

(b) Divine titles are yielded Him.

(c) Divine attributes are His.

(d) Limitless rule is His.

(e) Worship belongs to Him.

And this *Master*, who is Deity, has come. That He might come to Martha, to Mary, He came first in Incarnation. "And the Word was made flesh and dwelt among us."—John i. 14.

And the coming of the *Master*, who is Deity, into our world, is utmost

proof that God has not forgotten the world. John iii. 16.

(B) But this *Master* who has come is not Deity alone. He is other. He is man as well as God. Phil. ii. 6, 8.

(a) Thus He is the unveiling of God.

(b) Thus He is God in sympathy with us.

(c) Thus the *Master* is God accessible. Heb. iv. 15, 16.

And so by every possible sanction He is *Master*—by all the sanctions of Godhood; by all the sanctions of brotherhood.

(C) Take, now, another step. This *Master* who has come has personal call for each one of us. "The *Master* is come and calleth for thee." For the *Master* no one of us is lost in the crowd. "He calleth his own sheep by name, and leadeth them out."—John x. 3.

(a) Christ has personal call for every one of us from sorrow to Himself. Mary here was in sad plight. All her hopes had been dashed. She was sitting amid the desolate wastes of what seemed to her unanswered prayer.

The usual result of a despairing sorrow, at least at first, is a kind of nerveless and helpless apathy. "But Mary sat still in the house"—that tells it all.

But into our sorrow comes the personal call of Christ—the *Master* is come and calleth for thee. He is sorrow's comfort—He is strength when sorrow falls. Rom. viii. 28.

(b) Christ has personal call to every one of us, from disinclination to attempt for Him.

(c) Christ has personal call to every one of us, from a kind of vague intention of service to distinct endeavor for Him. Take hold, in His name, of some distinct thing—the duty next you.

(d) Christ has personal call for every one of us, out of whatever breaks with brotherliness and Christian harmony, to the precise opposite of it.—1 John iii. 14.

(e) Christ has personal call to every one of us, out of sin to repentance. Christ can save from sin, but even Christ can not save in sin.

Heed these personal calls of the Master, and *quickly*. "And she arose quickly, and came unto him." We miss so much by laggardness, by failure of swift response.

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JUNE 20-26.—CROSS-CURRENTS.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.—John xii. 27, 28.

Behold, in our Scripture, the great fact that our Lord is not distant from us; that He is veritably tied together with ourselves by similar experiences; that that most comforting Scripture, Heb. iv. 15, is exactly true.

(A) Consider, our Lord is in the close vision of His cross. As one approaching a rugged mountain gets at last within the shadow of it, and beholds, undimmed by distance, its rocky and frowning ridges, which yet he must somehow scale, so it was with our Lord and His near passion.

Then, the method of that cross—the thorny and transfixing way of sacrifice He is doomed to tread, opens before Him, and takes before His prophetic sight distinct form. It is an awful way—that way of the cross.

At once, as with the bravest soldiers just passing into battle, His soul is troubled—tost, agitated, blown hither and thither as the waves are by the wind. Our Lord is caught amid cross-currents.

Attend here to a little accurate exegesis. "Now is my soul troubled," exclaims our Lord. There are in the New Testament, two words, sometimes interchangeably and sometimes specializingly used to designate either two departments of the same thing, or two different things—*pneuma* and *psuche*. *Pneuma* means, either that department of the human spirit, or that separate spiritual entity within a man which fronts Godward, which has special receptivity for God, which is the seat

and home of conscience, worship, all the highest things a man feels and knows toward God.

But *psuche* is either the name for a lower department of the human spirit or a lower entity belonging to it. It is the seat of the usual human life, in fears, hopes, affections, intellect.

While the characteristic of the *pneuma* is that it looks Godward, the characteristic of the *psuche* is that it looks earthward. While *pneuma* is that which specially allies a man with God, *psuche* is that which specially allies a man with his fellows and with his present earthly state of being.

Now is My soul troubled! exclaims our Lord. And the word translated soul is *psuche*—the lowliest portion and department of a man's spiritual nature; the place and region of His more earthly dreads, hopes, simply intellectual convictions.

All this is very wonderful, beautiful, and disclosing to us of the real humanity of our Lord. Our Lord was possessor of *psuche*—soul—this lower region of the spirit, as well as ourselves. Our Lord had a kind of duality in His human nature, just as we have.

And it was this more earthward part of Him that, in the near presence of His cross, was shaken with dread before it; was in a kind of clash with His higher nature because of it; was hesitant and almost yielding from the going on toward the awful cross; was plunged into the swirl of cross-currents concerning it.

These cross-currents close before the cross—do they not represent and interpret in most real way your own experiences before some sorrow, compassion, sacrifice, duty?

(B) Having thus discovered the fact of these cross-currents in our Lord, take another step, and learn from Him the method of triumph amidst them and over them.

Our Lord is in the very vortex of these cross-currents. "Now is my soul troubled," He exclaims. The re-

fluent pressure of the sore temptation sweeps Him backward into, at least, a momentary hesitation. "What shall I say?" He exclaims further. "Shall I say, Father, save Me from this hour? Release Me, I can not go on with the abysmal task; I must refuse the cross; anything but that!"

Then, at once, the cross-currents are baffled and subdued. Serenely and steadily our Lord arises from all these agitations. He again exclaims: "But for this cause came I unto this hour; Father, glorify thy name!"

What was the way of our Lord's triumph amidst and over these buffet-ing cross-currents? Do you not see plainly? It was the way of His steady adherence to His main purpose notwithstanding cross-currents. "Father, glorify thy name!" It was by the empire of what was highest in Him over that which was lower in Him. It was by crowning of the *pneuma* above the *psyche*.

So let us be true amid cross-currents. If we are Christians this is the main purpose of our lives—the serving and the glorifying God. Crown over yourself this main purpose. At all hazards do it, so you shall go onward right nobly and compel the cross-currents into smoothness and placidity. And for you there shall be the help of this sympathizing Christ, who, by personal experience, knows all about these swirling cross-currents.

JUNE 27-30; JULY 1-3.—TRIUMPH.

And the light shineth in darkness; and the darkness comprehendeth it not.—John i. 5.

That word translated, comprehended, will bear a better and, I think, a truer meaning—overcame. "And the light shineth in darkness and the darkness overcame it not." Under the guidance of such translation, think of our Lord's *Triumph*. "And the light shineth in darkness,"—no words can better tell the meaning of the incarnate Christ's entrance into our world.

Always there was some light shining

into the darkness. The darkness was never so dense but that some luminous streaks were shooting through it.

(a) There was the light of nature. Rom. i. 20.

(b) There was the light of conscience. Rom. ii. 15.

(c) There was the light of the ancient Hebrew ritual—a kind of kindergarten school of spiritual truth.

(d) There was the light of prophecy. But all this light was but as the streaming of scattered stars, in the presence of the sunburst of a June noon compared with the light of Christ.

(A) Christ is light concerning God. "No man knoweth who the Father is but the Son." "He that hath seen me hath seen the Father."

(B) Christ is light concerning man.

(a) His dignity and value. What must not be the essential nobility of that human nature in which Deity would incarnate Himself?

(b) His sin. What awful and black background of sin do not the pure life and sacrificial death of Christ disclose!

(c) The forgiveness of man's sin. Christ's atonement is satisfaction for man's sin.

(d) Concerning another life. Christ's resurrection is complete disclosure of another life.

Such light as this concerning God and man the incarnate Christ has streamed into our world. And the blessed, heart-helping fact is, the darkness overcomes it not.

Consider first—historically, the darkness has not overcome the light.

(a) Very wonderful is the slight impression our Lord made upon contemporary history. Tacitus has but a sneering allusion to "one Christus."

