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REVIEW SECTION.

I.—FALLACIES OF HIGHER CRITICS.

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An apostle tells us that "the law is good if a man use it lawfully." The maxim is of universal application. Good things are liable to abuse; and the more beneficial they are, the more injurious they may become. The greatness of their power for good is the measure of their capacity of inflicting evil. It is thus with the forces which nature places at man's disposal, and with the implements contrived for human use. They are good, if properly used and rightly directed. They may prove dangerous and destructive, if used improperly. Dynamite, whose enormous energy is indispensable in vast engineering operations, is likewise a tremendous agent in scattering terror and death; and it is as awful in unskilful hands as when employed by designing men bent on destruction. It wrecks edifices and destroys lives with like resistless fury, whether exploded by an accidental spark or by a fuse deliberately applied. Widespread mischief may be unintentionally and even unconsciously wrought by friendly hands, as well as purposely effected with criminal intent by artful and malicious foes.

The Higher Criticism as an instrument for investigating ancient writings is of inestimable value, if it be handled aright. It institutes inquiries respecting:

1. Their author, and the time and circumstances of their production.
2. Their integrity: whether they are in form and contents just what they were as originally written; or if they have been altered in any respect by omissions, interpolations, or changes of any sort to discover the fact and restore them, if possible, to their pristine purity.
3. Their trustworthiness, whether they are reliable and correspond with what is true and right. And
4. Their structure and relations: of what several parts do they consist, and how articulated, and how do they stand related to other antecedent and subsequent productions?

In prosecuting these inquiries every available source of information

is interrogated and light sought from every possible quarter; and the result of such investigations properly conducted is to open the way for a clearer comprehension and a juster appreciation of the works in question by placing the modern reader as nearly as possible in the position of those to whom they first came, and thus affording him a better insight into the minds of the writers. But the benefit of the study depends entirely upon the accuracy with which this preliminary investigation is made. If the reasonings are fallacious and the conclusions false, it must obscure and cloud—it may even utterly pervert the meaning of the author by putting what he has written in wrong connections, and considering it from an erroneous point of view; or it may mutilate and destroy his work by tearing it asunder, corrupting its text, or casting unjust and unfounded suspicions upon its genuineness and authenticity.

Some very astounding conclusions have been announced of late in the name of the Higher Criticism of the Scriptures. And on this basis the Christian world has been challenged to abandon the ground which they have so long and so tenaciously held, to revolutionize their opinions as to the facts of the Bible, and to amend their creed. Before accepting this challenge it is no unfair inquiry whether these conclusions are veritable additions to our knowledge and to be welcomed as helps to the true understanding of the Word of God. Are they signal lights by which we may safely guide our way, or a deceptive *ignis fatuus*, flaming only to lead us to destruction? It is bringing no railing accusation against the Higher Criticism in itself considered to charge mistakes upon those who have practiced it, and to point out the wrong methods which have been pursued. Fallacious reasoning will necessarily lead the critic astray, however good his intentions, however sincere his convictions, and however admirable his personal character. These do not come into the account when the question is as to the tendencies of a system or the grounds upon which it rests. The excellence of the man is not always a sure voucher for the accuracy of his logic. The plain fact is that the revolutionary statements put forth as the ascertained results of Higher Criticism have no other foundation than fallacies of higher critics. Some of these will here be adverted to as the limited space allotted to this article will allow.

The most comprehensive and fundamental of all relates to the proper domain and function of the Higher Criticism as applied to the Scriptures. It deals with literature as such, and occupies itself with purely literary questions. Thus De Wette in defining the scientific character of this department of learning says: * “The Bible is to be considered as a historical phenomenon in a series with other such phenomena and entirely subject to the laws of historical inquiry.” As the physicist, who deals solely with the laws that govern material things, is in danger of imagining that everything is explicable from these laws

* Histor.-krit. Einleitung, § 4.

and of forgetting that there is any higher realm, so he who concerns himself exclusively with the literary side of the Bible is in danger of exalting this to such preponderance as to overlook the fact that it has another aspect, and that as the Word of God it is not only entitled to be treated with peculiar reverence, but to be regarded as the supreme rule of faith and duty. The fallacy consists in treating the Bible as a purely literary product, and its study as a mere branch of literature. Its divine origin and authority may not be in terms denied, but they may be so entirely left out of sight and so wholly without influence, even in the consideration of questions in which it is necessarily involved, as practically to amount to a denial. The Bible has a human side, but it is not a purely human book. And to treat it as such is as though one were to deal with Milton's "Paradise Lost" and Newton's "Principia" as the productions of a child, and to pare them down to the level of what was possible with such an origin.

The critical hypothesis of the gradual formation of the Old Testament canon in successive steps corresponding to the threefold division of the Hebrew Bible, and separated from each other by long periods of time, is based on this purely literary conception of the books. It is assumed that these were not from the outset distinguished from all other books as the product of divine inspiration, nor written with the design of forming part of the rule of faith of God's people, but that in later ages a sacredness and authority came to be attributed to them which they did not possess from the beginning.

The same conception also underlies the changed attitude which it is proposed in critical quarters should be taken in respect to the Bible. Inasmuch as the writers of the Bible were men, and to err is human, it is assumed that the Bible must have its mistakes, such as are to be expected in every human production.

The lines of evidence upon which the Higher Criticism relies for its conclusions are perhaps nowhere more fully or clearly stated than by Dr. Briggs in his "Higher Criticism of the Hexateuch," p. 4. Little exception can be taken to them in the guarded form in which he presents them. But the manner in which they are in fact applied and the conclusions deduced from them indicate a wide discrepancy between the verbal statement and the actual practice. One is reminded of what Jerome says of the figurative style of elevated poetry, that it says one thing and means another, and is as slippery as an eel: the more tightly you grasp it, the more quickly it will slip away. Or of Bunyan's quaint description of the waterman, who looks one way and rows another. A number of the fallacies, of which we are in quest, may be grouped in connection with these rules, of which they are the loose or faulty application. The canons of criticism as laid down by Dr. Briggs will first be stated in his own language, and then the fallacies involved in the use made of them by the critics will be pointed out.

(1) "The writing must be in accordance with its supposed historical position as to time, place, and circumstances."

No fault can be found with this as a general principle. But the fallacy comes in when it is openly or covertly assumed that in determining the historical position of a writing every prediction must be regarded as *post eventum*. Thus it is claimed that the promise to Abraham (Gen. xvii. 6) and to Jacob (xxxv. 11), that kings should descend from them could not have been put in this form until after the time of David, nor Isaac's blessing to Esau (xxvii. 40) until Edom's successful revolt against the dominion of Judah; and every anticipation of the Babylonish exile by Isaiah is held to be proof that the passage containing it belonged to a later age.

So, too, when miracles are discredited, and the presence of supernatural facts in a narrative purporting to be that of an eye-witness is held to conflict with its alleged historical position, and to show that it belongs to a much later period, when legend had magnified what were in reality natural occurrences into the miraculous. Thus the mighty deeds ascribed to the age of Moses are held to evince that they could not have been recorded by a contemporary, and that the history must have been idealized by being seen through the haze of centuries. We are accordingly told that we must distinguish between the ideal and the actual, between the exaggerations of the narrative and what can be supposed to have really taken place.

A further fallacy, of which large use is made, is that of deciding the age of writings by means of an *a priori* scheme of doctrinal development. The critic fixes upon the grade of religious knowledge which can be attributed to a particular period; and if a certain book contains more exalted ideas than his scheme allows, it is held to be not "in accordance with its supposed historical position," and it is forthwith remanded to a later date. Thus, when Dr. Driver (Lit. of O. T., p. 83) argues that Deuteronomy cannot be from Moses, but must belong to the age of Josiah or shortly before it, because "the prophetic teaching of Dt., the point of view from which the laws are presented, the principles by which conduct is estimated, presuppose a relatively advanced stage of theological reflection."

Dr. Briggs's next rule is:

(2) "Differences of style imply differences of experience and age of the same author, or, when sufficiently great, differences of author and of period of composition."

The fallacy here consists in overlooking the fact that differences of style may likewise arise from diversity of the subject, or a diversity in the species of composition. Thus great stress is laid upon the obvious difference of style between Gen. i. and ii., iii., as implying diversity of authorship. In reality, it simply results from the fact that Gen. i. deals with the grandly majestic fiats of the Creator in bringing the world into existence and peopling it with the various

orders of living beings, while ii., iii. drops into simple narrative as it relates what befell Adam and Eve in the Garden of Eden. Historical events require a different style from the details of ritual law and genealogies and statistical statements; and yet the diversity of style thus arising is made a ground for the partition of the Pentateuch into documents. Milton's prose writings could, on the same principle, disprove the genuineness of his poetry, and Shakespeare's sonnets be made to discredit his plays.

(3) "Differences of opinion and conception imply differences of author when these are sufficiently great, and also differences of period of composition."

The fallacy here lies in assuming differences of opinion on insufficient grounds, and in creating factitious differences between different parts of the same composition, and thence inferring a diversity of writers. Thus there is a difference of signification between the divine names Jehovah (Lord) and Elohim (God), which leads to a discrimination in their use. Jehovah is his name in the proper sense of the word, that by which he is known as the God of the chosen race, the God of revelation and of grace. Elohim (God) is a more general descriptive term, by which he is chiefly known in his relation to the world at large and to all mankind. It hence follows that the patriarchs worshipped him as Jehovah. Accordingly, whenever throughout Genesis they are said to call upon his name, to build altars and to offer sacrifice, the term Jehovah is invariably used, never Elohim. Also in recording the most striking acts of condescension on the part of God, and his most familiar intercourse with the patriarchs, the term Jehovah is prevailingly used rather than Elohim. Now, on the basis of these facts the inference has been drawn that the Elohim passages in Genesis reflect a different conception of God and a different conception of the patriarchal age from that of the Jehovah passages, and that these are so irreconcilable that they must be attributed to different writers. It is claimed that the author of the Elohim passages had a much more exalted view of God, such as did not permit him to speak of God as coming down to men and associating with them on such free and familiar terms, or imputing to Him acts and feelings kindred to those of men. And he also held the view that altars and sacrifices and the distinction of clean and unclean beasts were unknown to the patriarchs, and were first introduced in the time of Moses. Whereas the absence of these things from the Elohim passages of Genesis is not due to any difference of conception whatever, but simply to the distinction between the two terms which are employed to designate the Most High.

In describing the plagues sent upon Egypt in order to overcome Pharaoh's obstinacy in refusing to let the people go, mention is sometimes made of the rod in Aaron's hand, sometimes of the lifting of Moses's hand or rod, sometimes of the divine agency alone. This has

been construed as three different conceptions entertained by different writers as to the way in which mighty works were wrought, one giving prominence to Moses, another disposed to exalt Aaron, and a third taking no account of the human instrument whatever. But there is no incompatibility in the accounts, and no good reason for parceling them among distinct writers.

(4) "Citations show the dependence of the author upon the author or authors cited."

A distinct reference in one work to another is a clear proof of the prior existence of the latter. But this is evaded by the critics in one or other of three different ways: (1) By denying the reference. Thus the evident and repeated allusions of the oldest of the prophets to the Pentateuchal history and legislation are magisterially set aside. The reference to the overthrow of the cities of the plain by Amos (iv. 11), Isaiah (i. 9, 10), Hosea (xi. 8); to various events in the life of Jacob, Hosea (xii. 3, 4, 12); to the exodus from Egypt and the forty years of wandering in the wilderness, Hosea (xi. 1, xxii. 13, xiii. 5), Amos (ii. 10, iii. 1, ix. 7); to the miraculous passage of the Red Sea, Isaiah (xi. 15, 16); to the pillar of cloud and fire, Isaiah (iv. 5); to the criminality at Baal peor, Hosea (ix. 10), and much more of the same sort is waved aside by the gratuitous assumption that the prophets refer not to the narrative in the Pentateuch, where all this is plainly written, but to some imagined oral tradition instead. And Hosea's explicit mention of the extensive written law (viii. 12) is converted into a hypothetical suggestion of a law that might be given in the future, in spite of the fact that the people are charged with having already grossly disobeyed it and "counted it as a strange thing." (2) By reversing the relation. Ezekiel makes such abundant references to the laws in Leviticus that the coincidences cannot be disputed, and the connection between the two is indubitable; and in order to maintain their hypothesis of the late date of Leviticus, the critics aver that it was patterned after Ezekiel. (3) By disputing the date of the citation. Jeremiah's prediction of the overthrow of Babylon (l. li.) is largely based on Isa. xiii., xiv., as the prediction of the judgment on Moab by Jeremiah (xlviii.) is based on Isa. xv., xvi. But in order to escape the argument of genuineness thus afforded for Isa. xiii., xiv., that of Jer. l. li. is impugned.

(5) "Positive testimony as to the writing in other writings of acknowledged authority is the strongest evidence."

And yet, in the determination of the critics to deny the Mosaic authorship of the Pentateuch, the explicit testimony of Josh. i. 7, 8, and of numerous other passages throughout the book is altogether disregarded, and that of Judg. iii. 4 and of numerous other passages in subsequent books of the Bible is held to be irrelevant. The reader is referred to the very instructive article by Prof. C. M. Mead in *The Presbyterian and Reformed Review* for April, 1893, "External Evi-

dence as to Seneca's Writings and Paul's," for proof that well-attested books of the Bible are pronounced spurious by critics, who admit without hesitation the genuineness of books ascribed to profane authors which have not a tithe of the same evidence in their favor.

(6) "The argument from silence is often of great value."

The fallacies that arrange themselves under this head are enormous. A large proportion of the difficulties and objections alleged by the critics are drawn from what the sacred writers do not say, and are perfectly gratuitous, whether as inferring ignorance on their part, or justifying the imputation to them of sentiments which they do not express. It is impossible at the close of this article to enumerate or even to classify them.

Other fallacies of frequent occurrence can only be hinted at here without enlarging upon them. One is the fallacy of the circle, assuming the point to be proved. It is thus with the alleged characteristics of the so-called Pentateuchal documents. Certain words are held to characterize JE, and certain other words to characterize P. Every passage containing any of the former class of words is unhesitatingly ascribed to JE, and every passage containing any of the latter class is in like manner assigned to P. And the result is just what might be anticipated: the JE words are all found in the JE sections, and the P words in the P sections, for the simple reason that the critics have put them there. The division was made on this basis.

Euclid tells us that things equal to the same thing are equal to one another. The critics have improved upon this axiom. They act on the assumption that things which are not equal to the same thing are equal to one another. This is the foundation of their so-called parallel passages, of which they make such extensive use in impugning the historicity of the Pentateuch. Two distinct narratives, having certain points in common, are on this account declared to be separate accounts of the same transaction. Their differences are then adduced to prove, not what they do in fact establish, that the two transactions are not in fact identical, but that the two accounts of the same thing, as they are gratuitously assumed to be, are conflicting and irreconcilable, and therefore untrustworthy.

Euclid again teaches us that a whole is equal to the sum of all its parts. But the critics improve on this axiom likewise, and act on the assumption that any one of the parts is equal to the whole or equal to any other part. This is the foundation of the doublets, which Wellhausen and Dillmann have multiplied so profusely. Any transaction involving two or more particulars may by this process be parceled between two or more documents, the portion assigned to each one severally being gratuitously assumed to be a separate account of the whole matter. These separate accounts are then compared, and as of course they do not correspond, being quite distinct, the untrustworthiness of the narrative is inferred.

The last in the list of fallacies which shall here be mentioned is confounding the abstractly possible with the actual. Hence the swarm of conjectural emendations of the text, and of hypothetical reconstructions of history with an entire disregard of historical testimony. It seems to be thought sufficient to devise a plausible theory; any further proof of its reality is apparently reckoned superfluous.

It can hardly be supposed that the Christian world will be ready to reconstruct its creed at the bidding of critical hypotheses so honey-combed with fallacies.

II.—SOCIAL EVOLUTION.

BY WILLIAM W. McLANE, D.D., PH. D., NEW HAVEN, CONN.

"SOCIAL EVOLUTION"* is the title of a recent book, which has been favorably mentioned by many reviewers and which deserves wide circulation. It is one of a class of books which attempt to account for the development of society according to the laws of evolution. It differs from some of these books in the place which it gives to Christianity. Unlike Mr. Spencer, who asserts that Christianity is the consequence of belief in ghosts and ancestral worship, the author of this book asserts that Christianity is the cause of religious and social development. The book is Christian in spirit, scientific in method, and historic in form.

The author accepts the Malthusian theory of population, and claims that men tend to multiply beyond the limit of the food supply. He adopts the Darwinian law of the struggle for existence and the survival of the fittest in the sense of the strongest. He asserts that the interests of the individual and the social organism are and must remain antagonistic. He finds, therefore, no rational sanction for human progress. "Throughout the whole period of development hitherto the conditions of progress have necessarily been incompatible with the welfare of a large proportion of the individuals comprising any species. Yet it is evident that to these, if they had been able to think and to have any voice in the matter, their own welfare must have appeared immeasurably more important than the future of the species." "The conditions of existence in the highest and most advanced civilizations of our time can have no rational sanction for a large proportion of the individuals comprising them."

There are certain things, however, which modify the seemingly inevitable laws of nature. Two new forces made their advent with man, namely, reason and the capacity of acting in concert with others in society. Man is also endowed with a religious nature; and religion affords a superrational sanction for the subordination of the welfare of the individual to the welfare of society.

*Social Evolution, by Benjamin Kidd. Macmillan & Co.

"A religion is a form of belief, providing an ultra-rational sanction for that large class of conduct in the individual where his interests and the interests of the social organism are antagonistic, and by which the former are rendered subordinate to the latter in the general interests of the evolution which the race is undergoing." Christianity, which is the spirit of love and compassion, and which teaches the doctrine of human brotherhood, has been the moral power by which European civilization has been developed. Society has advanced "by the deepening and softening of character that has taken place among the Western peoples." The lower classes of society have gained, chiefly, by concessions granted to them by the higher classes. "There is a tendency to strengthen and equip at the general expense the lower and weaker against the higher and wealthier classes of the community."

"The end of this evolution of society under the inspiration of Christianity will be not the abolition of the struggle for life, but the equalization of the conditions under which men struggle." "The rivalry of existence must continue, humanized as to conditions it may be, but immutable and inevitable to the end." "Legislation," however, "will secure to *all* the members of the community the right to be admitted to the rivalry of life, as far as possible on a footing of equality and opportunity."