(b) Very wonderful—the early opposition to Christianity. There were three great preparations for Christianity—the Jewish, to introduce the ideas of God, Messiah. But Judaism set itself against Christianity. The preparation Greek—the preparation of philosophy and language. But the cross

was the scorn of the cultured Greek. The preparation Roman—to furnish peaceful roadway for the dissemination of Christianity. But all the might of the Roman emperors arrayed itself against Christianity.

(c) Very wonderful that Christianity should have past to conquest, considering the doctrines it preacht. There is no appeal in these doctrines to the sensual man, as there is, *e.g.*, in the doctrines of Mohammedanism.

(d) It is also very wonderful that Christianity should have past to conquest, considering its weapon. That weapon was not the sword, but simply preaching.

(e) Nor could the darkness of a corrupt church overcome Christianity.

The Reformation broke through the darkness.

(f) In modern missions also the light has been overcoming the darkness.

Consider, second—experimentally, in the individual heart, the darkness does not overcome the light. There is spiritual regeneration. And the path of the just goes on shining unto the perfect day.

Consider, third—as the darkness has not overcome the light in the past, so in the future it shall not. The past of Christianity is prophecy of triumph.

Therefore—

(a) Be of hopeful courage.

(b) Ally yourself with the light.

(c) Do your share against the darkness.

PREACHERS EXCHANGING VIEWS.

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

Sermon-Building.

DR. D. J. BURRELL'S witness, in the January number of *THE REVIEW*, on the subject of sermon building, is certainly worthy of attention, if only as evidence to the enormous and hard work put into their discourses by the ministers of the Gospel. This may be a surprise to many laymen, and a corrective against thoughtless criticism.

But one matter suggests itself in connection with Dr. Burrell's method. "On Monday, selected themes for both sermons." If this much is granted, the rest of the week's work may easily be accepted. But I confess that for myself I do not understand how a minister can so proceed to select themes. How can he be sure that God requires him to preach on the "Outside of the Platter"? For me, no labor is so hard as the preliminary study, reading, prayer, song, visitation. No active pastor can be without a general conviction of what his message should be, but the particular phrase and the immediate word must be developed by a pressure from

on high. Critical and prayerful study of the Scriptures, with this expectant attitude, "Lord, what is the message that Thou wilt send by Thy servant next Sabbath?" together with wide reading and pastoral inquiry, fill my week up to Thursday, when, usually, the subject flashes before me in definite lines. Very often the Scripture passage comes thus to me in the night, or awakes me with the words in my mouth in early morning. The rest of the preparation requires labor, but it is direct and delightful toil, when all the material comes trooping along for service.

A second remark may be that most minds differ from Cæsar's, who could dictate to several scribes upon different themes, maintaining as many consecutive trains of thought at one time. For myself, I usually find the second sermon growing out of the morning's discourse as a correlated theme. This, from the material already gathered and unused, is frequently thrown into form on Saturday and developed in the three hours preceding the Sabbath evening service.

I remember that our Professor of Homiletics in the Seminary, who was for thirty years one of your prominent New York pastors, confess that he had often spent days together finding his theme, even going so far as to roll in agony upon his study floor; but when it came, it came with power. Yet his methodical ways and his studious toil were no less than such as Dr. Burrell indicates. This last fact is almost universally attested as necessary.

GEORGE W. BORDEN.

SOUTH AUBURN, NEBR.

Misquoted Scriptures.

IN the February number of THE HOMILETIC REVIEW, page 174, I find a misquotation under the heading of subject: "For Judgment."

"And Jesus said, For judgment I am come unto this world, that they which see not might see; and that they which see might not be blind" (John. ix. 39).

This should read: "And Jesus said, For judgment I am come into [not "unto"] this world, that they which see not might see; and that they which see might be made blind" [not "might not be blind"].

C. R. THOMPSON.

PHILIPSVILLE, PA.

"Plagiarism in the Pulpit."

APROPOS to the Editorial Notes in THE REVIEW of May under the topic "Plagiarism in the Pulpit," I should like to ask a question. THE REVIEW publishes from month to month treat-

ments of many texts. The outline of a sermon is given to a greater or less extent. Then also the prayer-meeting topics by Dr. Hoyt are published regularly. This is the question that comes to me, and I want the judgment of THE REVIEW in the matter. Is it wrong to take these outlines and contract them or expand them as one may wish, putting in of course much new material, and also at the same time using much that is in the outline or prayer-meeting service?

The writer confesses that he is not clear on the matter. At times it seems to him that it is not the thing to do. Then again comes the thought: When the outline has been made mine; when I have worked it over; when I have introduced my own ideas, have I not a right to use the matter in that way? I shall esteem it a kindness if you will give me your opinion in the case.

FAIRBURY, NEBR.

F. W. R.

[This is doubtless a very common perplexity. The discourses, outlines, etc., are given for suggestion and stimulation, rather than for use in the form in which they appear. A man who is intellectually active and alert will find in them starting-points from which to proceed, and material to work over from his own point of view and for his own special ends. Such working over, modification, and assimilation by the man who does his own thinking will leave the connection of the result with the model almost unrecognizable. It will be practically the man's own.—*Editors.*]

SOCIAL SECTION.

SOCIAL STUDY AND SOCIAL WORK.

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

HISTORY does not confirm the favorite theory that an inherent energy in human nature impels it to continuous progress. Can this progress be affirmed of Egypt, India, China, and of the older civilizations in general? China

was least disturbed by the incursions of foreigners, yet how slow the forward movement for centuries, if there was movement at all. So we are told that "in the more secluded parts of Arabia, the most civilized tribesmen

are still, so far as we can judge, at exactly the same level as the majority of their ancestors four thousand years ago."

WE have long been familiar with the saying that society makes criminals. Has any one ever heard that society makes saints?

St. Simon, who regarded himself as a descendant of Charlemagne, devoted his life to social reform. While a young man he had himself awakened by his servant every morning with the words: "Arise, Count, for you have great things to accomplish."

Social workers should take courage. Every great movement is apt to be treated with indifference or even contempt in the beginning. Christianity itself in its first centuries in the Roman empire was no exception. And respecting the early abolitionists we read: "Few little groups of people in this world were ever at the first so thoroughly sneered at and afterward so devoutly despised and detested as were these."

Amid the popular denunciation of the rich it ought to be emphasized that wealth sometimes nobly performs its grand mission as a divine and social trust. Ruskin was a man of means as well as a genius. Inheriting nearly a million dollars, he added to this sum by his writings. But his charity was limited only by his means. He first gave a tenth of his income, then one half, finally the whole. He moderated his passion for works of art and his love of travel in order to aid worthy artists and laborers. We are told that in 1877 he had given away his entire fortune save \$250,000. "But in view of the needs of the workingmen's clubs, this amount seemed much too large for his personal needs. He therefore determined to distribute all save £12,000 worth of consols, the interest of which would bring him some £300. Upon this interest he now lives, the income

of his books being distributed among his servants, his old pensioners, and his various plans for social reform."

We must educate—this is the imperative demand on the church, society, and the state. If ignorance flourishes in large districts in our centers of population, how can it be expelled otherwise than by the efforts of the enlightened? Dr. Rein, of Jena, one of the most eminent professors of pedagogics, urges the importance of the devotion of the educated to the instruction of the illiterate, a matter which he thinks entirely too much neglected by those who have knowledge to impart. If this duty is attended to, the results must be beneficial, tho the progress may be slow. It took five hundred years to accomplish the elevation of the third estate, and he wonders whether that of the laborers will take as long. He gives an illustration of an effort in the right direction. "When last fall I wandered over the hills of Edinburgh, I met two young English teachers of the higher branches who were taking a trip through Scotland; but they were neither traveling alone nor for their pleasure. They were the guides of a party of some seventy persons, and their companions were not aristocratic boys of Rugby, but factory laborers who escaped for a week from the soot and noise of their toil, and visited, under the guidance of these two genial instructors, the historic scenes of the Scottish kings and the charming regions of the land of Walter Scott, combining instruction with recreation, sport, and cheerful songs."

A Popular Error.

Dr. Paulsen, professor of philosophy in the University of Berlin, in his able work on ethics shows that the law of the survival of the fittest is not always applicable to human affairs. He calls attention to the fact that social rank is by no means an infallible test of a man's ability and worth. Numerous historians have shown that while the

position of noblemen in different countries has been in the highest social rank, the degeneracy of large numbers of the nobility has been universally admitted. The fittest were not always on the summit but frequently in the lower social grades.

The common application of the survival of the fittest to social affairs is astonishing. In the pulpit, on the platform, in the daily press and current literature, in works of specialists and in public opinion, the notion prevails that in the competitive struggle of life the intelligent, the moral, the industrious, and the frugal achieve success, while those possessing the opposite qualities are doomed to failure. The inference is then too often drawn that the strong are always on top and the weak at the bottom. The place assigned to each one is thought to depend on his ability, and that his fitness determines his occupation, his wages, his social position, and his influence. It is claimed that temporary wrongs will right themselves by the process of evolution, and that thus, eventually, each man will get his dues.

Whoever thinks at all knows that the strength and virtue and ability are not all on top, and that all the weaknesses and vices and follies are not at the bottom. Nothing is more exasperating to laborers than to have them, as a class, treated as weak and imbecile, or as an inferior order of beings whose life of endless toil is a just doom, and whose very position is evidence that they are not fit to rise into better conditions. There is no more effective way of degrading men than by proving them fit for nothing but their degradation.

The false theory we are combating is based on the supposition that the conditions of competition are equal to all; that men start with the same chances of success and failure, and that the result depends wholly on individual effort. But what are the facts? One man starts with every advantage of wealth, of culture, of social

position, and influence, while another has none of these advantages, and everything against him. Thus the weak intellect is often forced through college while a gifted youth must labor to support himself and help his family. The man who has neither the ability nor energy to make a fortune may inherit one. Does the accident of birth make him superior to the poor but skilful and energetic lad who faces a life of toil and sacrifice? Here is a millionaire who has never earned a penny, who has inherited all he possesses, who is a weakling, a debauchee, a disgrace to his family, a pest to the community; yet economically he is on top, while away down in the social scale are strong, able, worthy men who must toil and practise self-denial to keep the wolf from the door.

Who has the hardihood to compare in point of ability and worthiness and usefulness the fashionable butterfly with our noble but struggling school-teachers or with honest and capable servant-girls?

There is a soul of truth in the error. When nations compete for ages, with the chances in the main equal, the stronger will gain the victory. So, as we have seen, the same is true of individuals with equal opportunities. But when the positions of men depend on external conditions, not on the men themselves, then the weak may be at the top and the strong at the bottom. Often the strong rise and the weak fall, but not always. The struggle which develops the strength of some breaks that of others; and where one achieves success a hundred may fail. Was Fred Douglass a weakling because a slave? And was there only one Fred Douglass among the slaves because only one attracted the public eye?

Much of the recent advance in social thought consists in the fact that we have learned that men often occupy positions, whether high or low, in which they are not placed by their own worthiness or unworthiness, but by circumstances and conditions over

which they have no control. Hence the demand made by social thinkers that intellectual and ethical changes are needed in men themselves, but that changes are likewise needed in social and industrial conditions, in order that there may be more equality of opportunity and more equal chances in the struggle of life.

QUESTIONS.*

What Is Christian Socialism? Will It Solve the Social Problem?

Maurice Kingsley, and other English writers who called themselves Christian socialists, aimed to overcome the evils growing out of the present individualistic system and advocated fraternal cooperation. They hoped to elevate the laboring classes by inculcating the principles of Christian brotherhood and by education, without interfering with private property or appealing to the state for assistance. Others have favored communistic views, appealing to the temporary communism mentioned in Acts. The term Christian socialism has in general been vague, implying that the spirit and teachings of Christ ought to be applied to industrial affairs. That it can not properly be applied to a species of collectivism as advocated by Marx and the social democrats, is evident.

Taking Christian socialism as an application of Christ's teaching to human relations, it certainly has a highly essential mission respecting the social problem. The doctrine of Christ, if lived, would overcome the inhumanity of man to man. But there are other than humane considerations in the social problem. It involves many perplexing economic and political questions, for the solution of which Christianity furnishes neither a science of economics nor of government. Nevertheless, by promoting the spirit and teachings of Christ it may become more

easy to find the right economic and political theories, and to make them effective when discovered.

Has Any Solution been Found for the Problem of the Unemployed?

No; and so overwhelming are the difficulties, that some investigators despair of a solution amid existing conditions. How can there be a solution so long as the causes of unemployment are not removed? Numerous expedients for special emergencies have been tried, but they have only partially met the case. Economists, legislators, city officials, labor organizations, and charitable associations have done their utmost, and yet work was not furnished for all the unemployed. Labor bureaus have done efficient service, but they have been unable to create work. Labor organizations want to shorten the work day in order to furnish more labor for the unemployed. Some unemployed find temporary relief by cultivating unoccupied land near cities. Germany has labor colonies in which many needing work are employed for board and a pittance besides, but not enough to support a family. Charitable associations, trades unions, and municipalities have also grappled with the problem, but thus far alms have in numerous cases been resorted to because work could not be provided for all. Investigation has shown that there is a problem of the unemployed even in normal conditions, and that it is by no means only the inefficient who are in need of employment.

What Teachings of Scripture are Especially Adapted to Meet the Social Agitations of the Day?

All passages of the Gospels which reveal the spirit and work of Christ respecting the neglected masses, which show how He relieved physical suffering by feeding the hungry and healing the sick, and which illustrate His sympathy for all kinds of need. Significantly the Germans call Him *Heiland*,

* Address questions for this department to the Editor, 17 Arlington Street, Cambridge, Mass.

Healer. What is more deeply needed by the age than our Lord's denunciation of Mammonism? His doctrine of the brotherhood of man and the supremacy of spiritual interests need but be made prevalent to banish the vulgar materialism and accurst covetousness of the day. Prominent among the teachings needed are these passages: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "Ye can not serve God and Mammon." The story of the fool who enlarged his barns and trusted in his riches. The parables of the Good Samaritan and of the Rich Man and Lazarus. The judgment scene in Matt. xxv.

The Pauline Epistles are rich in social

themes. Among the most important are those passages which describe Christians as constituting one body, in which they are members one of another, so that if one member suffers, all the members suffer with it. Rom. xii., and 1 Cor. xii. The letter of James has been called the sociological epistle of the New Testament. The second chapter is especially important.

The Law and the Prophets also abound in teachings respecting wealth and poverty, justice and mercy, sympathy for the needy and help for those in distress. On account of the Scriptural treasures at his command we have a right to expect the Christian minister to be the most efficient worker amid the social agitations of the day.

LIVING ISSUES FOR PULPIT TREATMENT.

Home Training for Dependent Children.

For I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in.—Matt. xxv. 35.

THERE are about 100,000 children in the United States who are public charges. Of these, one fourth belong to the special classes of juvenile delinquents and defectives. These latter include the blind, deaf and dumb, and feeble-minded. The other 75,000 are dependent upon public help through orphanage or desertion by their parents, or because of parental inability to care for them. The cost to the community for these children is about \$10,000,000 a year.

The number of such children in a given state or city appears to depend largely upon the methods by which they are cared for. The greater the ease of shifting off their burdens upon the community, the more willing are parents to do so. New York city, for example, cares for one child for every 117 of its population. This is in marked contrast with Philadelphia,

which has only one dependent child to each 2,000 of population. Boston supports one child to each 856 of population. London, with all its poverty and misery, has but one dependent child to each 206 of population. In fact, the two States of New York and California, where the system adopted is the most wasteful, care for about 60 per cent. of the dependent children of the country.