Such are the fundamental principles and the conclusion of this most interesting and able book, which asserts that "Science stands dumb before the problems presented by society as it exists around us," and which affirms that Christianity is the power by which society is now being developed and its problems are being solved. This affirmation and the historic facts by which it is supported constitute the chief value of the book.

I would not write a word to lessen the number of its readers, but I take advantage of its appearance and of its contents to call attention to some false and to some true principles of social evolution. The author of this book, in common with men whose thinking is dominated by the Malthusian theory of population and the Darwinian law of the struggle for existence, lays undue emphasis upon certain facts in nature and overlooks certain other facts of equal prominence and of greater social significance.

1. The Malthusian theory of population is a hypothesis based upon an arithmetical calculation of possible increase, and not upon historic facts of actual increase. It may be true that idle and barbarous men who attempt to live without labor tend to multiply beyond the limit of the food supply, but it has not been proved that industrious and inventive men will thus multiply. Men differ from all animals in possessing the power to multiply the means of subsistence. The followers of Malthus, however, commonly argue as though population were a variable quantity and bread and raiment were fixed quantities. No great historic nation has ever perished through overpopulation,

but many nations have perished through wealth, luxury, indolence, and vice. And with a large portion of the land of Europe lying idle, with millions of acres in America unsettled and untilled, with whole islands and almost continents awaiting intelligent cultivation, and with no known limit to the power of the inventive genius of men to produce houses and raiment, no one can excuse the rivalry and robbery of the world on the plea of its necessity due to impending overpopulation.

2. The law of the struggle for existence, or the necessity of activity in procuring food, does not necessarily imply robbery and murder. In the case of carnivorous animals, we may accept the destruction of other animals as the law of their life. The young of most animals, however, begin life embosomed in love: they are supported by the labor and service of older and stronger animals; they live not by fighting, but by faith. And throughout the animal kingdom members of the same species are grouped together for purposes of protection and assistance.

3. It is not true, as Mr. Kidd asserts, that reason and capacity of acting in concert make their first appearance with man. Reason, in the sense of intelligence, the perception of relations, the adaptation of means to ends and conscience in respect of social relations, exists in creatures below man. Animals, so far as we can know them, have no conscience toward God, but they have a conscience toward one another, and this conscience recognizes and enforces social laws and secures certain moral conduct. Animals have, also, the capacity of acting in concert: ants live in families; bees live in hives; birds fly in flocks; cattle graze in herds. Mutual protection and assistance are the law of their life. Their struggle is not so much against each other, admitting their quarrels, as for each other.

4. It is not true that the interests of the individual and the interests of the social organism of which he is a part are antagonistic. It is true that apparently in some cases interests conflict, as, for example, where one man employs others his interests and theirs are antagonistic in that the less he pays them the more he will have for himself. This apparent gain of selfishness is only temporary, and issues in discord and disaster in the long run, as social history abundantly proves. The interests of men of a class and of men of a community are common rather than antagonistic. Suppose we start with a primitive society of Cain, Abel, and Seth, and let them adopt the social principle that their individual interests are antagonistic and that the law of their life is a struggle to obtain each for himself the natural products of the earth. One may drive the others away from the fruits of the earth, but all will be poor: the vanquished will be degraded and the victor will be brutalized. The issue will be barbarism and slavery. But let Cain cultivate the soil and produce more food than he can eat; let Abel tend his flock and produce more woolen raiment than

he can wear; let Seth effect exchanges between the other two—and all will be enriched and elevated. The issue will be civilization with agriculture, manufacture, and commerce established. The real human struggle is not that a man must seize that which either he or another may secure but which both cannot possess, but that he must strive to produce what he and another alike need, and both are enriched. The interests of men are largely common. Every man depends for enjoyment upon the cleanliness, physical comfort, intelligence, and morality of the people of the community of which he forms a part. Cooperation in production and in commerce has done vastly more than competition to save life, to serve men and civilize society. The scientific as well as the Scriptural doctrine is, that not the natural *law* of the world, but the *sin* of the world, is obedience to lust and selfishness and violence. St. James wrote with scientific accuracy when he said: "From whence come wars and fightings among you? Come they not hence even of your lusts, that war in your members? Ye lust and have not; ye kill and desire to have and cannot obtain; ye fight and war, yet ye have not because ye ask not; ye ask and receive not, because ye ask amiss that ye may consume it upon your lusts."

If I might make a single criticism upon the gist of Mr. Kidd's book, I would say that he *seems* to make Christianity to consist in redemption from a law of nature rather than a redemption from sin. Christianity, which is the revelation of the love of God, of the law of service, and of the saving efficacy of sacrifice, is the power of God to break the reign of lust and selfishness and violence, and to bring in the reign of love and of service and of social as well as of individual salvation.

The true elements of social evolution, or of the development of the individual and of society, are such as the following:

1. Work, which is the essential condition of the production of such things as men need, is one of the first elements in human development. Through labor, man gains self-control, power of application, knowledge of materials, skill in execution, and, consequently, a certain amount of manual, mental, and moral education by which he is greatly developed.

2. Society, or the dependence of men upon one another, is an important element in human evolution. In many things, two men can do more than twice as much as one man could do alone. The dependence of men upon each other and the mutual services which they render produce respect and regard for rights, and thereby a certain moral cultivation, by which men are greatly benefited and improved.

3. Natural affection which is innate, and which makes possible the family, the tribe, and the nation, is a very forceful factor in the evolution of society. In these most intimate relations men develop, not by their struggles against each other, but by their struggles for each other. Men grow best in the sunshine and atmosphere of love.

4. Moral nature, or an inward sense of duty and righteousness in the relation which men sustain to each other, is an ever-present element in all organized human society. This moral nature is the human and earthward side of man's religious nature.

5. Religion, or a sense of relation to God and a feeling of obligation to righteousness because God requires it, is the highest, the holiest, and the greatest factor in the development of individual men and in the development of society. Christianity does not create this religious nature. It is the existence of such a nature in man which makes it possible for him to become a Christian. It is the earthly germ which the light and love of heaven warm and quicken into holy life. Christianity does not create love, but it renews, purifies, directs, enlarges, and ennobles it. Christianity breaks down artificial barriers, and men are no longer Jews and gentiles, Greeks and barbarians, but all are men in Christ.

It is in the emphasis which is laid upon the power of Christianity that the great value of the book to which reference has been made lies. Christianity is the leaven which shall leaven the kingdoms of the world until they become the kingdom of God.

These elements of human nature and society, whose place and power in the world are patent, have been the chief actors in human development. Social evolution has been the product of labor and love and moral feeling and a religious spirit, rather than a product of hate and strife, of stealing and murder, of robbery and war.

The lines along which society is now moving, and which indicate somewhat the social forms of the future, are chiefly these:

1. There is a distinction being recognized and drawn between the natural sources of wealth and that wealth which is the product of individual labor. This is indicated by the growing demand for an increased tax upon land and the public ownership of mines, etc., which are the sources of wealth created by God and not by man.

2. There is an enlargement of community life. Men perceive that in many things their interests are common, and that such things as water, gas, etc., which are needed and used by all the members of a community, should be owned and controlled by the community. This enlargement of community life is seen in the acquisition by cities of such things as water-works, etc., and in public schools, parks, libraries and similar things which all the people may enjoy.

3. There is a growing spirit and an increasing practice of cooperation. Many manufacturing establishments make workmen as well as capitalists share the profits of the products. The results as reported are most gratifying, and they tend to set a natural and fairly just standard of wages.

What the future form of society may be I shall not undertake to predict with fulness and accuracy, for I know not its final form. The future, I think, will not bring the communism of which Mr. Bel-

lany dreams, in which all shall pass through the stages of labor, learning, and the equal enjoyment of wealth; it will not bring the socialism for which the followers of Karl Marx hope, in which the state will own and operate all the instruments of production; it will not bring simple equality of opportunity as Mr. Kidd expects, in which the state will insure equal opportunity of competition to all alike. The future, if we may judge from the signs of the present, will bring in a state of society in which the natural wealth of the world, as lands and mines, will be controlled by the public, and so leased to operators as to secure to the public a fair share of increasing wealth where land becomes valuable, as city property for instance, and where the value of mines increases by virtue of increasing population. The future will bring in an enlargement of community life, with consequent gain in cleanliness, comfort, intelligence, and enjoyment, to the mass of toiling men. The future will also bring a greater degree of cooperation, in which the interests of employers and employed shall be united, and in which wages will be regulated not with reference to the smallest amount upon which workmen will consent to live, but by the value of the product which their labor creates. This state of society will not remove the natural and inevitable necessity of struggle; but it will make the struggle not one of strife, in which men strive to get what others produce or possess without giving an equivalent, but one of service, in which men strive to produce what others need and to exchange their productions to their mutual advantage. There is but one everlasting kingdom in the universe, and that is the kingdom of Jesus Christ. Many kingdoms have passed away because they would not live by His spirit and knew not His law. The nation or kingdom, political, social, or financial, which will not serve Him shall perish. Every kingdom, whether pertaining to society or to business, takes on itself the possibility and the form of durability as it conforms to the spirit and to the principles of the kingdom of Jesus Christ.

III.—THE MINISTER'S STUDY OF SCIENCE.

BY REV. HORACE E. WARNER, DENVER, COLO.

THE study of science, especially of physical science, has not been considered necessary to ministerial equipment. Indeed, it has been looked upon as foreign, and even alien, to the standard clerical outfit. History, profane and sacred; philosophy, exegesis, the classical and Scripture languages, systematic and practical theology, and possibly some general examination of polite literature—these have been considered to compose the entire, legitimate realm of ministerial thought and research. A sally into other fields of investigation was looked upon with suspicion, while a confirmed habit of study on other

lines than those mentioned was considered to be a sure index of lack of spirituality and a course daily to be deprecated. Until recently not an evangelical theological school in America recognized in its faculty or curriculum the existence of such a department of research as science, save only as moral philosophy was sometimes denominated a science. While a great part of the prejudice and suspicion attendant upon such direction of ministerial thought has disappeared, still there is much confusion in the mind of the ministry as to the utility and desirability of such studies. In the opinion of the writer, much power that might be wielded by the ministry is lacking, in many instances, by reason of the absence of the judicious study of science.

Few, even of those who have been deprived of the privilege of attaining it, fail to see the utility of a thorough familiarity with the Greek and Hebrew languages. The opportunity for the frequent use of such knowledge appears upon the surface. Large knowledge of systematic theology immediately commends itself as of untold value to the minister in his work. But what can be the utilities of familiarity with science? The benefits of a thorough knowledge of all the main and ever-increasing facts of the scientific world are not easily grasped by a superficial examination.

Let us, therefore, consider a few of the advantages of the minister's study of science:

1. It constitutes a widely varied and highly instructive mental diversion. The judicious mental laborer recognizes the need of opportunities for mental recuperation. There must be intervals wherein the strain in a given direction must cease and the nervous wear attendant upon it stop. There must be seasons after which, when the mind returns again to its special labor, it may take that work up with vigor and enthusiasm, as the manual laborer begins the work of the day with new life after a full, refreshing night's rest. If such intervals are not granted, thought loses its freshness, mental action becomes sluggish, and the mind plods at its work like a galley-slave in chains. The mental laborer should ever aim to keep the mental powers at their very best. This can only be done by affording systematic seasons of mental recuperation.

How are these to be secured? By the diversion of mental action from long-sustained lines into other directions, wherein different powers are brought into exercise and an entirely new field of activity opened. The study of science provides such a diversion. What more radical change could occur than that from the abstract mental exercise of the usual ministerial lines of study to the tangible, physical objects of science? It gives the sense of a different world. A vast variety of the most intensely interesting physical objects is presented for critical examination. Let the minister provide himself with a good microscope, which he can do without great cost. The "Star Microscope," made by R. & J. Beck of London, can be purchased at a maximum

cost of forty-five dollars. This instrument possesses all the delicate adjustments and perfection of lenses of costly glasses, and a power reaching up to eight hundred and forty diameters, far exceeding the demands of the amateur microscopist. With this revealer of wonders, worth its weight in gold, resting on his study-table, let the minister drop his pen, lay aside his biblical and theological authorities, and tossing off the burdens of his pastoral responsibilities, let him sally forth into the open-air regions about him. Let him wander by the river bank and gather its diatomic masses. Let him ruthlessly raid the marshes and carry off some of its struggling infusoria. Let him keep eye and ear open to discover the habitat of the multitudinous insect world, and bottle specimen after specimen of these minute and wonderful forms of life. Let him climb the mountain sides, thread the valley and gorges, traverse the plains, and gather the marvels of beauty and novelty in floral and vegetable kingdoms. For the student with the microscope the entire biological world is an exhaustless mine of wonderful revelations. The preparation and examination of these easily gathered objects will constitute an exhilarating mental stimulus, full of refreshing and recuperating power to the mental and spiritual life. Let the hard-worked preacher strap a sack to his shoulder, seize a hammer in hand, and make vigorous strides for the outcroppings of the rocks, the bluffs, and the quarries. Let him bag the fossils and prints and chippings of various rock formations. Let him note the levels and pitches and basins as he rambles. Let the geological idea possess him as he walks God's world tracing the prints of the divine fingers in its structure. Let him become familiar with the handwriting in the heavens, not by a bookish and second-hand knowledge, but let him know its planets and constellations, its distances and history, its mysteries and glories, the ever-widening scope of its wonderful unfoldings, by as direct and personal contact with the great astronomical world as possible.

From every such excursion into the varied regions of scientific inquiry, even though it be limited to the printed page and the records of the researches of others, he will return with refreshed powers, and his mind will spring into his peculiar work with a vigor unknown save after some similar recuperative diversion.

II. The minister's study of science provides a treasury of ever-fresh and striking illustration. The minister as a student of science is not merely enjoying a play-spell. The processes of nature are something tangible. They carry weight with them. They arrest attention. They force their own entrance into the mind. They dash prejudice aside. They predispose in favor of that which may follow them. They are excellent forerunners of spiritual truth. The processes of nature constitute the very best field of illustrative material for the Gospel message. The great Master Preacher constantly availed Himself of this aid. When He wanted to put the mystery of the new birth into

form that should appeal to the intelligence of His hearer, He seized hold of a parallel fact before the eyes of men in the physical world. The mystery of the fickle currents of the atmosphere gave Him the illustrative fact He needed: "The wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." He wants to set before His Church the closeness of the union that must exist between it and Himself in order to fruitfulness. He seizes upon a great, palpable fact of the vegetable world: "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in Me. I am the vine, ye are the branches."

The great treasury of effective illustration lies in the domain of the sciences. The stepping-stones on which men the most readily stand to-day to grasp the great truths of the spiritual world are the indisputable facts of the physical world. The story-telling, anecdotal preacher has seen his day. Never did a work spring so suddenly into the rank of a religious classic as has Professor Drummond's "Natural Law in the Spiritual World." Its success lies in this, that it employs the process of scientific illustration. It puts beneath the reader some great physical fact that none can dispute, and then by the very inherent force of that fact crowds the thinker up into the presence of a great, parallel, spiritual truth that is rendered luminous by the physical, scientific avenue of approach by which it has been reached. What a familiar knowledge of science has done for Drummond it will do, in some measure, for every religious teacher. It will provide an exhaustless treasury of ever fresh and striking illustration. It will barb and wing the arrows of truth. Let the preacher gather from the scientific world its facts and laws and processes. Let him penetrate into every region of scientific research. Let him grasp and digest the great generalizations of all critical investigations. He is but equipping himself to handle more skilfully the truth of the Gospel. Such study but enriches him. It charges his thought with parallels and allusions and suggestions and similes and symbols that are fresh. Their very novelty is power. Their evident aptness makes them striking. Wise is the preacher who avails himself of those resources that are within his reach. Every department of scientific research is prolific of illustrative material. Thus the minister in the study of science is not only engaging in a fascinating diversion that is full of reinvigorating stimulus, but he is amassing for his use a body of illustrative matter that is most effective in setting forth in attractive and striking manner the highest spiritual truths of the Gospel message.

III. The minister's study of science cultivates a vigorous, independent style of thought. The scientific method is to toss a mind into the midst of a problem and let it work its way out. This is the real essence of the inductive method of reasoning. Authorities have no

place here. Precedents are not consulted. There is no resort to an infallible book. The mind has no props in its task. It is thrown on its own resources. Its first work is to get at the facts. It delves and probes and scrutinizes. It sifts and defines and compares. It sets aside fact after fact as settled to be true. It has tested them in every conceivable way and has decided them to be true. Now, with these facts it formulates its premises, draws its conclusions, and finally the mind steps out of the problem with the solution in hand. It has reached this by processes that have required the exercise of most sustained vigor of thought. Thought must be thrown out of its grooves. It must blaze new paths for itself. Mind must formulate its own opinions. It can take nothing for granted. Every fact must be clearly established. The mind must rely on its own resources. It is said that it was the custom of the great Agassiz to put before his pupil a fish with the single requirement that he should tell all he could about it. Now and then the great teacher would come to his pupil and look over his work and say, "Tell something more." Thus he would keep him at work, without a single aid, to detect all he could about the fish before him. Thus he would cultivate vigorous action of the individual powers. Thus he would develop originality of investigation and independence of opinion. Thus he would make necessary caution in statement, exactness in observation, exhaustiveness in detail. This is the work of the scientific method.

What the world wants in its pulpits to-day is bold, fearless thinkers, thinkers whose thoughts are not prescriptions that have been handed down for generations and taken with the docility of an invalid. The world needs thinkers whose thoughts set forth the vigor of struggle in them and bear the impress of fearless, independent inquiry. It is not new truth that the world needs, or wants indeed, but old truths reached by fearless, vigorous, independent processes. That style of thought takes hold on men. They have confidence in it. They are ready to lean upon it and be led by it. That thought that reaches the great truths of the Gospel by the robust, self-reliant processes of the scientific method makes men yield before it.

How shall this style of thought be secured? I answer, by cultivation. Let a minister familiarize himself with the methods of scientific inquiry. Let him follow the great leaders in scientific investigations and discovery. He will catch their loyalty to the minutest facts. He will imbibe their delicacy of observation. He will become ashamed of superficiality and long for thoroughness. He will eschew ornament for its own sake, and strive for vigor and independence of thinking. He will unconsciously take on more and more the sturdy, heroic style of scientific thought. This is a desirable and legitimate result of the study of science. Such study is the balance-wheel that the theological thinker needs. The tendency of religious thinking is to an abstract, imaginative, poetic style, a fervid, irresponsible style, that aims

more at making its point than it does at adhering to the prosaic facts—a style that is morbid, mystic, oftentimes bordering upon the bigoted and fanatical. A close familiarity with the exact, critical methods of scientific study is a salutary and corrective restraint upon such tendency. It makes thought practical rather than ideal, logical rather than emotional, simple rather than elaborate, convincing rather than literary, substantial rather than effervescent.

IV. The minister's study of science equips him to meet the most seductive and widespread skepticism of to-day. The popular mind is saturated with the crude, superficial results of scientific inquiry. A few bold, noisy votaries of science have predisposed vast numbers of the intelligent masses to regard science as antagonistic to Christianity. A seductive popular impression is abroad that the Bible cannot endure the fearless, critical methods of modern research. The effect of this mistaken, though far-reaching, impression is to dash the entire Gospel with a chilling atmosphere of incredibility. Insinuations, reflections, misrepresentations, are rife on every hand in certain quarters of scientific inquiry. They intensify this unfavorable impression and strengthen this subtle drift toward skepticism. The lamentable indifference that prevails throughout some intelligent Christian communities is in a large measure attributable to a seductive spirit of incredulity generated of superficial knowledge of scientific facts. The skimmers of, and second-hand dealers in, the thoughts of Spencer, Huxley, Tyndall, and Darwin, and even Haeckel, are sadly more common than we think. One of the highest functions of the minister of Christ to-day is to meet and neutralize this condition of things. To ignore such condition, to live and teach as if it did not exist, as some advocate, is to be untrue to his trust; it is nothing more nor less than ministerial treason. By inattention it is succoring a deadly enemy within our lines. The minister of the Gospel must be familiar with the fundamentals of scientific knowledge. A careful, systematic study of science can alone provide him with this information. His knowledge must not be superficial and second-hand. He must be a master at those points where scientific inquiry touches his lines of work. Only with this equipment can he meet and check the seductive, skeptical tendencies that originate in those regions. I do not urge that he must drag these scientific subjects into the pulpit. Indeed, the Gospel pulpit is no place for the discussion of science as such. But his work in the pulpit must show him to be no stranger to these lines of study. It must show itself to be accurately informed on these subjects. It must display a fearless spirit of investigation on these fresh, modern lines. In personal contact, in the hand-to-hand encounter with men, the minister of Jesus Christ must make them feel that they are dealing with a mind that has vanquished their doubts before them and is familiar with every foot of the ground they are traversing. They will fall in with his leadership. He can bring them to Christ.

But sad is the day for a minister that reveals him a novice in these things, ignorant of the advanced line of investigation and discovery. His power is broken and his influence forever gone with a numerous and growing class of minds in the world.

The minister owes a duty to the world to be a student of science. He cannot pass it by as an ungodly side-issue. It has taken too large a place in the thought of men to be ignored. It has come with too magnificent possibilities for good to be discarded.

Let the leading, substantial works of scientific authors find their place on our shelves, side by side with our exegetical and theological treatises. Let us avail ourselves wherever practicable of the minutest direct contact with scientific facts through the wonderful modern appliances. Let the telescope, the spectroscope, and the microscope unfold to us the wonders they display. Let the curricula of our schools cultivate this scientific attitude in the formative period of early discipline. Let the ministers of Jesus Christ be uncompromising, untiring students of God's great and wonderful works as well as of His gracious and eternal Word.

IV.—SOME PRACTICAL THOUGHTS ON COMPOSING SERMONS.

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(Continued from page 25.)

IN the next place, it is helpful, it is indispensable, to practice invention. Select a subject or text and set yourself to compose an essay or a sermon, and when you start at it, stick to it in all moods and tenses and weathers, if it takes all summer and all winter. Make a promise, enter into an engagement, put yourself under obligation to write—to write a paper for a literary club or a theological institute, or an article for a newspaper, a magazine, or a review. Promise an article to be furnished at a certain definite time, an article that you know will be seen or heard by those who will appreciate it if it is good, or criticize it if it is not. Lay a necessity upon yourself, and do it again and again.

As a special help, at the time, for awakening your interest in the subject and so fixing the attention upon it in order to promote invention, nothing is better than free and frequent conversation with some intelligent and thoughtful friend, or friends, of inquiring and independent habits of mind. If I may refer to myself, some of the clearest and most satisfactory views I have gotten of difficult Scriptures have been those brought out in free and earnest conversation with my students in the University classes. These have, in many instances, by

their questions, objections, suggestions, given quite as much help as they have received. There is, perhaps, nothing that so rouses the mind and gives it such a delightful and productive activity as free conversation with well-informed persons of quick, incisive intellect and independent habits of thinking. Other things being equal, no debating society is comparable to it. Conversation not only produces this delightful glow of mental activity: it likewise brings into clearer light views already half-possessed, and gives reality and definiteness to them, while it stimulates the mind to the apprehension and grasp of views entirely new. It is all the better to engage in conversation with those who are known to differ with us in their views of the subject in hand, or at least who are not in the least afraid to differ with us.

After conversation, as a help and stimulus to invention, comes reading, the object of which is not to gather up what others have said on the subject—far from it—but to awaken interest in the subject in order to facilitate the application of the mind to it. And here again, as the design is to arouse and interest the mind and stimulate thought, it is better to read those authors who are known to have original and independent views—views that differ from the ordinary and traditional. We need to be jostled out of the ruts. Among preachers, Horace Bushnell and F. W. Robertson are original, vigorous, stimulating, and suggestive. In exegesis, Meyer still stands, easily, at the head, though his independence sometimes becomes rationalism. It is claimed by some that the subject ought to be independently and thoroughly studied before reading. This is not so clear. If the one and only legitimate object of reading be rigidly adhered to, namely, to awaken interest in the subject and to turn the mental momentum toward it, then much time and labor will be saved by resorting at once or very soon to reading. However, this will depend on the man, the mood, the circumstances. Some men cannot write without reading, or read (to the best advantage) without writing.

Still another special help to invention is to have a definite object in every sermon, to know just what that object is, and to aim at it throughout. This object may be primarily the establishment and fortification of a particular truth without *special* reference to an audience, or it may be the immediate production of convictions and action on the part of the hearers. After all, these are not very widely separated. It is easy to see that having a definite object will arouse the mind and give an intense concentration of its energy upon the subject in hand. John Foster thinks that this definiteness of object was one of the secrets of the power of Robert Hall. Some one has called it, not inaptly, the power behind the throne. Of course it is always and forever to be understood, and does not need to be said, that—before all and in the midst of all and after all these methods and means, yet never to be separated from them—the highest preparation for and aid to invention is genuine, honest, expectant prayer.

By these means, conscientiously and persistently employed, one may cultivate the power of attention and the faculty of invention to an indefinite degree. Acquired virtues are the finest, it is said. At any rate, acquired powers are the most effective; and a man who is singularly deficient in a certain respect may bestow such persevering effort in that direction as to surpass others in that very thing. One's weakness may become one's strength. Demosthenes was by nature less fitted than most of his contemporaries for the stormy arena of Athenian oratory, but the realization of his defects impelled him to an industry which enabled him to outstrip them all.

Before the processes of invention can be applied to any great advantage, material must be possessed in abundance. The greater the supply of material in the form of general knowledge, the greater the probability of success in the task of invention, provided always that the process of accumulating knowledge and the consciousness of possessing knowledge do not interfere with the narrower and more difficult process of pure thought, which results in the discovery of new relations, new conclusions, new knowledge. The sources of material are many, but we consider here only one, that divine-human and myriad-sided book, the Bible.

A man of sound and profound training, possessing at easy command the contents of this book, would make a great preacher if he confined himself to the materials furnished there. The Bible is as great and wonderful as the world. It is almost manifold and multitudinous and minute as nature. It is as high as the stars, and higher. It is as deep as the seas, and deeper. It is as various and complex as man, and more so. It exhausts man, and brings into view beings higher and beings lower than man. It is as high and difficult as God. It is as simple as the thought of a child. It is broader than all literature. It reaches farther than all history. It is deeper than all philosophy. It is so many-sided that we need to study it, with interpreters of different classes and methods, as we study nature. When we look upon the face of nature in a general way, we get a general impression of its greatness and wonderfulness, but no definite appreciation of its endless variegatedness, its minute and delicate beautifulness, its complete and perfect orderliness. To understand these we need to study trees and flowers with the specialist in botany; the structure and classification of the rocks with the specialist in geology; the mysteries of light, sound, and motion with the specialist in physics; the wonders of water, from the dewdrop to the glacier, with the specialist in physical geography; the number and pathways of the stars with the specialist in astronomy. And these are not the highest high-priests of nature's mysteries. We enter into her inner courts not with the scientist, not with Lyell and Gray and Agassiz and Dana and Lockyer and Tyndall, but with the devout poet, with Wordsworth and Tennyson and Ruskin and Browning and Shakespeare. In the same ways we

have need to study the Bible. We shall find the highest results if we study it minutely and microscopically with the scientific specialist in exact grammatical and historical exegesis, with the specialist in systematic doctrinal statement, and with those spiritual seers who under the guidance of the Inspirer of Scripture have penetrated to the inner, deeper spiritual meaning of the sacred Word, as Augustine, à Kempis, Mme. Guyon, Luther, Bengel, Wesley, Fletcher, Edwards, Payson, Spurgeon, Moody. Combining these three methods of Bible study, we shall find it a practically inexhaustible storehouse of sermon material. Provided we have a thorough and easy familiarity with the contents of the Bible, its history, its biography, its poetry, its laws, its revelations, its characters, its ethical standards, its examples, its doctrines, its systems, we shall find that, upon close and patient study of any given topic or text, the other parts, that are in any way associated with the matter in hand, will, in accordance with the law of association, come filing in and offer themselves for use. Our preaching should be for the most part expository.

Our standard of preaching ought to be no longer the oration, but the exposition. Even if it be a subject-sermon, the definitions, the analysis, and largely the argument ought to be drawn from the Bible, and much of the illustration as well. Much more is this true of text sermons and expository sermons, properly so called. If these views be just, the man who has large command of the contents of the Bible will be grandly furnished for his great work even though he be without extensive general culture. "All Scripture is given that the man of God may be complete and completely furnished."

But some one asks, "How can a man be original and fresh, if he only expounds the Bible?" In the first place, he may have original views of Scripture. "But hasn't the proper interpretation of Scripture, for the most part, been discovered, agreed upon, and settled, and isn't it known to most people?" No. This is not all true. Indeed, so far as most people are concerned, an exact interpretation of any passage will be new, and in most cases surprising and stimulating. A strictly contextual interpretation of most passages would also be fresh and entertaining to most people. So inexact and vague is the knowledge of the Scriptures on the part of most people that it is safe to say that a true interpretation will, as a rule, be a new interpretation. The thing, then, is to find out by close and thorough study the interpretation that is exactly true.

In the second place, one may show decided originality in putting the materials of the Scriptures in new groupings. New books are continually being made on all subjects. Comparatively little new material has been discovered by the later authors, but they have, by close study of the old materials, discovered relations that were overlooked by preceding authors, and the new and better grouping and arrangement give them just claim to originality in treatment. The last word

has been said about nothing. Surely, if this be true of other things, it is much more so of the meaning of the contents of the oldest, richest, deepest, and only divine book in the world.

In the third place, even old truth, if presented as seen and felt by you, will be new truth. Some men see and say what other men have said about the truth. Others see the truth itself. Those who see the truth itself see it in its unclothed reality, apart from any form which men may have given it before; and when they have occasion to express that truth, they give it a form of their own, a form absolutely fresh and new. And an old truth in an absolutely new form will have the force of a new truth. The forms which many truths have, even in the Bible itself, have become so familiar that they have ceased to be striking or impressive. If a man will take these truths into his own life and mind (and usually moral and spiritual truth gets into the mind by first getting into the life) and realize them in their naked reality and then put them in a form of his own, he will be an original preacher. This element of personality in preaching will impart originality to preaching. Indeed the two elements in preaching are truth and personality. If a man would avoid "dealing in the wretched traffic of unfelt truth," he must realize and see the truth for himself; and when he sees and realizes it for himself, he will make it seen and realized by others. And if this is not eloquence, it is something better.

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

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

CYRUS AND THE RETURN OF THE JEWS.

THE study of the monuments not only confines or illustrates the Scripture record, but it also calls to our attention incidental allusions or slight indications in the text of the Bible which otherwise would never have been particularly noticed or understood. Such a case is the mention of Daniel as "the *third* ruler in the kingdom," and such is the mention of the kings of the Hittites in the story of the fight of the besieging army in the time of Elisha.

Another case of the sort will be brought to view in the study of the relation of Cyrus to Jewish history, as elucidated by the records of Cyrus on three different important inscriptions discovered only a few years ago. It has been the usual view that the Bible represents Cyrus as a monotheist, and this has been explained from the Persian and Zoroastrian doctrine of one supreme God, called Ahuramazda, who, it has been assumed, was worshiped by Cyrus. The Bible seemed to represent Cyrus definitely as a worshiper of Jehovah. This appears to follow from the text of his decree, given in the first chapter of Ezra, permitting the Jews to return and rebuild their temples at Jerusalem, when he says:

"Thus saith Cyrus, king of Persia: All the kingdoms of the earth hath Jehovah, the God of heaven, given to me; and He hath commanded me to build Him a house in Jerusalem, which is in Judah."

In the same way Isaiah seems to speak of Cyrus as a true worshiper, when

Jehovah calls him "My shepherd" (xliv. 28), "His anointed" (xlv. 1), and "the man of My council" (xlvi. 11).

And yet the cuneiform records of both Cyrus and King Nabonidus make it perfectly plain that Cyrus was no monotheist, but a worshiper of the gods of Babylon. He could have recognized Jehovah not as the only God, but at most as the special God of the Jewish territory, or as identified with Merodach whom he worshiped as the chief of the Babylonian pantheon. The name of Jehovah does not appear on his own documents discovered in Babylonia. He is careful to honor the gods of Babylonia, especially Merodach and Nebo, and he blames Nabonidus for not having given them the honor which belonged to them. This is enough to shatter the pretty dream of Cyrus as a monotheist.

When we come to study the matter more closely, we discover that he could hardly have been a monotheist of the Zoroastrian type. The doctrine of Zoroaster first found recognition in Persia in the time of Darius Hystaspis. Nor is the biblical testimony to his monotheism so clear as might be supposed. It is well to consider what has hardly been particularly observed, until attention has lately been called to it by Prof. Julius Ley, of Marburg, that in Isa. xlv. 4, 5, Jehovah says to Cyrus:

"For Jacob My servant's sake and Israel, My chosen, I have called thee by thy name; I have surnamed thee, though *thou hast not known Me*. I am Jehovah, and there is none else; besides Me there is no God; I will gird thee, though *thou hast not known Me*."

Here the assertion that Jehovah is the only God comes in such close connection with the statement that Cyrus had not known him, that, when we once come to notice it, the inference is unmistakable that the writer of the second part of Isaiah knew perfectly well that Cyrus was an idolater.

How, then, do we account for his recognition of Jehovah as the God of heaven in the edict given in the first chapter of Ezra, or the language of Isaiah, on which the notion that he was a monotheist is founded?

This, too, is easily explained by Professor Ley. We have the edict in Hebrew. But it is quite impossible that it was originally written in that language. The official language would have been Persian, and most likely it would have been promulgated in that language and in Assyrian and Median, as is the case with the Behistun inscription; or as the Median would in this case be of little value, it would have been translated into the usual Aramean. Now this edict, as we have it in the Hebrew of Ezra, bears traces of having been translated from the Aramean, as has been observed by various scholars. Aramean idioms are found in it. The Hebrew translator would have adapted his translation somewhat to the necessities of his readers. Indeed the very expression, "Jehovah, *the God of heaven,*" suggests the conveyance of a pagan idea. There was a usual Persian and Babylonian term applied to Merodach as the chief god, as when translated, if applied to Merodach in the original document, it would almost necessarily be transferred to Jehovah, the corresponding supreme God of Judah. It is remarkable that this term, "God of heaven," the heathen designation of Merodach, is retained and applied here to Jehovah, while the regular Hebrew title of Jehovah is "God of heaven and earth." Nehemiah, who long lived in the Persian court, also applies to Jehovah this foreign designation, and we find it in Daniel. That Cyrus did not regard Jehovah as the one and only God also appears from another expression of his edict, where he speaks of "Jehovah, the God of Israel, He is the God which is in Jerusalem," just the way that a polytheist would speak of one of the numerous local gods whom he recognized. We may, then, no longer gather from the Bible the false conclusion that Cyrus was a monotheist, for we have his own explicit evidence to the contrary; and now, when we come to examine the biblical record more carefully, we find that we had neglected important passages and misinterpreted the record.

I have said that the records of Cyrus himself do not mention the name of Jeho-

vah. No more do they mention this edict given in Ezra, nor his permission to the Jews to build the temple at Jerusalem. Nevertheless, they do imply, if they do not mention, them. The most striking religious fact mentioned by him is that he restored the temples and images of the gods which had been removed or dishonored by Nabonidus, the last king of Babylon, whom he had conquered. It seems that Nabonidus, in his desire to honor the temples of Babylon, had gathered there images of the gods of other cities. This profanation, says Cyrus, the gods resented, and he restored them to their ancient homes. "I gathered them all," he says, "and restored them to their habitations." And again, "Merodach desired me to restore all the inhabitants of all the lands." If, then, the return of the Jews and the restoration of the worship of Jehovah in his temple is not expressly mentioned, it is plainly included in the phrase, "all the lands"; and if Cyrus did not recognize Jehovah as the only God, he included him among the other gods whose worship was to be restored. We cannot imagine that the pious captive Jews, when they saw the clemency of the Persian king to other people, would not have asked and received the same favor, which would be expressed in such an edict as we find recorded by Ezra.