These two States follow the plan of caring for the children in private institutions which are supported in part by public funds. Since the amount received is in direct proportion to the number of children cared for, it is for the interest of the institutions to draw in as many children as can be accommodated. Instead of making it hard to throw a child upon the public care, the system makes it easy.

Another evil, which applies to many of the other States as well, grows out of the machine methods of caring for the children in the institutions. There is a peculiar repression of the spontaneity of childhood which marks the institution child wherever he is found. There are experienced observers who gravely assert that the institution chil-

dren "grow up into half-idiotic men and women." It is no wonder, then, that the average child brought up in these institutions finds himself greatly handicapped in the after struggle for existence.

That the institution method is unnecessary has been proved by Michigan, which has followed a different plan for the last quarter-century. This state assumes full control of dependent children. They are first placed in a temporary home in a single institution. Not more than 200 to 300 are kept there at any one time. The state officers, of whom there is one in each county, find permanent homes in families for the children. Thus the child is placed in surroundings of home life, which plan is everywhere acknowledged to be the best for developing manhood and womanhood.

The result of the system has been that while Michigan's population has increased more than 60 per cent. during the quarter-century, child dependence has dropped off more than 50 per

cent. There is now but one dependent child to each 10,000 of population. The total annual cost for all the dependent children of the State is not more than New York city pays for similar charges in a single week.

The Michigan system has been adopted by Minnesota, Wisconsin, Rhode Island, and Kansas. With about the same population as California, Minnesota under this method pays less than a tenth as much, and the children are far better cared for. Pennsylvania and Massachusetts also follow the home method of placing children.

This subject vitally interests every community. Whatever the methods employed by the State, there is opportunity for local work. Instead of permitting dependent children to go to other places and among strangers, efforts can be made to place them in families at home. Here is a field where the church should step in and demonstrate in a practical way its care for the "hungry" and "naked" brothers of the Son of Man.

MISCELLANEOUS SECTION.

SYMPOSIUM ON THE SABBATH.

I. The Religious Obligation of the Sabbath.

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TENDENT OF THE REFORM BUREAU.

THERE are seven reasons why the Sabbath should be observed and preserved as a day of freedom for worship and from work (save works of necessity and mercy): 1. Because the law of the Sabbath is the law of Eden, where the Sabbath was made for man as the crowning act of creation. 2. Because the law of the Sabbath is a part of the Decalogue, the world's eternal constitution. 3. Because the law of the Sabbath was indorst by the royal authority of Christ, both in precept and practise. 4. Because it is also in accord with Apostolic example.

5. Because it is the law of the Church, to which we have vowed obedience. 6. Because it is the law of the state, to which we owe allegiance as good citizens. 7. Because it is a law of nature, scientifically proven.

The writer, accepting all these grounds of obligation, gladly cooperates in the protection of the Christian Sabbath and civil Rest Day with any one who accepts even one of them. There is scarcely another reform in behalf of which could have been united, as has been the case with this, Hebrew clerks, led by their Rabbi; Roman Catholic Knights of Labor, with an infidel president, and a unanimous Protestant Preachers' Meeting, illustrating the coincidence, of which this is but a sample, of intelligent self-interest and religious duty.

"The Religious Obligation of the Sab-

bath," in a broad interpretation, includes all the seven grounds of obligation, above enumerated, for laws of nature scientifically discovered are laws of God no less than those Scripturally revealed, which last include commands to heed the Church and obey the State.

Indeed, we regard the newly discovered scientific law of weekly rest as the very starting-point for a discussion of our theme.

At the World's Exposition in Paris, in 1892—in the very city where ninety-nine years before the frenzied French Republic had assassinated the Sabbath in order to be rid of the sacred seven that points straight to heaven, and had made every tenth day a holiday in its stead—a hygienic medal was awarded to the literature of the Sabbath question there exhibited, in token that there is no longer any "question" whether man needs the weekly rest day. Chief of the literature there displayed was the argument of Dr. Haegler, of Basel, the world's greatest specialist on the relation of the Sabbath to hygiene, whose conclusions are those of medical science in general. He showed, following experiments of Voit and Pollikofer, from examinations of the corpuscles of the blood, that the night's rest does not fully restore the day's waste, but needs to be supplemented by the weekly rest. A man does not take as full a breath when absorbed in work as when at rest, as every one will recognize when attention is called to the fact. Scientists estimate that a man breathes from one to two cubic inches less at each breath when earnestly at work than if perfectly at rest. Estimating on the basis of one and one-half inches per breath, for eighteen breaths per minute there will be a loss of 12,960 cubic inches in eight hours of work, as compared to the same length of rest. Meantime the worker is using more oxygen than he breathes, and drawing the excess out of the bank of his own body. In the case of a certain laborer, taken for example, the debt to nature thus made in a fair day's work is one ounce. He

sleeps, and breathes more oxygen than he uses, but gets back only five sixths of his lost ounce. So he "runs down" the week, a sixth of an ounce weaker every morning, a sixth of an ounce wearier every night, until on Sabbath morning he is six sixths of an ounce short, a whole day behind, nature saying just as loudly, "You need rest," on Sabbath morning as on Monday night, only as sleep is just over it must be waking rest, the rest of changed occupation and changed thoughts, a rest that can hardly be had apart from a general rest day when family and friends can rest with him, for rest is hardly possible alone except for invalids. This full day's rest brings the worker up again to his normal level, gives a square ledger balance with nature, and so serves as a fountain of youth, of perpetual renewal to body and mind.*

The conclusions of Dr. Haegler are strikingly confirmed by more recent experiments by Professor C. F. Hodge, in the Biological Department of Clark University, Worcester, experiments all the more valuable because they were made without reference to the Sabbath law, whose harmony with the nature of things they so strongly proclaim. These experiments are reported and applied to the Sabbath by Henry S. Baker, Ph.D., of St. Paul, who thus writes in *The Kingdom*, Feb. 7, 1896:

"We are apt to think that a rest of twelve hours, with a sleep of about eight, fully recuperates us after a day of hard work at physical or mental labor or both. The microscope shows such a view to be wrong. Even twenty-four hours is not quite enough time, strange as it may seem. The microscope shows that more than thirty hours, possibly thirty-three or thirty-six, are needed to restore a cell to its proper size and condition after severe fatigue. In other words, man is ~~so~~ made that he needs a Sabbath from Saturday evening to Monday morning of complete rest to be as good as new. Without this he is never at his best, physically, mentally, morally, or spiritually. So

* Dr. Haegler's argument, in French, *Le Dimanche au point de vue hygienique et social*, can be had of Pastor E. Deluz, Geneva, Switzerland, Secretary of the International Federation of Lord's Day Societies.

we find the fourth commandment is in the nineteenth century echoed from the biological laboratory with tremendous emphasis, and again we are compelled to admit that He who spoke at Sinai must have made the brain cell and understood its secret working. Again is our faith made firmer that the Old Book is not wholly man-made."

Not physiology only, but archeology also reinforces the brief Scriptural references to the existence of the Sabbath before the Jewish race. The oldest literature, especially that of the Accadians, the immediate descendants of Noah, whose pottery libraries have risen from the dead to confirm Moses and the prophets, contain the very word *Sabbatu*, which appears in these ancient tablets as the name of the seventh, fourteenth, twenty-first, and twenty-eighth days of each month, on which certain work was omitted—such a corrupted survival of the Edenic week as we should expect when pure worship had fallen into idolatry.

Theology, physiology and archeology have strangled, with a threefold cord that can not be broken, the argument, used chiefly by those who believe the Sabbath was made for money, that the Sabbath is only a Jewish institution, declaring their united and resistless verdict;—The Sabbath is not Hebrew, but human and humane.