While the cuneiform inscriptions do not make Cyrus anything else than a zealous worshiper of the gods, they do represent him, just as Ezra and the Deutero-Isaiah represent him, as a pious and gracious ruler. He was a very different man from Nabonidus, who collected all the gods of the neighborhood to glorify his local temple, nor had he the contempt for conquered peoples and their gods which usually characterized the Oriental despots, such as Sennacherib or Nebuchadnezzar. He protected every people in their own worship, and tells how he returned their gods, and restored the captives to their homes. His clemency appears also from the accounts of classical writers, who tell of his treatment of Astyages and of Cræsus, and he himself tells of his kindness to the city of Babylon when it was captured. Other conquerors burned the city, but he said in the inscription on his cylinder:

"At the time when I entered Babylon . . . the sanctuaries of Babylon and all its strongholds I reestablished in peace, its ruins I repaired, and I freed its captives."

Another inscription says:

"In the month of Marchesvan, on the third day, Cyrus entered into Babylon. . . . He gave peace to the city. Cyrus published peace to all the city."

It was a reputation for clemency which he desired for himself, and he says again of himself, and we may believe with truth, supported as it is by his treatment of the Jews:

"The people whom Merodach had given to his hands, in justice and equity he cared for them. . . . Merodach, the great lord, looked with joy on the deeds of his servant, whose hand and heart were just. . . . In all Sumir and Akkad he had no reviler."

Cyrus was no usual Eastern monarch. He was such a man that the prophet could properly call him "shepherd," "the anointed of God," the man of My counsel," even if the light of monotheism had never come to him. It is not strange that his approach and victories were welcomed with enthusiasm by oppressed people, and most by the Jews; for we may well believe that the fame of his goodness, as well as of his might, had spread wide long before he captured Babylon; and this, his reputation for goodness, must have helped his progress and made his conquest easy, so that he says that he finally captured Babylon "without fighting"—the people opened the gates to him. He stands the most attractive figure in Oriental history, and the one pagan who has the unstinted praise of the Jewish people and the Jewish prophet who identified his devotion to Merodach, lord of heaven, with devotion to Jehovah.

SERMONIC SECTION.

SYMPATHY.

BY PASTEUR T. PICARD, ÉGLISE RÉFORMÉE, PARIS, FRANCE.

Rejoice with them that do rejoice, and weep with them that weep.—Rom. xii. 15.

MY BRETHREN: One of the best moralists of heathen antiquity, one of those men whose precepts are most like the precepts of the Gospel, has said, "Our duty is not to share the sufferings of others, but to lighten them as much as possible" (Cicero [Tusculan]). This classical remembrance came to my mind when meditating on the words which I have just taken as my text, "Rejoice with them that do rejoice and weep with them that weep." What a difference! How complete the precept of the Apostle is—how absolute, but also how overwhelming! To rejoice completely in another's joy, to enter wholly into another's sufferings, is this possible? Does not the Apostle demand something which is beyond the power of human nature? Yes, certainly such teaching does exceed our powers, and likewise it is with many precepts of the Gospel—so it is with all.

The characteristic common to all human teaching is the effort to adjust the precepts given to us, to the weakness to which we are subject. No one wishes to require of us the impossible; this is natural, this is even wise on the part of one man speaking to another. The Gospel, on the contrary, presents duty to us under its most absolute form; its precepts surpass our will and heart as much as its doctrines surpass our reason.

Men ask us to correct our faults; the Gospel commands us to pluck out the eye or to cut off the hand which offends. Men recommend to us that we should love God; but the Gospel commands us to hate father and mother, wife and children, for love of Him.

Finally, men tell us that we should relieve the sufferings of our neighbor as much as possible; the Gospel commands us to "rejoice with them that do rejoice, and weep with them that weep."

It is therefore very true that, from whatsoever side I look at the Gospel, it is always foolishness—foolishness with regard to its dogmas, and foolishness as to its morality. When it commands me to believe, I prostrate myself and say, "Lord, I do not understand"; and when it commands me to act, I prostrate myself yet again and I say, "Lord, I cannot!"

But it is just here that the Gospel triumphs. In this act of humiliation, the old man has found death: he lies buried in the dust where I lay prostrate. I rise again stripped of myself, but clothed with Jesus Christ. The wisdom of God has replaced my wisdom, and from now on the mystery which surprised me has become resplendent with light. The strength of God has replaced my weakness, and henceforth the impossible has become possible; at times even the most painful duty has become the easiest and the most attractive.

Such is the duty of Christian sympathy, of which I wish to speak to you to-day. In this case God asks much of us, because he wishes to give us much. In order to love as the Gospel commands us to love we need a heart incomparably larger and more generous than our natural heart. This new heart, the God of Jesus Christ, the God of love, wants to give us. Oh, my brethren, let us ask for it! Then will we be able to fulfil this double duty, to enter into the joy of them that do rejoice and to weep with them that weep.

I. To rejoice with them that do rejoice, is this necessary? In order to enjoy earthly happiness, do we need others to enjoy with us?

Yes, we need sympathy always, even in joy. Our hearts are so made that our happiness increases in proportion as it is shared. It is so true, that we need to confide to some one the secret of our joys as much as those of our sufferings. Unless selfishness has attained an unusual power over a man, he does not know how to enjoy by himself the happiness which God accords him.

At times grief sufficeth for itself and seeks solitude and silence, but joy has always the desire to go outside of itself, and suffers when it cannot find hearts into which it may overflow.

My brethren, if we are Christians, let us open wide our hearts to the joy of others, for their confiding in us and our sympathizing with them doubles their joy. Moreover, it is a noble exercise for the soul to accustom itself to enjoy another's happiness; but, I admit, this exercise is not always easy. To rejoice with them that do rejoice, we must do violence to a detestable vice, only too natural to the heart of man. I will call it by name: it is jealousy. This sin, which no one dares to confess to another, and which but few have the courage to confess to themselves; this sin, which carries with it its own punishment, and which poisons the life of those who practice it—this sin, allow me to denounce as one of the most common, and one which Christians themselves do not always know how to escape.

Here are two men, two Christians. They are neighbors; they know each other; they have the same profession. But one succeeds and the other fails; one makes money and the other loses it; one grows every day in the opinion of men: he is appreciated, praised, admired; the other cannot make his way in the world: he remains obscure and unknown, or if he once enjoyed popularity, it has left him to the advantage of his happy neighbor. And now, who shall dare say that for this man, bereft of prosperity, the duty of rejoicing with him that rejoices is not an

overwhelming one, for whose accomplishment human power does not suffice? A little philosophy would perhaps console him for the failure of his efforts, but that for which nothing would ever comfort him, except the grace of God, is the success of his rival. Here, then, is for this man an ordeal to which the strongest faith has often yielded.

This feeling is so natural to our evil hearts that many suffer from it, even when the happiness of others is not at all in opposition to their own and when there is no competition for success. To many people every happy man is a rival, whose happiness gives them pain. It seems to them that Providence in distributing to others the joys and goods of this world has wronged them and has deprived them of that which should be theirs. If your affairs are prosperous, if your efforts succeed, if you have public opinion in your favor, it is probable that there are not far from you, and out of sight, people who look on you with an evil eye, and who secretly complain. Perhaps they manage to save appearances and know how to preserve the outward forms of sympathy; perhaps they congratulate you loudly and tell you they are delighted to hear of what has happened to you. But when they talk to you thus, look them in the face, and if their eye dare meet yours, you will see envy smoldering there.

Have you not yourselves felt a pang of sorrow invade your soul when you have found yourself in the presence of some privileged being in whom you think you discover all that is lacking in you? How many times, when the extraordinary and unexpected success of one of your brethren is being told you, might not one detect behind your sympathetic but constrained smile something like a shadow passing over your face!

We do not like to have men tell us the story of their misery, but we like still less to listen to the tale of their joy. To forgive is always hard, but

that which is hardest to forgive is not the injuries that others do to us, but their own happiness. No, the Apostle's precept is not easy to obey; and if you know a man who has learned to practice it well, you may be sure that he is a Christian, a man whose nature has been conquered by grace.

To be able to rejoice with them that do rejoice, it is needful that the Spirit of God shall have gained a great victory over our evil hearts, and this victory often requires many years of Christian life in order that it may be full and complete. My brethren, let us ask God to win in us this supreme victory, for it is a base and dishonorable thing to see the happiness of others and not to rejoice in it with them.

II. "Rejoice with them that do rejoice," says the Apostle, but he adds, "weep with them that weep." I will not take the trouble to prove to you the necessity for sympathy with suffering.

Who of you has not experienced this? He suffers less who feels that others suffer with him, and the burden is lighter when several carry it. Solitary grief is the greatest bitterness of the soul, and the hardest trials are those of which we dare not complain and can share with no one. Weep, therefore, with them that weep; for next to the consolations which come to us from God, surely the best are those which human sympathy brings us. Weep, says the Apostle; that is, do not confine yourself to superficial sympathy, but let it go, if need be, so deep as to sacrifice your happiness and your peace. Give something besides vain words. Shed your tears, "the blood of the soul," as an early Christian father calls them; your tears—that is to say, something of your life, something of yourself.

This exhortation of the Apostle I apply first to the practice of Christian charity. In that sphere, to weep with them that weep is to become poor with them that are poor—is to give, even at a sacrifice, at the sacrifice of our ease,

of our comfort, of our avarice. Our avarice! Here we have a word which sounds hard, and yet I will not take it back. Yes, avarice!—still another sin which is not rare even in the Church. I touch here upon one of the most serious sins in the lives of some professing Christ, and one of the most disgraceful wounds of certain Churches. The Greek moralist, Theophrastus, ridiculed certain devotees of his time, who, through meanness, offered wreaths of bark and crowns of wood to the gods. How many Christians treat in like manner the God who loves, who pardons, and who saves! How many there are who ardently admire our works of benevolence, of relief, of evangelization, who say openly that it is an honor to the Church to have founded them, and desire most sincerely their prosperity, yet whose enthusiasm cools when they are reminded that these institutions need something more substantial to live on than good words and warm sympathy! I know them well, these Christians who have always open hearts but closed hands. I have sometimes gone from house to house soliciting aid; there is nothing which better develops patience and humility. I endured, as a matter of course, the well-known talk about the multitude of works to be supported, and their inevitable imperfections. But often, also, have I seen people rich in this world's goods bring me, with a smile on their lips, a contemptible offering, which they amiably called a testimony of their sympathy, but which St. Paul would have called a sign of their covetousness (2 Cor. ix. 5).

I feel free to say to all those who have possessions, to those who have much and those who have little, to those who are rich and to those who are only well off: Be compassionate even unto sacrifice, and generous even unto prodigality. If you cannot be so for love of others, be so for love of self; if you cannot be so through sympathy, be so through interest. When a ship is sinking, it is customary to throw the cargo

overboard. In the life of nations and societies, there are hours when the ship threatens to founder, and when it would be best to throw over all one possesses; and I ask myself whether we have not arrived at one of these solemn moments, when there is no salvation except in sacrifice. Last winter, at one of those tumultuous meetings, of which there are so many in the suburbs of our capital (Paris), and where the most subversive and extravagant theories are the order of the day, a workman arose and spoke in a manner that constrained every one to keep silence. "I do not come," said he, "to sustain a system; I come only to say that we are unhappy. It is cold and we have no fire, we are sick and we cannot take care of ourselves, we have children and no bread to give them. We are threatened with grapeshot if we revolt against society. Well, then, let them kill us! Death is better than misery." And the next morning, when reading in a journal this savage speech, I said to myself, "Yes, there are right near me men who suffer, and I pay no attention to them; and I the friend of order and of peace, the defender of good social principles." In spite of myself, I was moved with compassion for this rebel, who to-day is but a fanatic, but who to-morrow may be a criminal. I know well that these alleged victims of the social condition are not always interesting—that woes which proclaim themselves so noisily have often no other cause than laziness and vice; but there are in the world a multitude of worthy and innocent unfortunate ones; there are men who would work and can find no work, or else those who are hindered by sickness, old age, or incurable infirmities. And then, on the other side, there are misers who store away fortunes, for whom money is not a means but an end; or prodigals, who spend immense sums to have magnificent homes, luxurious clothes, a sumptuous table, and splendid feasts. And still you wish no menacing protest to rise from the depths of society, no cries of

hate to come and disturb your happiness, by making you tremble for the future.

I do not know whether there may be some system which could reduce the misery and avoid the danger; but while the makers of systems are seeking to find the means of giving men universal well-being, we have the resource (or law) of charity, which teaches us to give that which we possess, beginning with the gift of ourselves.

Surely charity has accomplished great things in the Church, and it would be wrong to forget this; yet, when I think that, in spite of the praiseworthy efforts of Christian charity, there still remains so much misery to be ministered to, and that there are, not in the world only, but in the Church—even in the Church—so many orphans who cannot be sheltered, so many invalids who cannot be cared for, so many who have not the right to become sick or old—ah, when I think of this, I feel ill at ease in the midst of happiness and am troubled by comfort, as if by remorse; I am humiliated and confounded by the difference between that which we do and that which we might do, between that which we give and that which we keep, between the profusion of charity and the profusion of egotism! It is my duty to say to you, and to say to myself, that the moment has come when it is time to give up the schemes of avarice and the caprices of vanity; and were I a preacher truly faithful and courageous, who in hitting others did not fear to strike himself first, I would doubtless say to you that there is but one way of being charitable, and that is Christ's way, who, though He was rich, yet for your sakes became poor—that is, impoverish ourselves for those who are poor, to suffer with those who suffer, to weep with those who weep.

2. Weep with them that weep. Remember this precept when you are called upon to console your brethren in trouble: The world gives to the suffering ones many words, but few tears.

In the days of trial, when so-called friends come to you with sorrowful faces, lamenting speeches—"We have heard of your misfortune with great pain," they say to you. "You are to be pitied; but what can you do? That which has happened to you happens to every one, to some a little sooner, to others a little later"—you know these hollow sayings, you who have suffered, and you know the bitterness which they add to your grief in the first hours of your trial. May God keep you from these exasperating comforters, who irritate your wound under pretext of dressing it; from these dismal consolers, who know well how to talk but who know not how to weep. And you yourselves, Christians, when you are in the presence of those who suffer and weep, do not always feel under obligation to make speeches on the subject of their trial, on the necessity of profiting by it, on the eternal designs of God toward them. Your theology is excellent, but there are times when your sympathy is even better. There are hours when four words of sincere Christian compassion do more good than the most edifying discourse.

What we need when we are overwhelmed and smitten by trials is not fine words, but a heart which beats in unison with ours, and tears which mingle with our own. Surely you will never truly comfort the soul which suffers except by bringing it into the presence of the heavenly Comforter and to this end you should put forth your Christian effort, but you will never succeed in doing this until you have begun by sympathizing. And again, I repeat, in the compassion of the best Christian, there are too many words and too few tears. A little child who had just lost her mother said that no one had comforted her as well as another child at school. "What did she say to you?" she was asked. "She said nothing," replied the child; "but while I was feeling very sad I leaned my head on a page of my book and cried. Then she leaned her head on the other page

and cried with me." My brethren, when you see some one lean their head on a page to weep, lean your head on the other page and weep with him. It is the true way to console.

3. Weep with them that weep. Bear in mind this precept when you are trying to bring a sinner to Christ. My brethren, there are not enough tears in your compassion for the souls which are being lost.

At heart we do not believe seriously enough in perdition. We have breathed the air of our time, and when we are told that those who belong to Jesus Christ are saved, certainly saved, but that those who, in full possession of their liberty, refuse to accept the salvation offered by Christ are lost, certainly lost, it is not uncommon to see the smile of Voltaire on the lips of the most orthodox. Ah, if we believed this as we should believe it, if we believed it as the men of the awakening believed it, as the apostles and Jesus Christ believed, and as all those who believed in the justice of God have believed it, our lives would be completely changed! And if, believing all this for ourselves, we believed it seriously with regard to others, our compassion for unconverted sinners would be profound and stirring, we would be shocked to see them reject the grace of God, and their misfortune would make us weep.

And now, my brethren, we must believe this, for it is true. If the idea of absolute justice which is at the bottom of every human conscience be a true idea, if the Gospel be true, if the teaching of Jesus Christ be true, then there are in the world, perhaps very near us, souls which are being lost. Bear, through the power of Christian love, the burden of their condemnation; do not try to take from it one particle. Let this sad thought trouble the joy of your life and increase your woe. Then will you be strong when you speak of the Saviour to them whom you love, for there will be in your words tears of compassion, and by them we will know that for you eternity is not a vain word.

Do not doubt that we are only using part of our strength for saving sinners, as long as we have not prayed with tears, worked with tears, warned, exhorted, implored with tears.

Do you know what has been the great means of action of the servants of God who have saved many souls? The tears of compassion. Do you know what made St. Paul the greatest of the Apostles and the model of persuasive preachers and powerful missionaries? Learn from his own mouth the secret of his success: "Remember," he said to the pastors of Ephesus, "that by the space of three years I ceased not to warn every one night and day with tears." Do you know, finally, what is, aside from His divine character, the greatest charm of Jesus for every soul of man not completely perverted by error and sin? It is His universal and perfect sympathy; it is the power which He has to take upon Himself human sufferings, and to weep with them that weep.

See Him at Bethany, toward the end of His ministry. A tomb has just been closed, and two sisters in grief water with their tears the stone before the tomb; and Jesus is there, and He too weeps. He weeps with these sisters, to whom, nevertheless, He is about to give back their brother; but He weeps also with all those who have lost their dear ones, without hope of seeing them again here below. He weeps over suffering and dying humanity, and the tears which He sheds at this moment He sheds on all tombs—on the tomb of your brother, O sister; on the tomb of your child, O mother.

Behold Him some days later. He is about to enter Jerusalem. When He arrived at the summit of the hill which overlooks it, He saw the Holy City spread out at His feet, with its splendid monuments, whose every stone awakes a remembrance in the soul of the true Israelite. He looks—a prolonged look of pity—on that Jerusalem which killed the prophets and stoned them which were sent unto her. He foresees the

day close at hand when of all these splendid buildings not one stone shall be left upon another, and when the whole people shall be wandering and dispersed over the world. He stops and weeps.

Five days later we find Jesus in the middle of the night prostrated in the Garden of Olives, and then again He weeps, as the Epistle to the Hebrews tells us (Heb. 5-7). And why does He weep? Ah! He weeps over your sin and over mine; He weeps over you, poor skeptic, who have rejected the teaching of the Gospel in order to reject entirely its morality; and He weeps over you, Christian formalist, who defend good institutions and good doctrines, but whose heart is not changed and whose life is as vain as that of the children of the world. He weeps over our lost souls, over the condemnation which threatens us, over the abyss toward which we are going. All the grief which we ought to feel He feels, all the remorse which we ought to suffer He suffers, all the tears which we ought to shed He sheds.

And this, O Jesus, to save our souls, to save mine! Ah! I cannot measure Thy sympathy, for it is as deep as the hell from whence Thou wishest to snatch us, and high as the heaven to which Thou wishest to take us. But in the presence of this sympathy, by which Thou hast put Thyself in my place, I feel Thy divine love awakening in my soul, and I would learn from Thee to love as Thou hast loved, to rejoice with them that do rejoice, and weep with them that weep.

THE PEACE AND PROSPERITY OF JERUSALEM.

By JOHN CURRIE, D.D. [PRESBYTERIAN], HALIFAX, N. S.

Peace be within thy walls, and prosperity within thy palaces.—Psa. cxxii. 7.

It would be a view altogether too low to take of the workings of the mind of the writer to say that he looked only

at the civil side of the nation's history, and that in a prosperous capital he saw a prosperous country. True, he saw that; but he saw more, vastly more. He saw that the interests of God's cause were involved in the interests of Jerusalem: "Because of the house of the Lord our God, I will seek thy good." He wished Jerusalem prosperity because of the temple which stood within it. He also wished Jerusalem prosperity for the sake of the influences which from the house of the Lord would radiate far and wide to the extreme corners of the land, and would affect for good his fellow men. "For my brethren and companions' sakes, I will now say, peace be within thee." Observe here, in passing, the unselfishness of the Psalmist. He does not wrap himself up in the narrow circle of self and pray that Jerusalem may be prosperous so that he himself may dwell in security and sit under his own vine and fig-tree, none daring to make him afraid. He has at heart the welfare of his fellows and the glory of his God. He prays that peace may be within Jerusalem for his brethren and companions' sake, and he seeks the good of Jerusalem for the sake of the house of the Lord.

We are not forcing the passage to teach a truth which it does not contain when we regard it as asserting that the Psalmist, in praying for the good of Jerusalem, was praying for the good of the Church. Jerusalem was the center of the theocracy, for the house of God was there. Hence the name of this city is frequently employed in the Scriptures to denote the Church. The prophets speak of the wealth of the nations being brought into Jerusalem—that is, the Church. The gentiles are represented as flocking up to Mount Zion, where was the Lord's house, and in apocalyptic vision the New Jerusalem is seen coming down from God out of heaven. Here theocratic language is employed to describe what will take place in the Church's history in New Testament times.

It is, then, the welfare of the Church for which the Psalmist prays. And he reads us a lesson. If animated by his spirit, we too must pray for the peace and prosperity of Zion. And there should be no half-heartedness in the interest we take in the Lord's house. We should "live, move, and have our being," for the sake of this cause. Because of our clearer light and our higher privileges, it is not too much to ask of us that we form the resolution: "If I forget thee, O Jerusalem, let my right hand forget its cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem to my chief joy." Strong as this language is, it is none too strong to express the interest which every true Christian should take in the Church. "All, my springs are in thee," says the Psalmist. And what says God Himself? "The Lord hath chosen Zion; He hath desired it for His habitation. This is my rest forever; here will I dwell, for I have desired it." And language even more wonderful does God use to show how dear the Church is to His heart: "In that day it shall be said to Jerusalem, Fear thou not. . . . The Lord thy God in the midst of thee is mighty; He will save, He will joy over thee with joy; He will rest in His love, He will joy over thee with singing." "He will rest in His love"—rather, "He will be silent in His love." So great is God's love for His Church that it cannot be expressed in words. The fond mother gazes upon her child with a speechless love; so God is silent in His love. If God thus loves the Church, so should we. Not that we are to make a fetish of the Church, as if by some talismanic power the Church must benefit us by mere contact. Such a view begets the very worst kind of formalism. The Scribes and Pharisees had a mere external connection with the Church, and in that fact they rested; but our Lord denounced their religion as a hollow-hearted hypocrisy. Yet the Church is an institution of God's own appoint-

ment. He has established it for wise and gracious purposes; and a proper connection with it, admitting to the enjoyment of religious ordinances, cannot fail to be accompanied with the happiest results. God is glorified, and the believer is edified, eating of the fatness of God's house and drinking of the river of His pleasures.

Now, by a connection with the Church through her divine head, and by persistent prayer for her success, we are only imitating the saints of old. Hear, for example, the evangelical prophet who, while beholding with great clearness the latter-day glory of the Church, prays for its speedy advent: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth." This is just the prayer which the Psalmist was continually offering up: "Peace be within thy walls, and prosperity within thy palaces." And can we pray too earnestly or work too constantly for a cause on which such momentous issues are suspended? "Christ loved the Church and gave Himself for it." The Church is "the bride, the Lamb's wife." Unto principalities and powers in heavenly places shall be made known by the Church the manifold wisdom of God.

The blessings invoked upon Jerusalem are "peace" and "prosperity," terms which may be regarded as synonymous; for "peace" as used here just means "prosperity." The Jew, in saluting his brother with "Peace be to thee," expressed a wish that the brother might in all respects be prosperous; so that the Psalmist here prays for the welfare of the Church.

It may be well to look for a moment at the leading elements which constitute a prosperous Church, that we may have something definite before us when we pray for the peace and prosperity of Jerusalem.

One element is *purity of doctrine*. It is quite fashionable at the present day

to sneer at doctrine, to talk flippantly about "gnawing at the dry bones of doctrine," to indorse the sentiment of the poet who would hand over doctrine to bigots to fight about and would be satisfied with "the right life." There is a fallacy here. How can we tell what the right life is if we do not learn it from doctrine? What is the standard of right living? Is it expediency, custom, inclination, or what? As believers in the fact of a revelation, and that the Bible contains that revelation, we maintain that the man "whose life is in the right" is a man who knows what the doctrine of God's Word is concerning right living. The man has had to do with doctrine to discover the path of duty. For example, the propitiatory character of Christ's death is a doctrine. Now, if I have nothing to do with this doctrine, how am I to know the way of salvation? Am I to trust in good works as a justifying righteousness, or in the general mercy of God, or in what? And how can I feel the all-constraining love of Christ sweetly compelling to a life of holiness, if I do not know that my sins are expiated? Look at the preaching of the Apostles. It was intensely doctrinal while intensely practical. The practical was the outcome of the doctrinal. Peter's sermon on the day of Pentecost was a plain argumentative address proving that Jesus was the promised Messiah. He quotes passage after passage from the Old Testament and comments upon them to make good his position. And then comes the practical: "These things, these doctrines, being so, you should repent of your sins and receive the Messiah." Take Paul's epistles, say, the Epistle to the Romans or to the Ephesians. First, there is doctrine, "the dry bones of doctrine," as some would say; then there is the practical, duty to God and duty to man. The virtues of honesty, benevolence, and forgiveness are inculcated. The relative duties of husbands and wives, parents and children, masters and servants, are set forth. The doctrinal parts

of these epistles are the damming up of the waters; the practical parts are the opening of the floodgates to drive the machinery. "These things being so, I beseech you by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Let doctrine, then, be preached, not indeed in a dry, abstract manner, not most certainly with the animus of the bigot, but with the Spirit of the Master and with the spirit of the Apostles, and it shall be seen that the Church which has the purest doctrine, other things being equal, also has the best life.

A second element is *spirituality*. We have spoken about purity of doctrine, but let us be on our guard. It is quite possible to be orthodox in head and heterodox in heart. True religion does not consist in bundling up sound doctrines, labeling them, and placing them on a shelf to gather the dust of a lifetime. True religion is a life as well as a belief, a life founded upon a belief, but always a life. That life is produced by the Holy Spirit, who takes the things which are Christ's, and shows them unto us. Knowledge is not enough. "If ye know these things, happy are ye if ye do them." The man who heareth Christ's sayings and doeth them is likened unto a wise man who built his house upon a rock. The Spirit of God, dwelling in the heart and working by means of the truth in convincing and converting and sanctifying, gives spirituality to religion. "Spirituality"—the phrase is expressive. True religion has to do with the spirit of man. It cleanses the fountain, and the streams which issue therefrom are pure. The man who has spirituality is a man of religious principle. He is the same whatever he does and wherever he goes. He is the same in politics as in ecclesiastics. He is a Christian in buying and in selling, a Christian at home and abroad, on land and on sea. Let us, however, not mistake. This spirituality does not consist in wearing sackcloth and ashes, in going about with a

dejected countenance, in having nothing to do with the every day affairs of life, in seeking the seclusion of the closet when the Master would have us work, in obtruding the subject of religion upon others at the wrong time and in the wrong place. No; it has no sympathy with mere pietism. It is strong and manly while it is a spirituality. A finer type of its true character we cannot find than in the Apostle Paul. Follow him through life, and you see a man who, while intensely spiritual, is intensely practical. It was Paul who said: "I desire to depart and to be with Christ, which is far better"; and it was Paul who in standing before nobles manfully defended his rights. It is cause for thankfulness that spirituality characterizes the life of many of the Churches at the present day. Would that it were so in every case! Alas! that there are Churches like the crew of the vessel in the "Ancient Mariner." Dead men pull the ropes, dead men adjust the sails, dead men steer. Come, O Spirit, and breathe upon these dead that they may live!

A third element is *brotherly love*. The Church is a family, the Head of which is Christ. The same spirit that is found in the Head is also found in the members of the family. Now, just as the members of a family love one another because of their blood-tie—relationship—so the members of the household of faith should recognize and exemplify their oneness in Christ. Religion would not level all social distinctions. There seems to be, to a certain extent at least, a "needs-be" for such distinctions; but these may exist and yet the principle of love have full exercise. A minister was once asked what he thought of the doctrine of the mutual recognition of the saints in heaven. He replied: "I am much more concerned about the duty of my people to recognize one another here upon earth." The reply was caustic, but perhaps it was needed. Christians should love one another. They have the same Saviour and the same Spirit, and they travel the same

journey. Alike they have encouragements and discouragements, conflicts and victories, duties and trials, and at last they shall be received into one everlasting home. Remember the apt illustration which the Apostle gives of the unity of the Church, and of the interdependence of its various members—the eye, the hand, the foot. Each member of the body has need of the other members; so should the members of Christ's mystical body recognize their oneness and their interdependence in a common Lord. "See how these Christians love one another!" was the worst thing the enemies of Christianity could say in early times against the followers of Christ, who comforted one another when they were led out to the scaffold, the stake, and the cross. In His parting address Christ gives great prominence to brotherly love. John, who was so much like the Master, has written epistles which breathe nothing but love. Let Christians, then, cultivate this grace. Let them, however, refrain from showing any air of patronage; but let their love be sincere, going out, in all its spontaneity, in the thousand and one ways which a kindly heart will dictate.

¶ A fourth element is *earnest work*. Physical exercise is necessary for a healthful condition of the human frame. By exercise muscle is developed and the whole system is maintained in a state of vigor. Persons engaged in mental or sedentary employments cannot with impunity disregard this law of health. Just so is it in the domain of the spiritual. Exercise is necessary for spiritual development and spiritual strength. Regard yourself as a mere receptacle for any good which the Spirit of God may be pleased to communicate; be wholly passive; make no effort to forget the things which are behind and to reach forward to the things which are before; stop your ear at every cry for sympathetic help; button up your pocket when appeals are made on behalf of a cause for which Christ became incarnate and suffered and died—and what shall

be the result? Your heart will grow callous, and your soul will shrivel up. To get good you must do good.

Here is another view: God has made Christian work imperative. He might have dispensed with it. Out of the infinitude of his resources He might send messengers from the skies to carry on His work on earth. But He is pleased to employ His people in saying to them, "Go, work in my vineyard." As among them there is a great variety of talent, so in the vineyard there are many kinds of work. Every gift, no matter how humble, can find a field for exercise. The eye, the ear, the hand, the foot, may all be employed, must all be employed, for the general good of the body. So in the Church, the body of Christ. To refuse to work and yet to pray, "Peace be within thy walls and prosperity within thy palaces," is the very essence of inconsistency. On the other hand, to work earnestly and persistently is one of the best tests of Christian character. Lydia worked when after her conversion she said to Paul and Silas, "If ye have judged me to be faithful to the Lord, come into my house." The Philippian jailer worked when at a time of danger he washed the stripes of the servants of the Lord, and brought them into his house and set meat before them. The Samaritan woman worked when she said, "Come, see a man that told me all things that ever I did; is not this the Christ?" The poor widow worked when she cast her two mites into the treasury. Dorcas worked when she made coats and garments for the poor. The newly established Churches worked when they forwarded collections to the poor saints at Jerusalem. Paul worked when he toiled with his hands lest he should be chargeable to any. He worked when, wherever he was, he preached the Gospel—when he did not deem his life dear to him that he might finish his course with joy. Like his Master, he could say: "I must work while it is day, for the night cometh when no man can work."

Such, then, are some of the leading elements which constitute the prosperity of the Church—purity in doctrine, spirituality in life, brotherly love in membership, and earnestness in work. Such was the condition of the early Christian Church, of which it is said that the converts continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers; that they sold their possessions and goods, and parted them to all men as every man had need; that they continued with one accord in the temple, breaking bread from house to house, eating their meat with gladness and singleness of heart, praising God and having favor with all the people. Since these early times there have been fluctuations in the prosperity of the Church, ebbs and flows; but on the whole, there has been much cause for thankfulness. At the present moment, perhaps more than at any previous period since apostolic times, is the Church addressing herself earnestly to the execution of the great commission of her ascended Lord. Wealth is flowing into her treasury, and many are saying, "Here are we, send us." There is much earnest work. The communion of saints is a generally recognized doctrine, and the Gospel is preached in purity and with power.

The Church's outlook is most hopeful. True, there are discouragements. The conflict between truth and error is as sharp as ever. Cold, heartless negations, or a dead orthodoxy, would still claim the place of a positive religion formulated by love and having as its core a living Christ. Ritualistic observances which touch the exterior only would wave from the field everything that affects the heart, and the life through the heart. These things are for a lamentation. But look at the other side. Christians of different denominations are being drawn together by love for a common Saviour. Activity characterizes all departments of Christian work. The pulsations of a religious life are felt to the very ex-

tremities of the Church. The Gospel is finding its way into China, India, Africa, and the isles of the sea. The mountain-tops are all aglow with the rays of the Sun of Righteousness, and soon the valleys will be flooded with light. The ear of faith can hear the rumbling of the chariot wheels of Him who is coming and whose right it is to reign. Even so, come quickly, Lord Jesus! Come, that this sin-cursed earth, emptied of sin and sorrow, may again take its place among "the bright brotherhood of worlds from which it has strayed," and that at last the Church, the bride, the Lamb's wife, may, without spot or wrinkle or any such thing, be presented, faultless, before the presence of God's glory with exceeding joy!

NAMED AND CLAIMED.

BY ALBERT J. LYMAN, D.D. (CONGREGATIONAL), BROOKLYN, N. Y.

I have called thee by thy name; thou art Mine.—Isa. lxiii. 1.

WHAT a story is the story of names! The name a man goes by is himself. I suppose the happiest moments of our lives are the moments in which personal names are spoken. To hear his mother call him by his given name would make the oldest man among us forget his gray hairs and be a boy again. The story of names begins, perhaps, with the beautiful solemnity of the christening, for there is something sacramental in the name. The flowers are blooming, the mother stands with loving eyes, friends are grouped in attitudes of delicate attention around where rests, not merely a baby, but a baby with a name; and it is strange to think what sadness and what splendor will gather about that name, then uttered in public for the first time. That name shall become henceforth the song of affection, the target, or the challenge. The toils of maturity come on, a cloud steals over the horizon and the thunders roll in the sky; then, like the white

frost in the late October, comes old age, and then death, stealing like the shadows over the fields; and these events of life particularize men's names until we read them chiseled on the tombstone.

Now, it is this idea of calling out a given name, this flash of personality from one to another, this idea of such extraordinary vitality, the calling of a given name, which this inspired writer employs to indicate the intimately definite element in the consideration of God. "Not the mother, not the lover, not the child, not the friend, not society, fame, sorrow, or death call thee, but I call thee by thy name," says the divine Being Himself. No general summons rolling over the heads of the crowd, but that singling, tingling thrill which goes with a friend's call or a friend's name—his very own name. The text declares that this is not only an element of life as between man and man, but is an element of life as between man and God—that great life that is bending over us.

I have found it somewhat difficult, my friends, to discover a plan of division in the treatment of this text and theme which should at once be simple and adequate, but I have chosen the very simplest division possible, a three-fold division. First, the person; second, the name; third, the call of the name.

And first, the person—I, thee, thou, mine. How this sentence tingles with personality! I suppose we may say that modern science unites with religion in affirming that the most mysterious, the most inherent, the most impressive fact within the range of human vision is the fact of personality. The striking feature in the ground tone of the Bible, whether in the Old Testament or the New, is the tremendous emphasis which it puts on personality, both in man and in God. Language cannot go farther than in the sharp, short, passionately definite words, "I have called thee; thou art Mine." It is the most vivid possible conception of personal-

ity; and not only so, but the personality on both sides of the line is similar. If one person can call another person, those two persons are alike. If a call can be uttered by the one on one side of the line and heard and understood by the one on the other side of the line, then no matter about the line. Those two persons, the utterer and the recipient of the call, have a common ground—they have a common life interest.

Personality in God is substantially similar to personality in man. Here is a difficulty, I admit. Our minds find it very difficult to conceive a personality in the infinite Being. How can we imagine Him a personality who can cover such an immense sweep; who can, at the same instant, be enthroned in every one of yonder myriad stars in the heavens and yet govern the life of the tiny insect? We cannot answer these questions. We cannot intellectually conceive of personality in the supreme Being. It is too much for the intellect to follow, and yet the heart within us insists that God is personal. From childhood to old age, if we listen to the heart within us, we shall hear it say that God is always present. Where is my Father? is ever the cry of the soul; there is my Father, is ever the discovery of faith.

In the second place, the name. "I have called thee by thy name." It is love's name. Would it be an untrue fancy, my friends, to suppose that we each have a name before God? Some special name, I mean; some simple recognition; some name more intimate, more descriptive of our real lives than any other name could possibly be, and that name is the one God chooses and the one He calls us by? When you look at your little sleeping child to-night, you will, perhaps, not only think of the name that everybody knows him by, but you will murmur over him some little special name that you have given him, you hardly know how, but that gives to you the very sense of the essence of the true life sleeping there.