We come, then, to the Bible utterances on the Sabbath under such new light that the controversies of a generation ago seem like moldy antiques; for example, the claim that the record of the establishment of the Sabbath at man's creation was only a prophetic anticipation of what was to occur twenty-five or more generations later at Sinai; and the claim which still survives in Sunday newspaper offices, like bats at noon, that while nine of the commandments of the Decalogue are copied from the nature of things and bind all men in all ages, the central and longest command, the keystone of all, whose keeping leads to the keeping of all the others, whose breaking causes the breaking of all the others, is only a temporary Jewish by-law.

That Justinian, Charlemagne, and Alfred, Europe's triumvirate of law-makers, each began his code with the Decalogue, so making the whole of it a part of the common law of civilization forever, should have been enough to show that it is the world's constitution in ten articles. Certainly the suspicion that its longest article belonged only to the Jews can no longer be entertained by intelligent men. Stealing, lying, killing are contrary to all codes of law. Their wickedness is self-evident. The commands against adultery and Sabbath-breaking are not so easily discovered by sinful men, but being declared by divine revelation, human science and social experience confirm the necessity of both to physical and moral health.

That the Sabbath is as old as the race and as deep as human nature, this is the bed-rock in our discussion of the obligation of the Sabbath. We may well accept the Sabbath law of Sinai in all its particulars for our guidance when we find its general principle confirmed by the oldest history and the newest science.

But what exactly does the fourth commandment require? Not the observance of any particular day of the week. There is nothing so petty as that in this great constitutional provision. Both in Genesis and in Exodus it is the seventh day after six days of work, not in either case the seventh day of the week, that is set apart for united rest. Sabbath is not and never has been an equivalent for Saturday as a name for a day of the week, tho it was observed on Saturday by the Jews for a while, by authority of some by-law, as it is now by a newer by-law observed on the succeeding day.

"Sabbath," like "Christmas," is the name of the movable feast, not of the day of its observance. Not the spirit but the letter of the Sinaitic law is kept by any community in which the people work together on six consecutive days of twenty-four hours, and then suspend their work for gain the succeeding

twenty-four hours, save works of necessity and mercy. (The law is not kept when an individual rests separately one day in seven.) It is of utmost importance that this longest article of the world's constitution should not be confused with any mere by-laws, ancient or modern, ecclesiastical or civil. The petty rules of the Pharisees were never binding on anybody except those who as members of the sect of the Pharisees accepted them. They do not have even temporary Old-Testament authority. The Pharisaic Sabbath should never be called "the Jewish Sabbath." Nor should the Jewish Sabbath, as defined in ecclesiastical and civil by-laws outside the Decalogue, with its Saturday and sunset and fireless hearth and doubled sacrifices and capital punishment, which have no authority over us save as ancient decisions of the Supreme Court, in which are contained eternal principles below the letter, be confused with the universal Sabbath law of the Decalogue.

There is nothing in the Sabbath law of the Decalogue which does not apply to the whole race in all centuries and in all countries as deeply as the law of monogamy, which, like the Sabbath, to which it is so closely allied, began its course with man before the fall, the two institutions being the Jachin and Boaz pillars of strength and beauty that still survive from that lost Paradise. (As we are not to be diverted from clear vision of the Sinaitic law by the too strict laws of the Pharisees, neither let us be diverted by the generally too lax laws of our own times, thinking that because our legislators have broken God's law in making a weaker one we are excused from obedience to the higher law.)

Clear vision of the Sinaitic law will help us out of the fogs that day-worshippers have made about "the change of day" as if it were a change of the Decalogue, which they ever assume but never prove. In the first place, the Saturday keepers should be required to prove what "the Day" originally was,

in Genesis, before they raise questions as to any "change of the Day" in the Gospels. It is a case where they are contestants for a seat which by the general consent of mankind has been awarded to another, and so on them lies the burden of proof. They can not establish their claim until they can indisputably prove: (1) That God's Sabbath in Genesis was a twenty-four-hour day; (2) that it was Saturday; (3) that this sacred Saturday has come down in unbroken succession through all ages, never broken by the throwing aside a day or more at the end of a month or year to begin the next with a new week, as seems to have been the custom at times; (4) that the Sabbaths of the Exodus were all Saturdays; (5) that the Decalogue's "seventh day" can mean only the seventh day of the week; (6) that the new Lord's Day Sabbath was substituted without adequate authority. They can not prove one of these, and must prove all these and more to make good their claim that only on Saturday can the Sabbath be truly kept, that to keep any other day is as bad as to commit adultery or murder.

Men who believe Roman Catholics in nothing else, quote as the end of controversy their claim to have changed the day, in order to brand all Sunday keepers with "the mark of the beast," and make the United States Government "the third beast," which they picture as a horned hog, and teach their children to hate. But if they would read carefully the Roman Catholic catechisms they would find that the teaching there is *that the observance of one day in seven is the law of nature, and that the Roman Catholic Church designated the new day of observance in Apostolic times*; in other words, the claim they quote as a bit of real infallibility is but a confirmation of our belief *that the change of day was authorized in New-Testament times.*

"The Lord's Day" which appears in Revelation as a new word has unquestionably designated the first day of the week in unbroken succession from the

present back to the time when an Apostle wrote it. Whether by word or not, Christ changed the day (but not the Decalogue) at His resurrection by an act that was in any case a legislative "act," making that day necessarily the prince of the week forever, and the sign and ensign of His Lordship over death and life.

THE IDEAL BURIAL SERVICE.

BY REV. R. M. PATTERSON, D.D.,
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MINISTERS of the Baptist, Congregational, Episcopal, Methodist, Presbyterian, and other denominations in New York have joined in a protest against holding funeral services at the grave. They contend that the house is the proper place for the service, and that additional exercises in the cemetery impose a needless strain, not only on the health of the officiating clergyman, but also on his time, for which there are always many other demands. This may suggest a reconsideration of the whole question of burial services.

The great objects of all that may be said and done by Christian ministers at funerals, we suppose, are: (1) To recognize the continued life of the soul and the certain future resurrection of the body. Men should not be buried as brutes are. (2) To comfort the bereaved, and especially through the tender domestic ties, by the consideration of a reunion beyond the grave, to draw to the Redeemer any of the relatives who have continued impenitent. (3) To make suitable improvement to all of the lessons of death. (4) If there may have been anything singularly striking in the life of the deceased, to commemorate it.

In conformity with this statement, the writer would present the following as an ideal of the Christian burial service:

1. None but Christians should have a Christian service over their dead bodies. Those who die rejecting Christ are not entitled to any peculiar Chris-

tian ceremony. The openly irreligious and the flagrantly immoral should not appear to receive in death a recognition which they would not in life seek and embrace for themselves. Does not the minister who conducts a Christian service over such persons, the minister especially who pronounces a eulogy over them, or even over the worldly excellent, without rebuking the want of religion, treat Christ and His Church with contempt, and encourage irreligion?

2. All who die in communion with the Church of Christ are entitled to a Christian service, which embraces the fullest expression of the Christian hope, and recognizes the dead as having entered into it—unless, perhaps, when the death has been immediately produced by notorious sin. Even when they have manifested great imperfections and sad sins, it must be remembered that the grace of God is indestructible and mighty, and can struggle to a triumphant end in weak and transgressing souls. The broadest mantle of Christian charity should be thrown, in the article of death, over those who, "faint yet pursuing," falling but not entirely forsaking, have held on their way in the professed Christian path; and, while careful not to indorse or lessen their sins, the Christian minister should not be so influenced by them or so allude to them as to stab the hearts of the bereaved or cast doubt upon the final triumph of the grace of God.

There is scope here, too, for a very Christian charity in dealing with persons who have shown a respect for the Church of Christ, have attended regularly its services, and have exhibited the influence of the religion of Jesus in the general tone of their lives, tho, from some misconception or weak shrinking, they may never have become communicants. While the sacraments are of imperative obligation, they are nowhere in the Bible made the marks or tests of religion. The writer yields to no man in the exalted

view he takes of the Lord's Supper. The Zwinglian doctrine of it as a merely commemorative form he repudiates. He holds the highest Calvinistic doctrine. He believes in a real, special, personal presence of Christ with the elements. But, with all that, he thinks the churches have placed the ordinance in a position which it does not occupy in the New Testament. It is a very high duty, a very precious privilege. No one can neglect it without suffering grievous loss in the soul; but it is a pity that, in the popular mind, it has come to be looked at as the means for "joining the church" and for making and announcing new members. Scriptural morality of life, with a failure in reference to it, is far more acceptable than strictness in it united with failure in morality. And that is to be borne in mind in some funeral services.