When you do it to-night, will you remember that something just like that is in the heart of your God's feeling for you? Beneath the vast dome of the heavens we shall sleep to-night, forgetting God, but not forgotten of God. It is science that generalizes, but it is love that particularizes.

You know how it is in hotels; a man is never known by his name. He is known by the number of his room. You are number seven or number seventeen, as the case may be. So in prison. Within prison walls the prisoner is known by the number of his cell. But God's world is neither hotel nor prison. It is home, where a man is known by the name that love gives him.

And then, with this loving name, comes possession. I am sure you will agree with me that there is a strange, yearning intensity in that language, "thou art Mine." You know that the mystery and the rapture of life, my friends, is in that strange sense of possession which comes through love, as though the loved one had become a part of ourselves, a part of our very life, to be dissevered from us nevermore. "Thou art Mine, Mine," says our God—Mine, Mine to carry, Mine to nurture, Mine to defend, Mine to protect, My very own, never to part from Me forevermore. The whole dome of the sky is filled with that word—"Mine, thou art Mine."

Now, in the third place, this individual and personal and possessive regard is expressed and understood by a call, and that brings us to the main thought this morning—"I have called thee by thy name." It would be very much to know that God even thought of us by our name in this personal and special way; but the teaching of the text goes far beyond that and asserts that this power of God finds expression; that life is filled not only with a thought of us, on the part of God, but with an expression of that thought; so that there is something vocalized, something articulate in life, which comes to us, if

we can really understand that it is God calling us by this name we have.

I want to speak especially, this morning, on some of the ways in which this personal call comes to us. And shall we not say, my friends, that the very first awakening feeling in childhood is a personal call? Do you not remember what intense individuality there was about that name, when you, as a child, first realized that you were praying to somebody? When you first really prayed as a little child and thought what you were doing, what a sense of individuality there was. You were yourself then, and nobody else. It was God speaking to you and calling you by your name. I think that when a child first prays, it is as when a man first loves; it is a coming to be aware of himself; a consciousness of individuality as never before. Then another period which comes, usually a little later, when God's call is addressed to us, is in our first assumption of responsibility; our first assumption of serious responsibility in life, for responsibility, like prayer, particularizes. When a man takes a responsibility he feels separate, he feels individual, he feels alone. You remember how you felt when you first took your present position, when you first started out for yourself in business, when you assumed responsibility, what a sense of solitariness there was! I think some of the most solitary times a man ever has are when he has just assumed a serious and trying responsibility. Now, in that solitude, if a man listens, I am sure he can hear his God calling to him, speaking his name right then and there. How tenderly, how warmly, how encouragingly! And the reason is, because God loves the thing that that responsibility will give you. He loves the thing that will make for you, and that is character; that is manhood. Responsibility chisels manhood, and God loves the manhood; and so He calls to the man by his name, when that man assumes the responsibility, just as if He singled him out

and spoke to him by his name. Here, for instance, is an engineer. We select that particular engineer out of a hundred men to run an engine. To make a dangerous run over a flooded piece of land. We call him out; we put him alone. Responsibility particularizes. "You can do that work," we say, "but not any of these ninety-nine other men. The man with your name; the man with no other name."

So it is, I think, in life. God speaks our name when we undertake a serious task. For instance, suppose some young man here is going to go into business for the first time in 1895. For the first time in your life, my friend, you will know the meaning of that tremendous word, responsibility. You are already thinking of it. You can never again be a careless boy. You have got to act for some one else now, after you take this position. My young friend, that new responsibility is God calling out your name. He knows you, you are His, and He is anxious that you should do your best—as anxious as you are; and that new pressure, as it comes on you and makes you almost stagger, think of it as though some one on high were calling out to you. "I know you, you are in that position. I will stand by you. Be yourself, be true; I will carry you through. I will call your name."

Then, again, in a moment of danger, a man may hear God calling his name; because danger, like duty, particularizes. Supposing we see a man in danger, on a high rope perhaps, or in a boat afloat in the rapids. We ask, "Who is he? What is his name? Who is the man?" Danger particularizes, it individualizes. And if the man does not realize the peril he is in, you call to him by the name that will cut through the air and strike on his ear and arouse his individual attention. You call him by his personal, special name.

A few years ago a traveler said to the watchman at Calais, "What if one of these lights should happen to go out?" "Sir," said the watchman, "that

is impossible. Out there in the dark channel there are ships going by to all parts of the world. If any one of my burners went out, within six months, perhaps not six months, would come a letter from the ends of the earth, saying that on such a night, at such an hour, the light of Calais was dim; the watchman neglected his duty. Oh, sometimes," continued the man, "on dark, stormy nights, when I look out and can see nothing there but the black night, I feel as though the eye of the whole world were looking at me. It is impossible that one of these lights should go out."

Now, suppose that you had a name that was really descriptive of you, suppose moral danger comes and God sees the danger coming, and He calls out to you by that name He knows you by. If you could hear that call, would it not cause you to repel the evil, as though the voice said, "I remember you; you are Mine. Your name is known to Me. I am your heavenly friend, and I call on you now to do your duty, to repel the evil; be My child, because I know your name."

Moral danger particularizes. It is God calling to a man by his name. My friends, I love to think of this, tossed up and down as we are in the world; because, ordinarily, we think the contrary. We think, when we are in hard times, we are forgotten and forsaken. I think it is just the other way. No man ever goes down unknown or neglected in the fight for duty.

Anton Rubinstein lies dead to-day. You may have heard him play. He played like one inspired, and yet he remembered every note of the intricate score, and the musical expert, watching in the midst of that splendid score for one particular note, heard it struck as infallibly and accurately, when the time came, as though it were the only note in the piece.

And so, our God is never so busy in conducting the harmonies of his world as to forget a man's individuality. How do you think of God?

Do you think of God as a supreme artificer and artisan, who has made a machine and then let it go as it would? Do you think of him as a monarch surrounded by his subjects and courtiers? Or do you think of him as a father surrounded by his children? I believe, if we would each lie quiet and listen, we should hear God speaking to us, because He is nearer to us than we think. We might illustrate it in this way: Here is a boy out in the boat with his father. The boy is asleep in the boat. The father pulls the strong oar behind the boy. Suddenly the boy awakes, forgetful where he is. He is frightened as he sees the receding shore. He is going out alone into the dark water. He calls out, "Father, father!" The father just speaks the boy's name. He is right behind him there in the boat, pushing the oar steadily, and the boy turns: "Oh, father, you there?" And so God is with us on the tossing waves of the century, else we would not toss. It is His oar that makes the boat go so fast and quiver as it goes.

Then, again, God speaks our name, not only in times of duty and times of danger, but it seems to me that He speaks our name when we are in trouble. Do you remember those two words in the Bible, which, perhaps more than any other words in the Bible, indicate how sorrow intensifies individuality? Sorrow, like danger and duty, particularizes. Those two words are Mara and Mizpah. "Call me Mara," said the desolate woman, Naomi, "for the Lord hath dealt bitterly with me." Then "Mizpah, for he said, The Lord watch between me and thee when we are absent from another." Mara, Mizpah—they are the two titles of the troubled of the Lord; one the title of bitter water, and the other the title of the pillar of the watch eternal, of the death-like fidelity. Which of the two names will you choose for your motto? But both words indicate the intensification of personality that comes with trouble, and it is in that intensification of personality, when space widens

around you and you feel alone, that God in heaven speaks that special name to the loved ones who possess it.

There are certain other experiences of life darker than duty or danger or sorrow. They are mature experiences, and they are very sad. They are moral experiences. We name them by that strong, common monosyllable, sin. Something has gone wrong, terribly wrong, with the world: terribly wrong with our part of it; terribly wrong with ourselves; and the name we give to the black mystery is sin. After sin comes remorse, with its sharp sting; and after remorse, perhaps, come repentance and reformation. Now, I want to say that I believe that these moral experiences that cut into the soul within us—sin, the sting and stab of remorse, repentance, reformation—all are experiences of an arena in which God calls a man by his name. I am certain of it.

What a drama, what a tragedy, life is! The world goes by, and, pointing to you, exclaims: "That man is mine. He is mine. He has been forty years in my service. He has sold his soul to me. He is mine."

"Not so," replies the heavenly Voice, "He is Mine. I knew him as a child. I have never lost sight of him."

Pleasure comes by and claims you and says, "He is mine, that young man."

Dissipation comes by and points to you with her fascinating smile, and says: "That young man is mine. Let his mother give him up. Let the angels forget him. He has taken my cup in his hand; he has drunk of my poison to hell's victory. He is mine."

"No," the heavenly Voice answers: "Not yet; not yet. I know him and love him. I suffered to save him, and he is Mine. Mine by right of love and Mine by right of pain." That is the drama, that is the tragedy, that is going on about the soul of perhaps you, my young friend, to-day. The world or Christ? To which will you give your hand? And to earth's daughters, also, Jesus speaks. "Jesus said unto her,

"Mary." In that supreme hour, when the shadow of Calvary lay cold upon the world, about to be dispelled by the glory of the resurrection, that utterance of a woman's given name swept that daughter of the world's sin out of the shadow of her sin and into the peace of a redeemed woman forevermore.

We have thus glanced at five occasions in life when consciousness awakens especially to God's call of our individual name: the dawn of religious feeling, the first assumption of responsibility, the presence of danger, the presence of sorrow, and the sense of sin and repentance.

I wonder if there is not some person here, who has felt himself forgotten, who can feel that God knows him?

Just one period more remains, which I will look to as I close. It is the period of old age and death. You know it. That sun is westering with some of us. Others know, if you do not realize, that sun is westering with some of you. The shadows are drawing a little longer and a little cooler. Now, when a man is growing old, is there not sometimes a sense that he is forgotten? Once his name was shouted by the crowd. They have forgotten how to shout it now. Is there not a sense, when a man is going on the downhill of life, that his name is passing from the thoughts of men? The world sweeps by him. "Your work is true, but hail the coming guest!" Young men are called for, and the veteran says to himself sadly, "Even my name they have ceased to know."

How now precisely unlike that, I am sure, is the way in which the name of the aged fares with God! God speaks the name of the aged more tenderly than ever before, I think. In the first place, he is a traveler; he bears a name that describes him. His whole history is in that name. The windings of the path, the struggles, the lonely nights, and, at last, old and faint and weary, he is nearing the city which has been his goal all along. Can you not imagine the noble, the gentle, the welcome

utterance of that name of his, as the Master comes to the city gate and looks out and sees the veteran coming home? Oh, that name! It will be spoken so tenderly. Faithful old soldier, I will write upon him the name of my God and the name of the city of my God, and I will write on him my new name. And then comes death. The rest is silent, sad. I do not believe it. I cannot think it. "When thou passest through the waters, I will be with thee." I think the friendships of heaven will call to a man on the dark plain. I feel pretty sure that it is a comfort to those who are dying to hear their own names spoken. More than once in my life, as I have stood by the dying, I have ventured to speak—although I have not spoken it before, I have ventured to speak the given name, if I knew it, and I have seen the smile flit over the face. I am very sure it is a comfort to those who are dying to hear their names spoken. My friends, I believe my Father will speak when in my last hour there shall come to me that ever-outstretching hand in the dark, stretching out for the same loving grasp. I believe that the power that made the hand and clothed it with its quickening energy will grasp it tight until He lifts me over the grave of death into His own home. Be of good cheer, brother, death is not the end. Thou, too, shalt go through all, and He will crown thee with glory afar in the spiritual city.

LESSONS OF THE SNOW.

BY REV. J. B. WHITFORD [METHODIST EPISCOPAL], SAGINAW, MICH.

For He saith to the snow, be thou on the earth.—Job xxxvii. 6.

WITH what luxuriance of poetry, splendor of imagery, and equatorial wealth of expression the Old Testament treats physical phenomena and scientific truth, only the man of sight and insight can fully understand. He who wanders through certain sections of the

Bible will find himself in a tropical garden, with springs and fountains, and among the rarest flowers and choicest fruits. He who wanders through the Book of Job finds himself among scenery almost equal to the grand canyons of Colorado, the mountains of Sierra, and the valleys of Yosemite and the Yellowstone. No class of writers equals the great bards of Israel in employing the phenomena of nature to enforce and illustrate spiritual truth. And we need have no fear of being untrue to the functions of the pulpit or indifferent to the sanctity of the Sabbath when we try to read the contents of this marvelous world. All truth is sacred whether it comes from the Book of Nature or the Bible; for both are the books of God, and acknowledge the same authorship and discover the same autograph. Both are fitted for each other, like the stones in a Venetian palace.

The belief is widespread that God uttered the final word in Palestine many years ago. We have been taught that there, in that goodly land, "the august voice broke for a moment the eternal silence. There, upon the mountains, was a murmur more than of the wind; and in the air a thunder grown articulate; and on the grass a fresher beauty; and in the lakes a docile, listening look, as if conscious of a Presence higher than the night's." But why not believe the larger truth, the continuous and unending revelation of God? Light is ever breaking forth from different sections of the universe—beaming in the star, blazing in the sun, scintillating in the diamond, sparkling in the dew, singing in the bird, and flashing with opalescent colors in the gallery of the artist. And this new light, pouring in upon the mind, makes every land a Palestine and every clime a garden of the Lord. To the serene vision of the pure in heart, God is as truly here as in Eden or on Sinai.

"No lily-muffled hum of a summer-bee
But finds some coupling with the spinning
stars.

No pebble at your foot but proves a sphere;
No chaffinch but implies the cherubim:

... Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes;
The rest sit round it and pluck black-berries."

Let us see if we cannot grace this hour of service by learning some lessons from the delicate and feathery snow.

Let us consider its beauty. Its shape and color have always charmed the naturalists, the poets, amid the sunny innocence of youth and the autumn glory of age. It is not the beauty of the rose, of the hyacinth, of the golden mirror of the sea, of the silvery luster of the moon, of the blush of morn, or crimson fire of eve; but its beauty is its own, unique, artistic, and divine. And this beauty suggests a higher beauty, as articulated in thought, in character, and life. The beauty of any life consists in that circle of excellences called the fruit of the Spirit. That life is beautiful whose touch is healing, whose words are comforting, and whose influence is ennobling.

Delicacy and sweetness belong to the highest music. We cannot think of an andante of Beethoven or a serenade of Schubert without these. Neither can we think of a high form of spiritual beauty without them. The purer the soul, the more of delicacy and sweetness will be in it. A beautiful life carries the Christ-heart. It manifests itself to bird and beast and man.

Not only is each snow-crystal a thing of beauty, but its ways are ways of pleasantness. How graceful the curves and beautiful the lines of falling snowflakes! How gently they touch the earth! With feathery softness they weave about the tree and bushes the rarest lacework, defying all the looms of the modern world. Some years ago the venerable Bishop Kavanaugh, of Kentucky, when eighty years of age, made a tour over the Rocky Mountains, not on the cars, but on the stage-coach and in private conveyance, during a snow-storm. Gifted with a poetic imagina-

tion and strong passion for the beautiful, he had the rarest opportunity of his life for studying the miracles and marvels of that enchanted land. Never were trees so delicately and artistically adorned. The snow had touched every branch and transfigured them with glory.

As the old Bishop watched the decorations, the formation of drifts, and the trees clothed in the purest white in designs and fashions multitudinous and infinite, he threw up his hands in ecstasy, but remained silent. It was the silence of thought, too intense and deep for words. Endowed, as he was, by nature with rare grace of speech, he could find no language to express the least part of such enchantment. The snow is an artist unequaled in all the world. Its ways are full of grace and beauty.

And beauty in the soul expresses itself in comely ways and winsome deeds.

The forms and figures which Dante saw in his vision of paradise, like "flames in alabaster" and "rubies chased in gold," were not more beautiful in figure than they were in deed and motion. Those saintly figures with "'Blessed' visibly written in their looks," were beautiful without because they were beautiful within. Spirituality will not only transfigure the countenance, but clothe the hands and feet with tenderness and grace. Words issuing from a beautiful soul have conquering and healing power. We cannot grow in spiritual life without revealing something of the beauty of God.

We may learn another lesson from the *purity* of the snow. As it touches the mountains and the trees far away from the smoke, how pure it is! It is clean, white, and bright. But when it comes in contact with soot its purity is defiled and its comeliness destroyed.

What a pitiable sight is a soul defiled by the soot of sin! Snow undefiled is bewitchingly beautiful, but when tainted it is repulsive. The beauty that comes from the canvas and palette

of the painter is not to be compared with the beauty of holiness, the symmetry of life.

As David remembered his great sins and how he had stained the garments of his soul, he cried out: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." And as he stood one summer evening on his palace-roof watching the doves ascending and descending, shaking off the dust from their plumage, meditating on the cleansing of his own soul, so spotted and earth-dyed, he gave utterance to words that reveal the gifts of poetry and prophecy: "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver and her feathers with yellow gold." The sight of doves and snow made David yearn for a pure heart.

And can we look at the snow covering the poorest twig "inch-deep with pearl" without uttering a similar cry for heart-purity and inward whiteness?

"Gentle as Charity,
Emblem of Purity,
Coming from heaven, whence all blessings
flow!

Would we were like thee!
Then would burn brightly
The love-fires that set every heart in a glow.

"Then would the crosses,
The sorrows and losses,
That vex us so sorely through life as we go,
Change to such lightness,
Such beauty and brightness,
As make thee so charming, thou beautiful
snow."

Let us learn another lesson from the variety of the snowflakes. The snowflake has been examined by the microscope and its revelations disclosed. And what are those revelations? Revelations of crowns studded with brilliants, of stars with expanding rays, of bridges with their abutments, and temples with their aisles and columns. Naturalists have observed no less than a thousand different shapes and forms in snow-crystals. While they shoot out stars like chiseled diamonds, they reveal endless variety. Oh, what a God is ours! No two sunsets are alike. The clouds

arrange themselves differently every evening. What variety among leaves! What shades and tones and colors in an autumn woodland! And think of the degrees of glory in the firmament! Astronomers are ever showing us the infinite variety that exists among the stellar mysteries. One author tells us that there is one set of curves connected with the solar system that would furnish abundant material for mathematical investigation to a mind like Newton's for a million years. But think of the variety of those systems immeasurably grander than ours! Everywhere in nature we see diversity.

We stand amazed before the varied types of mind. Some are severely logical; others are mathematical, and examine a poem with chain and compass. Others are meditative, introspective, and intuitive. Others are pictorial and give birth to a group of paintings. One paints with a brush, another with words. The great poems of Homer, Dante, and Milton reveal pictorial power. Shelley's "Ode to the Skylark," Keats's "Ode to the Nightingale," Byron's "Ode to the Ocean," Coleridge's "Ode to Mont Blanc," Wordsworth's "Ode to Immortality," are picture galleries moving and beautiful. What a marvelous picture Tennyson gives us as he summons the spirit of his friend, Arthur Hallam, from the gates of endless day!

"Come: not in watches of the night,
But where the sunbeam broodeth warm;
Come, beauteous in thine after-form,
And like a finer light in light."

As we think of the high and low orders of intellect, and also of the intermediate grades, we are reminded of variety. Light is perfectly white, but when it passes through a prism it reveals all the colors of the rainbow. So a thought falling from above into different minds is variously expressed. But observe the infinite variety in the expression of God's thoughts. The flower is a picture of His thought, but there are myriads of flowers. And when we say the snow-crystal is a pic-

ture of His thought, we also are forced to believe it is expressed in a thousand different ways. Looking at it steadily and thoughtfully, with the aid of a powerful microscope, one becomes inspired at the revelations, the unveiling of such hidden glories. The eye detects a myriad lines running in different ways, "now meeting in an arch, now bending into a circle, now crossing in diamond angles, now in the peaceful right angle, now moving away in parallels, now dropping like festoons of vines, now forming a cross, now a crown—but all brilliant and full of harmony." "O Lord, how manifold are thy works! In wisdom hast thou made them all; the earth is full of thy riches."

Snow is a stimulant and fertilizer. From the upper deeps it comes without a sound freighted with riches to reclothe the world in a mantle of sumptuous colors. Exhausted soils are enlivened and strengthened by the snow. Gases are captured by it, and they descend in showers to enrich and beautify the fields. Utility is a widespread law. Nothing is lost. Nature is always gathering up the fragments. Waste material is caught up and made to serve another purpose.

See how the snow covers with its woolen mantle uncomely objects, and simultaneously protects those hidden potencies, which under the vernal equinox unfold into bud and leaf, blossom and fruit.

Beneath that white shroud the forces of spring are rallying and marshaling like soldiers on the field. We do not hear them, neither do we hear the unseen artists weaving the violet, and fashioning with inimitable grace roses and carnations. Nature does her work silently and without friction.

Then think of snow as the source of irrigation. In countries of great elevation, where the rains are only periodical, the inhabitants depend wholly on the snow to enrich and fertilize their fields. On some of the mountain ranges of the West the snow is perpetual, consequently there is an unfailing supply of

water. The creeks and rivers, swollen by the melted snow, carry untold blessings, like the Nile of Egypt. By the use of ditches, this snow-water is distributed over large tracts of land; and where only a few years ago the Indians saw nothing but sagebrush and prickly pears, the eye feasts with delight on gardens, fields, and vineyards.

Utah was once a wilderness. The rains were light and only occasional, but the genius of man carved out channels, utilized the snow as dissolved by the sun, and beauty issued from ashes. Some one greater than the divine Aphrodite of the Greeks has emerged from the sea, and hastened, with rosy feet, over the land, and the result is a sumptuous flora. But let the silent falling of the snow give us a picture of thought. As thoughts come into the mind they come calmly, quietly, silently, as the snow. No human ear, however keen, can hear the fall of snowflakes on the water or on the limbs of trees. Thoughts as they come into the mind often reveal themselves in the countenance. Hidden thoughts have often flung brilliant reflections on the wondrous mirror of the face. Dante, looking into the face of Beatrice, said:

"Sweet Love, that dost apparel thee in smiles!
How lustrous was thy semblance in those
sparkles,
Which merely are from holy thoughts in-
spired!"

But no one save God can see and hear the passage of a thought through the mysterious chamber of the brain. And as the snow comes from above, so all great thoughts come from above. And it is one of the significant signs of the times that there are coming into our world higher thoughts, higher truths, higher ethics, a higher religion, a diviner philosophy and life. As artists are seekers after a higher beauty, musicians after a sweeter harmony, and poets after purer poetry, because governed by whiter ideals, so the leaders of the present age are reaching out after a religion spiritual and beautiful.

Beautiful life when—

"Heavenly thoughts, as soft and white
As snowflakes, on our soul alight,
Clothing with love our lonely heart,
Healing with peace each bruised part,
Till all our nature seems to be
Transfigured by their purity."

In looking at the down-coming snow we think of gentleness. A little child can seize a snowflake and crush it. But as we observe its accumulations we see an increase of power. Roads are blocked, fences are covered, and the motion of the locomotive stopped. But think of its power as it comes crashing down in the form of an avalanche! What a picture of thought! Slowly, gently, a thought enters some mind, but as it passes to others it revolutionizes the world.

The Reformation at first was only a thought, seemingly as weak as a snowflake; but as it grew and found lodgment in other minds, it overturned centuries of fraud and ushered in the enlightenment of a new spirituality. The same thing may be said of the overthrow of slavery and other great evils.

An idea—a vision lowered from heaven—silent yet vivifying as the light, depopulated Olympus and chased away all the divinities of ancient Greece and Rome.

But the snowflake is a herald of vernal beauty and summer affluence. As it was the mission of Aurora to hurry along in her chariot and open the gates of the morning with her rosy fingers, so the snowflake is an agent, telling us in advance of the renewal of life and the singing of birds. The soil is pulverized and moistened, and vegetation warmed as with a woolen blanket by the snow. When it comes we are driven indoors, but what manifold blessings follow.

And do we not see in our heaven-ordained trials the preparation for richer spiritual harvests!

Viewing human life in the light of a divine philosophy, we are forced to the conclusion that the winter of our trials is essential to soul-fruitage. The agony of Jesus in the garden ended in an angel calm. What plaints of heavenly

music have been woven out of broken heartstrings, and what drops of celestial dew have fallen on the burning lips of fever-stricken souls! In whatever aspect we view the Cross of Christ, we must ever think of it as a revelation of grief divinely borne. Sorrows, bereavements, losses, cold and chilling to the heart, have been transformed into angels of the dawn.

Lowell saw in the first fall of snow the picture of a great sorrow, but a sorrow sweetened by the elements of hope. As he saw the flakes falling, he thought of a little grave tenderly and beautifully covered. A little child with guileless mind and starry eyes attempts to peer through the clouds and asks about the source of the snow.

"Up spoke our own little Mabel,
Saying, 'Father, who makes it snow?'
And I told of the good All-Father
Who cares for us here below.

"Again I looked at the snow fall,
And thought of the leaden sky
That arched o'er our first great sorrow,
When that mound was heaped so high.

"I remembered the gradual patience,
That fell from that cloud like snow,
Flake by flake, healing and hiding
The scar of our deep-plunged woe.

"And again to the child I whispered,
'The snow that husheth all,
Darling, the merciful Father
Alone can make it fall.'"

Reposing in the thought of a universal Father, and having assurances that winter will give place to spring and the melodies of birds, let us see in our trials and afflictions the means ordained for our entrance into glory. In Haydn's "Creation" the opening passage abounds in dissonances, a fit representation of Chaos; but they soon give way to harmonies, choral and symphonic, that fill the soul with dreams of immeasurable glory and un-earthly peace. And as in music, so in life, discords will end in harmonies, and sweet strains fill earth and sky. Death may seem to silence the harp of life, yet it is only as a pause in music that is preparatory to richer, sweeter, and fuller tones.

MODERN KNIGHTHOOD.*

BY REV. ARTHUR C. LUDLOW (PRESBYTERIAN), CLEVELAND, OHIO.

Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous.—
1 Peter iii. 8.

THESE words embody the principal aims and purposes for which the Knights of Pythias and other fraternal societies were founded. "Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous." Such words should ever admonish those who profess to be Knights, or any one whose life reflects the qualities of brotherly love, pity, and courtesy. It is not our purpose to dwell upon all the qualities here mentioned which should characterize such a knighthood as you represent, but to take a glance at the knights of old, and then consider with you the ideal modern knighthood.

In nearly all nations which have attained martial renown we find bodies of combatants known by a title granted for honorable service, but knighthood as associated with chivalry rose most powerfully in the feudal days of Europe. Then, we find, the younger sons of noble families enlisted under the banners of wealthy lords, with the hope of gaining honor and riches. Barons gladly received such into their pay, and in time landowners became ashamed of a title which they had not earned by some deed of valor. During the Crusades knighthood became almost identical with religion, every knight pledging himself to aid in recovering the Holy Land and to fight against infidels. Wars became religious battles, and the deeds of bravery of these knights increased not so much their personal renown as that of the order to which they belonged. Thus knighthood became brotherhood. Another marked feature of this knighthood was

*A sermon delivered to the Knights of Pythias (a benevolent organization).

the tender feeling toward women and children, who stood for all that was weak, helpless, and downtrodden. This became almost woman worship. "God and the ladies" were associated on the lips and in the heart of every true knight. Women gave the prizes in the tournaments, and the knights wore their mistresses' favors in real and in mimic battle. Truly that was an age of chivalry.

We find an age of chivalry also in King Arthur's time. What that was is seen in the lines of King Arthur's latest bard :

"I was first of all the Kings who drew
The Knighthood-errant of this realm and
all
The realms together under me, their Head,
In that fair Order of my Table Round,
A glorious company, the flower of men,
To serve as model for the mighty world,
And be the fair beginning of a time.
I made them lay their hands in mine and
swear
To reverence the King as if he were
Their conscience, and their conscience
as the King;
To break the heathen and uphold the
Christ,
To ride abroad redressing human wrongs,
To speak no slander, no, nor listen to it,
To lead sweet lives in purest chastity,

Not only to keep down the base in man,
But teach high thought, and amiable words
And courtliness, and the desire of fame,
And love of truth, and all that makes a
man."

Such was the ancient knighthood, and modern times need a revival of the same spirit of chivalry.

Let us consider, then, more in particular modern knighthood. In the first place, the modern knight is one in whom there is a revival of religious obligation, the sense of dependence upon God, and a jealousy for the honor of His name—a setting of the face, like a flint, against infidelity and atheism.

The present age is ripe for an increase of that spirit which would throw off the yoke of a divine power over and above, still ruling in the affairs of men ; an age in which "God works in a mysterious way His wonders to perform," and in which individual rights seem

trampled under foot, and justice to miscarry—an age in which the human heart despairs of the justice, hence of the holiness, of God and lapses into a despair of practical infidelity. Restless and worn under affliction, men murmur, until they throw overboard the ideas of God's character and providence which were so natural in childhood. The wicked appear to prosper, and men come to the old conclusion, "Every one that doeth evil is good in the sight of the Lord, and He delighteth in them." Truly, the constant temptation is first to quarrel with divine dispensations and then to deny God's providence. The present age of dissatisfaction and social unrest tends to the great increase of such practical infidelity. The true knight is the one who, in the greatest whirlwind and in the darkest storms of social problems, says: "The Lord reigneth ; let the earth rejoice—clouds and darkness are round about Him," still, "righteousness and judgment are the habitation of His throne." What fearful wrecks have followed every atheistic age! What glorious results have come to those who, like the Pilgrim Fathers, pressed on in the face of almost insuperable difficulties, through faith in a Providence which makes all things work together for the good of those exercising such a faith! One nation, at least, tried to adopt the system of infidelity. France decreed, "There is no God, and death is an eternal sleep." As a result, the streets of Paris ran with blood. Society was shaken to its very foundations, and men were glad to escape the error and terror into which infidelity had brought them, for it had not only snapped the bond between God and man, that which bound the latter to the former in a sense of dependence and accountability, but it had broken all ties which held men accountable one to the other. "They that deny God," said Lord Bacon, "destroy man's nobility, for certainly man is of kin to the beasts by his body ; and if he is not kin to God by his spirit, he is an ignoble

creature." If we would keep society from the level of the brute, then we must treat as most injurious to society those who would banish God from the affairs of men, thus removing the central bond which unites society, for, as Sir Walter Scott put it, "Belief in God is the hoop that binds the staves of society together; let that be broken, and all its elements would be dispersed in opposite directions." "Fear God," then, should be a rallying cry of modern knighthood.

This leads us to the second characteristic of a modern knight. Not only should there be loyalty to the power supreme over all, but to the powers that be in the earth. "Fear God," said Peter; "honor the king." Likewise we have the words of St. Paul: "Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God." These apostles saw in the body politic of society no arbitrary human invention. There are various kinds of government in the world; and these apostles gave no directions as to particular forms, but they saw in every civil magistracy an ordinance with divine authority back of it. They saw in human government of any and of every kind a divine ordinance for maintaining order, and security both of person and property, and for promoting the public good—an ordinance for the carrying out of justice, which rewards good and punishes evil. To them all power and authority came from God; and so the power of civil government has God back of it, be that government an absolute monarchy or a democracy. We need this view of earthly powers—not only renewed loyalty to God, but renewed loyalty to *good government* and to *good citizenship*; for in America good citizenship takes the place of king, for here the people are sovereign. As the knight of feudal days swore fealty to God and then to his lord or baron, his civil ruler, so the modern knight should pledge allegiance to God and to good government. This means that

we pledge ourselves, as citizens, to exterminate the organized evils of society, things which militate against the common good; to prevent by personal effort the elevation of corrupt candidates to office, and the enactment of corrupt laws in city, State, or nation; to secure fidelity on the part of officers entrusted with the execution of laws, and to purify and elevate the elective franchise. In other words, to seek in general the reign and honor of whatsoever things are true, just, pure, lovely, and of good report in civil affairs. Here surely is a modern field for true knighthood as large and as inviting as any in feudal times. Yes, far more so, inasmuch as we have a form of government in which it is possible to give to the individual the greatest liberty consistent with the good of the whole body of society. As modern knights, then, "Fear God; honor the king."

A third characteristic of modern knighthood should be a reflection, or rather a purer burning, of the ancient knight's devotion to woman. From the beginning of history we find woman a symbol of weakness and of ignorance, and the passive virtues so naturally the adornment of the "weaker sex," despised by those who looked upon the battle-field as the scene of glorious achievement. The qualities honored, such as courage, wisdom, and strength, were considered manly qualities; while the womanly traits of meekness, gentleness, lowliness, purity, were less esteemed. In the olden knight we find, then, a marked blending of warlike courage and strength, as in the Crusader, with the more passive qualities of meekness, gentleness, and forgiveness. A very strange union was that, in feudal days, of manly courage in war, with a tenderness toward woman which bordered upon worship. It is not necessary to depict at length woman's position in the world outside of the civilizations which are based upon the Old and New Testaments. The Christian is so accustomed to see wo-

man enjoying some natural rights that he cannot realize the low estate whence she came, until there is travel in heathen lands, where she is secluded, kept in ignorance, the mere instrument of lust, and often a mere beast of burden; always and everywhere, the un-honored, uneducated, undeveloped, never the intelligent and trusted companion of man. No nation has risen out of heathen civilization without the elevation of woman. Just to the extent that she is honored and protected, especially in the home, the safeguard of society, will a nation be strong; and while the change in woman's position in Christian lands has been great as compared with women of other countries, there is yet need of gallant knighthood to free her from disabilities which still accrue to her, and to defend her from dangers which always beset her sex.

We may differ in our views as to women seeking rights in many spheres of life, such as the political, but there are many other rights which she ought to have, and which a true knight should strive to grant her. Take the disabilities with which women contend in respect to property and just payment for her labor. Is it just to pay the woman who does work as well and as rapidly as a man one fourth his wages? One will say that woman should receive less because man has a family to support; but is it not true, also, of the working girl or woman? Has she not aged parents, younger brothers and sisters, or, as a widow, a family of children to support? It is ours to rebuke all such discriminations against womanhood, or well nigh cease to boast of manhood. Such wrongs an enlightened age must rebuke as clearly as it ever rebuked slavery. Let us, as men, ever remember the words of Martin: "Whatever may be the customs and laws of a country, the women of it decide the morals. Free or subjugated they reign, because they hold possession of our passions. But their influence is more or less salutary, according to the degree of esteem which is

granted them. Whether they are idols or companions, courtesans or beasts of burden, the reaction is complete, and they make us such as they are themselves. It seems as if nature connected our intelligence with their dignity as we connect our morality with their virtue. This, then, is the law of eternal justice: man cannot degrade woman, without himself falling into degradation; he cannot raise her without becoming better. Let us cast our eyes over the globe. One half remains without progress or thought under the load of a barbarous cultivation; women there are slaves. The other half advances toward freedom and light; the women are loved and honored." The modern knight should be a champion of woman's rights, a staunch defender of the home. God has given man the family instinct, and modern chivalry should aim to ennoble and to purify the home life of the nation. The modern knight will seek to advance the world toward freedom and light by following even more nobly the banner of feudal days, upon which was inscribed, "God and the Ladies."

Finally, dear brethren, every member of the modern knighthood should cultivate courtliness of manner in daily life, giving heed to the last injunction of the text, "Be courteous." The age of feudal lords and many courts was conducive to courtliness of bearing, to dignity and courtesy of life, such as we do not, perhaps, find in our land, where there is antipathy to everything savoring of hereditary aristocracy or royalty. Few words in the English language have lost their true meaning to the popular ear so much as the word gentleman. The popular meaning has resolved itself into a question of ancestry, wealth, and position; and in America, all too often, that man is deemed a gentleman who, through a fortune suddenly accumulated, is able, with a few lessons from a dancing master, to enter, with a galvanized etiquette, some aristocratic circle. There is but one way to reach the knighthood of gentlemen. It is

not through cultivation of external forms alone; the true process is from within outward.

"Manners are not idle, but the fruit
Of noble nature and of loyal mind."