3. It is preeminently proper that, in the house where the dead body has lived, and from which it is to be taken for the last time—in the presence of the family and such relatives and friends as gather together in sympathy with the bereaved, and in tribute to the departed—a service be held which should embody the essence of the revealed truth about death. The object of that should not be to comfort the bereaved. That comfort the pastor can best minister, and should minister, in private and in familiar converse with the family alone. Nor should it be for the purpose of impressing the lessons of death upon the hearts, either of Christians or of Christless ones. If it were not for the familiarity with it under which we have grown up, it would strike all as one of the most glaring sins against delicacy of feeling, in the presence of a crowd, some of them curiosity-mongers, to address to the inner circle of mourners what should be said for their comfort; or in the presence of mourners to preach to a heterogeneous crowd what should be said plainly to them about death and eternity, harrowing lacerated hearts by using the death of their beloved as a

weapon for the conviction of impenitent persons. The writer can not but feel that such addresses, at such times and in such places, are utterly alien to good taste and refined sensibility. The reading of some of God's own words, selected with proper adaptation, expressing the gracious and glorious Christian hope and speaking consolation in the divine way, and the address to the Mercy-Seat, can embrace every object which is proper for the service. We should let God speak to us, and we should speak to God; and that is enough. That is enough while a dead body is lying exposed, and relatives are weeping and sobbing, and friends, some with deep sympathy and some with curiosity, are looking on and taking the measure of everything.

4. Some Christian form of words should be used as the body is gently laid in its earthly bed—words which emphasize the fact that the body does but sleep, and that it shall not sleep forever. As the mother will gently and tenderly lay her sleeping child upon its bed with some cooing words which express her expectation of having that child alive and bounding in her arms when the morning comes, so should the body of a Christian sleeper in death be laid in its bed. But why insist on a minister conducting that ceremony? Why have a long train of carriages, with all sorts of occupants, winding their way to the cemetery? Why not make that a quiet family matter, as the putting to bed at night is? Having the strong Christian hope, why should not the father for the child, the husband for the wife, or the wife or son for the husband or father, or the nearest relative, do that? Why make ministers consume valuable hours of the day in a long-drawn-out procession to do what, from the strict Christian standpoint, should be done by some of the family?

5. Ordinarily, the most proper occasion, by address or sermon, to impress the general lessons of mortality, or the special lessons of the particular death,

upon the Christian circles that have been visited, is one of the church services of the following Sabbath. When the church roll has been broken in upon, some reference to the fact should be made, so as to recognize the precious principle of the communion of the saints, high and low, rich and poor; and at such a tender season to impress upon all hearts the Scripture truths about death and eternity. Then the pastor should be faithful and discriminating. If the deceased had made peculiar attainments in piety, even tho in a low social position, or had been a remarkably useful worker, male or female, or had by the voice of associates been exalted to prominent position in the congregation, and had therein commended himself or herself as a public character, there should be no hesitation about pronouncing a proper eulogy, signaling the great lessons of the grace of God in the character, and holding up the consistent traits for imitation. The Bible singles out noted subjects of divine grace and preeminently useful persons for such tributes; and we may in that imitate the Bible. But we should also aim to imitate the Bible in faithfully admitting the infirmities and sins, lest indiscriminate commendation give occasion to irreligious people to sneer, and encourage the religious to be satisfied with their own remaining failures. If there has been at the end of a life, or as its predominant characteristic, any flagrant wrong inconsistent with the germ of true religion, total silence about the person is the best way to condemn that. It is not necessary to lacerate already bleeding hearts by bringing it up at such a time for condemnation. The community will pass it; and the very same community, pushing to an extreme the old heathen principle that nothing evil should be said of the dead, would be the harshest in censuring the minister for speaking uncharitably, if he should do it.

It is but extending the principle of this fifth point to say that when a de-

ceased person has become known beyond a particular congregation and community, and made a reputation through all the churches, or in the land and the world, for scholarship or Christian enterprise and activity, special memorial services, with their tributes from various sources, are proper.

6. The predominant tone of the Christian burial service, the atmosphere in which it should be held, should be light, joy, and triumph, rather than darkness, sorrow, and defeat. Why shut out the brightness of the sun and make a sickly gaslight glare in a house from which we believe an immortal spirit has just soared to heaven? Why hang dark crape on the door-bell, and stream it from the hat? Why look gloomy, as if at an execution, and wear black garments as the symbol of wo?

It should be understood that the dark customs which have come down to us are the outgrowth of the natural heart as darkened by sin, not of the true Christian view of death. They are the remains of heathenism and of an imperfect Judaism.

Do we believe that "precious in the sight of the Lord is the death of his saints"? Do we believe that as soon as the redeemed spirit leaves the body it enters perfectly holy and happy into the heaven of glory, and that while we stand over its now cold and motionless earthly tabernacle, it is actively enjoying the bliss of the better land? Do we believe that the soul has past away from all sin and sorrow, and in the immediate presence of the Beloved, even while we gaze upon the body, is filled with ecstasy? Do we believe that the body itself is forever free from pain, and is only sleeping in Jesus, and shall at the last day awake from that sleep, transformed into the likeness of the glorified Redeemer? And will we let the temporary separation of beloved ones from us, obscure all that gain for God, for them—aye, even for ourselves?

Why should our burials be funereal?

EDITORIAL SECTION.

SERMONIC CRITICISM.

Award of Prizes.

IN November, 1895, THE HOMILETIC REVIEW made an offer of Ten Prizes for "Hints at the Meaning of Texts." The publication of the "Hints" was begun in December, 1895, and is concluded in June, 1897. The vote on the prizes is now to be taken, and will be final.

The Offer and Conditions, as stated at that time, are reprinted in the Editorial Section of the present number of THE REVIEW, for greater convenience of reference. Those entitled to vote will make use of the blanks printed in the note "To Our Patrons," p. 177, in the Advertising Department of the present (June) number of THE REVIEW, and will follow the directions there given.

The Offer and Conditions, as reprinted from the number for November, 1895, are as follows:

"Prizes."

"We desire to secure the help of our clerical readers in improving our department, 'Hints at the Meaning of Texts.' We propose the following:

"For the best 'Hints' of each of the following classes of sermons—(1) Revival—(2) Funeral—(3) Communion—(4) Children—(5) Miscellaneous—to be sent us before February 1, the publishers of this REVIEW will forward to the author \$15 worth of such of their publications as he may select. For the second best 'Hints' of each of these classes, they offer a second prize of \$10 payable in same manner as the first prize. This makes in all five prizes of \$15 each, and five prizes of \$10 each.

"The conditions of competition will be as follows:

"(1) The competitors must be subscribers for THE HOMILETIC REVIEW.

"(2) The 'Hints' must be original.

"(3) They must contain not less than 50 words, nor more than 200.

"(4) Each must have its theme concisely stated.

"(5) A pseudonym must be signed to each brief, and the real name and pseudonym must be sent in an accompanying sealed envelope, which is not to be opened by the Editors until the final award is made.

"(6) The brief may be sent at any time before February 1.

"(7) The brief must either be written in handwriting easily read, or be typewritten.

"(8) Of course, any clergyman or theological student may send as many briefs as he chooses.

"The method of award will be as follows:

"(1) The editors of THE HOMILETIC REVIEW will print, from month to month, those briefs which they may deem worthy of publication in the 'Hints' department, with the pseudonym, and also a star (*) to indicate that they are printed as competing for a prize.

"(2) After all the selected briefs are published, a vote of our clerical subscribers will be requested as to the best brief of each of the five classes, and as to the one next in order of merit in each class.

"(3) This vote is to be final."

After the Revival.

AFTER the season of special Christian activity and ingathering in the work of the churches, it is well for the pastors to remember that there should follow the equally important work of instructing and strengthening converts and securing the best permanent results. We reprint below a card containing the subjects of a series of sermons by Rev. F. W. Imboden, pastor

of the Methodist Episcopal church at Crescent City, Ill., prepared and preached in 1896, with these ends in view. They will doubtless suggest other series suited to the needs of other parishes:

1896. SERIES OF SUNDAY MORNING SERMONS.

- Mch. 15. After the revival,—What?
 22. The purpose of a Christian life.
 29. The duty and joy of giving.
 April 5. Easter Sunday. The Resurrection.
 12. Making the most of the Christian life.
 19. Christian Perfection,—Why is it needed?
 26. Christian Perfection,—What is it?
 May 3. Christian Perfection,—What does it do?
 10. The meaning of temptations.
 17. Conscience as a guide of life.
 24. Prayer,—Why should one pray?
 31. Prayer,—How should one pray?
 June 7. Prayer,—For what should one pray?
 14. Children's day services.
 21. The meaning of tribulations.
 28. Providences in one's life.
Numbers x. 29. Ps. cxvii. 1. Prov. x. 22.

Attention, Audience!

THE attention of the hearers is even more essential to the preacher than is the attention of his soldiers to the military commander. A few thoroughly attentive soldiers in a company may give the physical military swing to a whole company; but a handful of attentive hearers can not be depended upon to give an analogous spiritual swing to the sleepers in an audience. The preacher ought to get the attention of his entire audience and hold it. That is his first business. If he fails in it he ought forthwith to stop and inquire what is the matter with his preaching. It is immoral—little short of criminal—to keep on droning out sermons that every time fall short of reaching those present because of their failure to listen to them. The pew has doubtless a great responsibility in this matter, but the pulpit a greater.

EDITORIAL NOTES.

Our Symposia.

THE symposium on "The Institutional Church" closed with the May number of THE REVIEW. We think that the six articles will be found of permanent value, as presenting the various aspects of the subject. Dr. Charles L. Thompson, of New York city, opened the discussion in December, 1896, by considering the Institutional Church as "An Agency in Accord with the Spirit and Method of the Gospel." Dr. Thompson is president of "The Open and Institutional Church League." In January, 1897, Rev. R. Q. Mallard, D.D., of New Orleans, Moderator of the General Assembly of the Presbyterian Church South, and editor of *The Southwestern Presbyterian*, furnished an article on "The Institutional Church Not the Ideal Church," in which he presented with great force the various drawbacks to the institution in the view of those who are opposed to it in its principles and

methods. In February, Rev. Russell H. Conwell, D.D., LL.D., of Philadelphia, who is at the head of what is probably the most extensive and successful Institutional Church on the Continent, which is engaged in very wide-reaching educational work, presented a brief and simple statement of his view of the work, emphasizing the importance of making the Gospel the central power. In March, Rev. Charles S. Mills, pastor of Pilgrim Congregational Church, Cleveland, Ohio, who has had intimate acquaintance with the workings of the Institutional Church, considered it "As a Factor in City Evangelization," aiming to show its efficiency in this direction. In the April number, Rev. Rayner S. Pardington, D.D., Superintendent of the Brooklyn Church Society of the Methodist Episcopal Church, treated "The Institutional Church as Supplying the Need of Mixed City Life,"—presenting one of the most important bearings of the subject. Rev. Edward

Judson, D.D., Pastor of the Memorial Baptist church, Washington Square South, New York city—a typical church of the kind under consideration—treated “The Institutional Church as a Remedy for Social Alienation”—aiming to show that it is one of the most important agencies that can be used in bridging the chasm that has opened between the classes. Dr. Judson, who is the son of the distinguished missionary, Dr. Adoniram Judson, is inclined to lay great stress upon the Gospel as the only substantial power in connection with the new agency. It will be observed that the question considered is largely the question of how to bring the old Gospel to bear upon people in the new conditions that have arisen in our crowded city life. The writers represent fairly the great cities of our country, and the various religious denominations, and are thoroughly acquainted with the problems awaiting solution by the Church.

With the present number of THE REVIEW, Dr. Crafts opens the discussion of “The Sabbath Question,” which will be treated by able writers, in its various social, civil, and religious aspects.

Prizes for “Hints.”

WE call attention to the statement made under “Sermonic Criticism,” p. 566, regarding the conclusion of the printing of “Hints at the Meaning of Texts.” We hope that the interest in the competition will call out a large vote.

Seven Ways of Giving.

WE print below, from an *exchange*, seven ways of giving to the Lord of our substance. They will be useful in helping to decide whether our beneficence is really Christian and acceptable to the Lord.

“1. The Careless Way.—To give something to every cause that is presented, without inquiring into its merits.

“2. The Impulsive Way.—To give from impulse, as much and as often as love and pity and sensibility prompt.

“3. The Lazy Way.—To make a special effort to earn money for benevolent objects by fairs, festivals, etc.

“4. The Self-Denying Way.—To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complaisance.

“5. The Systematic Way.—To lay aside as an offering to God a definite portion of our gains—one tenth, one fifth, one third, one half. This is adapted to all, whether poor or rich, and gifts would be greatly increased if it were generally practised.

“6. The Equal Way.—To give to God and the needy just as much as we spend on ourselves.

“7. The Heroic Way.—To limit our expenditures to a certain sum, and give away all the rest of our income. This was John Wesley’s way.”

Complaint of Plagiarism.

THE following letter from Rev. S. V. Leech, D.D., of Crawfordsville, Ind., a distinguished and eloquent preacher in the Methodist Episcopal Church, explains itself:

“*Editors HOMILETIC REVIEW.*

“GENTLEMEN: Among the sermons you have requested from me, and have printed in THE HOMILETIC, is one in your issue of September, 1878, entitled ‘Joy Among the Angels Over Repenting Sinners.’ You will observe, under the title, that I was then pastor of the Jackson-Square M. E. church of Baltimore. I enclose herewith a copy of that number from your own press. I also enclose to you the sermon of A. G. Brown, bearing the same title. I have cut these pages from a recent volume, published by the Fleming H. Revell Company of Chicago and New York, and also by the Western Book Concern of the M. E. Church. The book bears the title ‘Revival Themes.’ If you will read them, side by side, you will see that each sentence in Mr. Brown’s discourse, from exordium to peroration, is stolen *verbatim* from my discourse, published nineteen years ago. The arguments, the illustrations, the chief and subordinate divisions, and the verbiage are all from my composition. Both documents are before you. The solitary difference between them is that Brown has left out one third of my sermon. He has not an original line in his own. I delivered this particular discourse at the Ocean Grove camp-meeting. It is a disgrace to an educated minister to preach as his own the discourse of another man; but to embody it, boldly, in a widely circulated volume of recent compilation, and claim its authorship, verges on the infamous.

“Your brother in Christ,

“MARCH 30, 1897.

S. V. LEECH.”

We regret to be obliged to say that we have examined the two published sermons with care, and find Dr. Leech's statements concerning Mr. Brown's plagiarism true. The two sermons agree *verbatim et literatim et punctuatum*, so that it is impossible to plead that it is either a case of lapsit memory or unconscious reproduction. It may indicate too great receptiveness—of a certain kind.

“Sensationalism Run Mad,” Again.

CONTINUING the editorial discussion in the May number of THE REVIEW, we give the following suggestions which space would not allow of our inserting in that number:

It should also be taken into account that every pastor must be the judge of the methods that are best for him in fighting any evil. As a result, each man's method, if it is to be successful, must be in measure original and new. That which is the result of a living impulse in the first instance usually becomes, if our observation is to be trusted, a dead, mechanical, resultless effort, when attempt is made to duplicate it in altered circumstances. The course pursued in the case under consideration might not be advisable for pastors except in comparatively few communities.

Perhaps it would be advisable for

this pastor who has mastered the subject to enter the lecture field and take up the work of fighting this great and growing evil and agitating for national reform in this respect. He could probably accomplish more in this way than all the pastors would by attempting to imitate him. As we have before had occasion to show, the present condition of things is wellnigh a desperate one.

“The Twentieth Century's Call.”

THE NOTES on this subject in THE HOMILETIC REVIEW have attracted very wide attention, and there is reason to believe that they have done much to arouse interest and quicken effort in the forward movement proposed in the opening Note, in September, 1896. Hearty responses have come to us from Spanish and Portuguese America, from Great Britain and Germany, and from various parts of the great mission-field in Asia—to say nothing of those from our own land. It is the purpose of the Editors of THE REVIEW to devote considerable space in the future issues to the work of laying an adequate rational and Scriptural basis for the Christian views and life that must sustain and urge forward such a movement. We ask the cordial and practical cooperation of all our subscribers in this all-important enterprise.

NOTICES OF BOOKS OF HOMILETIC VALUE.

THE LIFE AND EPISTLES OF ST. PAUL. Harmonized and Chronologically Arranged in Scripture Language. By Rev. S. W. Pratt, Author of “The Gospel of the Holy Spirit,” etc. New York: Anson D. F. Randolph & Company. Price, \$1.

This is a brief and comprehensive summary of the life and the full text of the teachings of the Apostle to the Gentiles, and is admirably suited for Bible-class work.

THE TESTIMONY OF THE LAND AND THE BOOK, or the Evidential Value of Palestine. By Rev. David Gregg, D.D. Delivered at the New England Chautauqua. Second Edition. New York: E. B. Treat & Co. Price (in paper), 35 cents.

This is a forceful and graceful presentation of the testimony of Palestine to the Bible, by the successor of Dr. Theodore L. Cuyler as pastor of the Lafayette-Avenue

Presbyterian church in Brooklyn. The titles of the chapters show the drift of the book. They are: “The Fascination of the Land”; “The Voices from Above-Ground, or, the Land in its Physical Features an Argument”; “The Voices from Under-Ground, or, the Land in the Light of Modern Discovery an Argument.”

FAITH IN THE POWER OF GOD: An Address. By Andrew Murray, author of “Abide in Christ,” “Like Christ,” “With Christ,” etc. New York: Anson D. F. Randolph & Company. Price, 25 cts.

The writings of Rev. Andrew Murray, President of the Cape General Mission, have been an inspiration to very many Christians in their religious life. This beautiful booklet contains an Address to preachers and a brief narrative of the life and missionary work of this apostle to South Africa. The Address sets forth the author's view of the

two styles of religion among the hearers, and two styles of preaching in which they originate—the one in the wisdom of words, and the other in the demonstration of the Spirit and of power. He sets forth the method of attaining to the higher style, and concludes that "the great work of the ministry ought to be to lead people the moment they find Christ to the Holy Spirit."

LETTERS FROM THE SCENES OF THE RECENT MASSACRES IN ARMENIA. By J. Rendel Harris and Helen B. Harris. New York, Chicago, Toronto: Fleming H. Revell Company. Price, \$1.25.

This is a book made up of letters written by Mr. Harris and his wife while traveling through Armenia distributing relief, during the spring of 1896. They were address to a small circle of friends in England, who practically interested themselves in the relief work. The book will help our Western Christendom to a better understanding of the results of the Turkish butcheries and of the resulting situation.

THE SELF-PRONOUNCING S. S. TEACHERS' COMBINATION BIBLE, Showing in Simple Form all Changes, Additions, and Omissions made by the Revisers in the King James' Version, Enabling Bible Readers to see at a Glance Wherein the Two Versions Differ. . . . With Standard Helps to the Study of the Bible. The Text Conformable to that of the Oxford Bible, printed at the University Press, Oxford. National Publishing Company, 239 Levant Street, Philadelphia, Pa. Price, \$3.75 to \$11.

The "Combination Bible" is unique in many important respects, as in the convenient arrangement for comparing the Authorized and Revised Versions, the indication of the pronunciation of proper names wherever they occur, the extent and quality of the "Helps to the Study of the Bible," the number and character of the maps, etc. We heartily join in commending it to all readers and students of the Bible.

THE INSPIRATION OF HISTORY. By James Mulchahey, S.T.D., Vice-Emeritus of St. Paul's Chapel, Trinity Parish, N. Y. New York: Thomas Whitaker, 2 and 3 Bible House, 1896. Price, \$1.

A thoughtful and able discussion of an important subject. Dr. Mulchahey finds that "History is in our time emphatically under suspicion," so that "the question is seriously raised whether the credibility to which the records of history are entitled can be accounted scientific in any true sense of the

word." He proceeds to unfold the principles of historical certitude and to apply them to the vindication of the Bible history and its inspiration. He indicates, by the way, that the critical principles of Rénan, Wellhausen, Kuenen, etc., "are not those of the higher criticism in any proper sense of the word," but simply "assumptions of predetermined skepticism." It is well to bear this in mind.

THE EPISTLE TO THE ROMANS: a Commentary Logical and Historical. By James M. Stifler, D.D., Professor of New Testament Exegesis in Crozer Theological Seminary, Chester, Pa. New York, Chicago, Toronto: Fleming H. Revell Company. Price, \$1.25.

This is an admirable brief commentary, intended for a large class of educated men "who, after all, can read a commentary with most satisfaction and profit in English." The writer aims "to report to the reader what the Apostle has written." Two things are kept steadily before the mind: "Paul's point of view," and the aim "to give the course of thought without a break."

A MAN'S VALUE TO SOCIETY. Studies in Self-Culture and Character. By Newell Dwight Hillis. Same Publishers. Price, \$1.25.

The author of this volume, Rev. Dr. Hillis, is the successor of the late "Professor" Swing in his Chicago pulpit. The essays are suggestive and imaginative, and abound in facts and illustrations. Even those who may think the style and method a little too Emersonian will yet find impulse and profit in reading the book. It is fresh and vigorous in its presentations of truth bearing upon man and his development.

DR. TUCKER, PRIEST-MUSICIAN: A Sketch Which Concerns the Doings and Thinkings of the Rev. John Ireland Tucker, S.T.D., including a Brief Converse about the Rise and Progress of Church Music in America. By Christopher W. Knauff, M.A. New York: A. D. F. Randolph Company, 1897. Price, \$1.50.

This elegantly prepared volume will greatly interest those who have given attention to church music. Dr. Tucker—whom we knew as a most genial man—is known to lovers of church music as the man who introduced the full Choral Service into the American Protestant Episcopal worship in his parish of the Holy Cross, in Troy, N. Y., to which he gave the faithful service of a long life. His associates were the most cultivated and best known of the leaders in the Protestant Episcopal Church, and this volume is the record of much of his communion with them.

HELPFUL DATA IN CURRENT LITERATURE.

CHRISTIAN LITERATURE (Christian Literature Co., New York) for March, 1897, contains much valuable matter. Of special interest will be found Prof. B. B. Warfield's article (the first in a series of five) on "The Development of the Doctrine of Infant Salvation," and the articles from various quarters on the Book of Jonah, called out by Dr. Lyman Abbott's recent lecture on Jonah.

THE CONTEMPORARY REVIEW, May, 1897

(Leonard Scott Publication Company), contains several able articles on the Eastern Question that are indispensable to the understanding of the present phases of that vexed subject. Its statements of the present condition of things in Russia, and of the origin and real import of the "Concert of the Powers," are admirable. It has long been the great authority on these matters, which have been discussed in its pages by the ablest statesmen, publicists, and historians.

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