Or, as Sir Philip Sidney put it, "High thoughts in a heart of courtesy." All definitions of a gentleman point to moral elements first—not to family or wealth, but to qualities of heart; a high sense of honor within, and then the outward life corresponding; great delicacy of feeling, and then delicacy of action. Lord Chesterfield's advice was to prepare one's self for the world as the athlete used to do for his exercise; to oil your mind and your manners, to give them the necessary suppleness and flexibility. No doubt the world contains fine qualities of sturdy manhood under the roughest exterior, grand substance of character without the outward form, but few look through the shell to the substance. Better is it to have the substance without the shell—the outward courtliness of manner—than to have this latter form without the inner substance; but when there is solid worth of heart, there is great loss of power if it have not the pleasing form. The rough diamond is of great value to the man who recognizes it when he finds it, but how much more valuable when polished and set! The oil of civility goes a great way when everything is contrary beneath. What rogue could succeed without it? If men, with little natural charm of face and lacking in moral and intellectual culture, have often wielded great power through their witchery of manner and courtliness of bearing, how much better the world would be if such outward manners abounded as the natural fruitage of high thoughts and noble purposes in a heart of courtesy! Such a courtliness of life should be the aim of every modern knight.

In 1790, Burke lamented that the age of chivalry was gone. "To him," says a writer, "the expiring gleams gilded the stark forms of Bayard and Sir Philip Sidney. Surely an institution which,

after long decline, could have produced such characters as these obviously rendered an enduring service to humanity." Such did the age of chivalry, in spite of its gross mistakes and attending corruptions. Society and institutions have changed; and notwithstanding the common wail for the chivalry departed, our own age has witnessed many deeds of bravery and manly tenderness. What we must do is to preserve that which was noble, bringing it into modern life, with its different attending circumstances. Ours it should be, as modern knights, to see that the ancient chivalry is replaced by purity of life, refined courtesy, and higher culture of modern times. Such should be the aim of every one aspiring to membership in modern knightood:

"Not only to keep down the base in man,
But teach high thoughts and amiable words,
And courtliness, and the desire of fame
And love of truth, and all that makes a
man."

COMPANIONSHIP VS. FRIENDSHIP.

By REV. CHARLES MELANCTHON JONES
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He that maketh many friends doeth it to his own destruction; but there is a friend that sticketh closer than a brother.—Prov. xviii. 24.

THIS is one of the surprises of the Revision, for which we were not at first duly grateful. That familiar epigrammatic suggestion, "He that hath friends must show himself friendly," has wholly disappeared from our text, and there is mourning for its loss, it had been so useful.

It would seem that our dear old recipe for gaining friends were worthy of a place in God's Word, it is so eminently sensible and Christian. Even Seneca, the stoic, urged, "If you wish to gain affection, bestow it," while Ovid added his poet's sentiment to the philosopher's conviction, "The way to be beloved is to be lovely." Our own Emerson blended both in the assur-

ance, "The only way to have a friend is to be one."

The Bible, however, does not amuse with scintillating epigrams when it can better instruct with luminous principles. As a fact, we do find this choice suggestion concerning active friendliness as a cure for friendlessness implied in the Golden Rule. There is a longing for kindly favor in most hearts, and this incomparable Rule would suggest that it be sought by taking the initiative in being kind. Best of all the divine heart set us the example, "We love Him because He first loved us." What is this but saying that the tenderness of the divine nature woke in us the response, and made us friends of One who sticketh closer than a brother?

But, now, what of the newer and truer version of the text? Moses Stuart called attention to the fact that the old revisions fixed upon a root from which it is impossible to make the form found in the first clause of the text. He pointed out the root from which it can be made, and the later Revision has translated accordingly.

Following out this clue, we make another discovery of interest, that the word rendered "friends" in the first clause is wholly another one from that rendered "friend" in the latter clause. The former is generally translated "companion" and "neighbor" by the Revision in many places where "friend" was used in the Old Version. Thus, "A companion of fools shall sweat for it"; "A companion of harlots wasteth his substance"; "The virgin has companions that follow her," while in the precept, "Make no friendship with an angry man, and with a wrathful man thou shalt not go," the parallelism shows that companionship and not friendship is meant.

The word rendered "friend" in the latter clause of the text is from a root which means to delight in; is used to represent Jacob's love for Joseph and Jonathan's for David; and by the Revision is rendered, in the margin, "lover."

Rendering, therefore, the former word by "companions" and retaining that good old English word "friend" for the latter clause, we find our text appearing, literally, in this vivid shape: "A man of companions breaks himself up; but there is a friend more attached than a brother."

Here, evidently, we have the disappointment resulting from haphazard associations set in contrast with the satisfaction of a genuine attachment. Against the former, our text suggests the importance of social safeguards; in favor of the latter, the commendation of the elements of an attachment more cordial than natural relationship.

In the one case a man is supposed to be a passive playball of associates, like Rehoboam; in the other case, like Joseph, active and gracious—not the "hail-fellow," but the hearty friend.

I. The safeguards of companionship.

As the lighthouse implies the dangerous coast, so the very thought of social safeguards suggests the perils of society. We shall, however, place signals of warning at only three points of danger, because our purpose is not to exhaust the possibilities of shipwreck from inconsiderate companionship, but to illustrate some of the perils to which Christian people in particular are exposed.

1. Indiscriminate companionship may meet with ingratitude.

Many good people go into society with the best intentions. A wholesome Christianity is not recluse nor ascetic. Its great exemplar "went about doing good," and went into society to do it. Who can estimate the good that is flowing into society from the multiplied ministries of Christian courtesy, cheer, and charity!

But this very graciousness needs a safeguard. The sad necessity is intimated in the assertion of Gray, "The favorite has no friend." Some of the noblest people in the world have become soured and disheartened by ungrateful requital of their generous interest. Surely this disgust of disappointment,

this despair of ill-requited kindness, and this paralysis of generous enterprise are too sad a price to pay for indiscriminate benevolence.

In looking for a safeguard, however, let us see that our caution becomes not that of the cynic, but of the Christian, who has learned the meekness and the gentleness of Christ. Let us see to it that our generousities work out for us not the lamentable destruction of our sympathy, but a grateful fellowship in the salvation of a lost world.

We would therefore caution the oversensitive, advising them to count the cost of their freheartedness and to purify its motives, for many consider themselves disinterested when really they long to win the responsive affection of their beneficiaries, and look for it as a reward more precious than gold. Are there not compensations for an unselfish interest? Losing the morbid, heart-sickening worry over want of appreciation, should we not work with greater zest and persistence?

2. Injudicious companionship may involve injustice.

We have just been considering the protection and assurance of a most beautiful interest, characteristic of true Christianity—the truly missionary impulse to influence the society outside and around us.

But we come now to seek a safeguard for an interest nearly the reverse of that social enthusiasm: to remember, in its best sense, that "charity begins at home"; this interest as not excluding that other, and that public care as not dishonoring this domestic trust.

The Pilgrims brought to our shores a religion which honored the home, and all that is best in American Christianity is due to this cherishing of the home idea. But there have long been signs of deterioration. Family worship, home instruction, household attendance at the sanctuary, are well-nigh memories only.

The worst socialism is not that of the anarchist, but that demoralization which brings the husband—or "house-bond," as the old Saxons considered him—to

count his foes, after another manner than our Saviour meant, to be "they of his own household," while his friends are the rabble of the pit. There is need that we emphasize the Apostle's ringing averment, "But if any provideth not for his own, and specially his own household, he hath denied the faith and is worse than an unbeliever." And yet in Paul's day Christians were not involved in secular fraternities and in party politics; and there were not, consequently, so many public interests coming into competition with the sacred priority of the home as there are to-day. So long ago as the days of the author of our text the evil of suretyship, or the pledging of that credit on which the home has an indefeasible claim, for the benefit of neighbor, comrade, or partisan was held up for reprobation and ridicule. Is it not a striking circumstance that, in the very verse succeeding Solomon's beautiful sentiment concerning the friend loving at all times and the brother born for adversity, we should meet with his contemptuous opinion of suretyship, "a man void of understanding striketh hands and becometh surety in the presence of his neighbor"?

3. Indiscreet companionship may induce infidelity.

Society has its worthy claims upon the Christian, which it holds in harmony with those of the home; but all-inclusive of the well-being of both is the claim which God maintains upon the regard of every child of His. Right worthily has one of our noblest Christian organizations chosen as its motto, "For God, and Home, and Native Land."

God is jealous of His own honor, not as foolish human nature usually is jealous, but because He knows how vitally important He is, through His institutions and His Spirit, to His own people. He has assured us that "evil communications corrupt good manners," and has created His Church as a safeguard. Perhaps one of the saddest forms in which the paradox concerning saving

one's life only to lose it is realized in this very matter of ill-considered amiability toward both the Church and the world. How often the seducer has maliciously delighted in the common ruin he has made alike of honor and of "the tie which binds" in the fellowship of holy things! And how the Apostle's challenge of this blunder of the backslider has thrilled the ages, "Know ye not that the friendship of the world is enmity with God?" And surely Christian consecration reaches its most momentous and touching crisis when it is willing faithfully to consider not only its occupations and its possessions, but its companionships.

But the safeguards of companionship are really only the negative side of the satisfactions of friendship. The craze for general society is a thoroughly unwholesome passion, destructive of noble sentiments, and disappointing at last the heart's hunger for either true happiness or sympathy. The typical "society" man or woman is not noted for profound affection or for profound conviction, and it takes both to make a noble friendship. It is to this higher ideal of fellowship, with its possibilities of help instead of harm, that we now turn, at the suggestion of our text.

II. The satisfactions of friendship.

"But there is a friend that sticketh closer than a brother." This clause intends a contrast. A friend is choicer than a companion; he is chosen for a worthier reason than natural kinship, and the attachment is more close and lasting.

1. Friendship's inspiration to a higher purpose.

Emerson graphically displays this service: "Our chief want is somebody who can make us do what we can. This is the service of a friend. How he flings wide open the doors of existence, what questions we ask of him, what an understanding we have! It is the only real society."

Years ago a prairie lad, seeking help in his desire for literary expression, made bold to appeal to one of America's

foremost men of letters. He received more than he had dared to expect in this reply: "I cannot coldly instruct. I can only be of service to one who is united to me by some bond of friendship or literary sympathy. I could not long exist without my friendships; they are deep, all-embracing, and steadfast. Friendship works powerfully for good. I most earnestly want to impress upon your mind the necessity of our knowing each other fully and truly. Do not hesitate, but take the hand I here offer!" And from that beginning there grew up a lifelong attachment most grateful and unique, quite unlike that brilliant, mutual admiration society of the gods of American literature of which this elder benefactor-friend was an honored member.

What friendship can do as a cherishing force, elevating and in the best sense educating, and every way ennobling, we shall see even more forcibly illustrated in instances needed for other purposes farther on in our discussion.

2. Friendship's impulse to a more unselfish relationship.

Brotherly love and human brotherhood are conceptions now held in deservedly high esteem, but we have gained them by way of the New Testament and a true Christianity. The ancient notion of a brother's attachment was that of tribal, clannish, selfish interest, fruitful of feuds and proud vindictiveness. Of cordial affection between brothers there was little. Of the first pair of brothers, one became a fratricide. Ishmael and Isaac, Esau and Jacob, found but little common cause, except at a father's funeral. David had a number of brothers, but the son of his worst enemy became the friend whose loyal love may well have suggested the tribute of our text. As David sang that glorious public recognition of Jonathan's patriotic consecration there mingled an undertone of gratitude for that incomparable personal devotion of a prince for an outlaw. No wonder he sang that tender

interlude between the repeated, "How are the mighty fallen!" "Very pleasant hast thou been to me; thy love to me was wonderful, passing the love of woman!"

3. Friendship's industry in assuring a more enduring attachment.

A good portion of the blessing upon the peacemakers ought to come upon those who cherish and prolong worthy friendships. It is no easy matter. "True friendship," said Washington, "is a plant of slow growth, and must undergo and withstand the shocks of adversity before it is entitled to the appellation."

Had not Jonathan, in David's darkest hour of involuntary outlawry, gone at the peril of his life and strengthened the distracted heart of his friend by assurances of God's faithfulness and his own, David had never confessed his hasty judgment concerning divine indifference and human falsity, but would have let the indictment stand; and the sublime "Dead March" had never been sung!

Not always, however, is a friendship so ideally beautiful and perfect, on both sides, as in the case of David and Jonathan. That was poetry, but we can find an incident that was surely prose.

That ideal endearment was love at first sight. This prosaic attachment was a very one-sided, painstaking affair for a long time, and wholly unpromising. It was the attempt of William Penn to turn the tide of distrust and secure and keep the confidence of the Indians of a whole commonwealth. The secret of Penn's success is seen in the purpose and spirit of his unexampled treaty, of which even sarcastic Voltaire admitted it was "the first treaty never sworn to and never broken."

In that treaty Penn declared, "The friendship between me and you I will not compare even to a chain, for that the rains might rust, or the falling tree might break!"

It would appear that it does not need that both parties to a satisfying association should be alike highminded. Penn

was at an immeasurable moral elevation above the savage friends he made and kept amid embarrassments. Nor does it seem an interminable undertaking for a truly noble nature to impress itself upon inferiors. This is the secret of missionary influence and its success.

And now, in conclusion, let us turn the light of this study of our text upon that "Friend that sticketh closer than brother," whom ages of Christian thought have recognized as the subject of allusion, at least of illustration.

If ever there was a teacher who loved to awaken an enthusiasm for the truth, and who "could not coldly instruct," it was Jesus Christ. What a warmth and glory He has imparted even to secular instruction, while in evangelical teaching, what burning and shining lights in the history of reforms, revivals, and missions!

But ideas need organization. This involves society, and hence fellowship. Wiclif said that Jesus chose out twelve men, that "they might be homely with Him." What a commentary upon unspiritual fellowship—this familiarity that breeds contempt—that so ungracious an adverbial conception should have grown up out of that sweet word "home," transforming the angel of Wiclif's day into the ogre of modern society! But really, do modern members of the household of faith do enough to render this true "society of Jesus," the Church, the real home it ought to be? Let us note anew that unique companionship of the Son of Man as it grew "into friendship": "Having loved his own who were in the world, He loved them unto the end." Note how that word "accord" appears in the Acts, and that word "fellow" in the epistles, in response to the precept and example of our Master and Brother. "I call you not servants, but friends," said Jesus, lifting the constraint of servility, and the apostles rejoiced in that personal association and attachment. "Our hands have handled," said the beloved disciple, intimate John. "Eye-witnesses," "We were with him," re-

joined observant Peter. "Who loved me," exulted Paul.

President Edwards, having bidden his final farewell to his household and the attendant friends whom such a man drew to his side in the dying hour, turned with rapture his glance upward and exclaimed: "And now where is my Jesus of Nazareth, my true and never-failing friend!"

CHRISTIAN LUMINARIES.

BY REV. NORMAN MACDONALD, FREE CHURCH, KIN CRAIG, INVERNESS-SHIRE, SCOT.

Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.—Phil. ii. 16.

LIGHT-BEARERS in general—natural, artificial, scientific, philosophic. Here we have the Christian light-bearers exhorted to shine as luminaries in the world. Consider:

I. The sphere they illumine. The world as distinguished from the Church and assumed to be dark. It is so.

1. As residing in darkness. In the kingdom of darkness, whose laws, service, prince, subjects, are darkness.

2. As filled with darkness. They are blind spiritually, and the blind are full of the corresponding darkness.

3. As diffusing darkness. This they do precisely as luminaries diffuse light.

4. As constituting darkness. By the image they bear; the lives they lead; the cause they assist.

II. The light they reflect. The light of the divine character; the highest in existence. Notice:

1. The nature of this light. It is moral and spiritual. It is divine truth; it is the glory of God in the face of Jesus Christ.

2. The source of this light. Its primary source is the divine Nature; its source to us is He who is the effulgence of the Father's glory.

3. The conveyance of this light. It

is through the Word of God and by His Spirit.

4. The reflecting of this light. By our words, works, dispositions, conduct; "holding forth the Word of Life."

III. The firmament they occupy. That of the Christian Church as distinguished from the unbelieving world.

1. By the profession they make. Of trust in Christ; of love to the truth; of sympathy with the perishing.

2. By the privileges they enjoy. Gospel ordinances, Gospel promises, Gospel prospects, etc.

3. By the services they volunteer. Instruction, intercession, material assistance, defense of the truth.

4. By the character they bear. Christlike; this is their chief distinction. "A city set on a hill cannot be hid."

IV. The law they obey. The law of love, which is the mighty gravitation law of Christ's kingdom.

1. This preserves them in their proper orbit. Around the great center of revolution—Christ. The counter-attractions—what?

2. This propels them on their proper course—the path of Christian duty. "The love of Christ constraineth us."

3. This regulates them in their proper motion. Makes it steady and continuous; restores it when erratic.

4. This turns them on their proper axis. Causes each to shine within its own sphere; the pastor; the hearer, etc.

Learn:

1. The uselessness for God's higher ends of unbelievers.

2. The unspeakable value of every genuine Christian.

3. The exalted position of the Christian Church.

4. The evident duty of the savingly enlightened.

THERE are departments of literature and art which show the culmination of materialism. It is said that they have become so natural as to be unnatural.

THEMES AND TEXTS OF RECENT SERMONS.

1. Preparation for Work through Separation from Sin. "If a man, therefore, purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work."—2 Tim. ii. 21. Charles Cuthbert Hall, D.D., Brooklyn, N. Y.
2. God's Care for the Individual. "Yet the Lord thinketh upon me."—Psalm xl. 17. B. M. Palmer, D.D., New Orleans, La.
3. Immortality. "Your heart shall live forever."—Psalm xxii. 26. William A. Bartlett, D.D., Washington, D.C.
4. The Admiration of Externalism. "And as He went out of the temple one of His disciples saith unto Him, Master, see! What manner of stones and what buildings!"—Mark xiii. 1. Charles H. Hall, D.D., Brooklyn, N. Y.
5. The Divine Indorsement of the Birth at Bethlehem. "And they found the stone rolled away from the sepulcher."—Luke xxiv. 2, 3. Robert McKenzie, D.D., San Francisco, Cal.
6. The Creed of the Optimist. "Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; Thou, O Lord, art our Father, our Redeemer, from everlasting is Thy name."—Isa. lxiii. 16 (R. V.). Canon Wilberforce, London, Eng.
7. National Righteousness. Righteousness exalteth a nation, but sin is a reproach to any people."—Prov. xiv. 34. Rev. J. C. Greenhough, M.A., Leicester, England.
8. Art, Science, and Philosophy in the Light of Christianity. "While Paul waited for them at Athens, his spirit was stirred within him when he saw the city wholly given to idolatry."—Acts xvii. 16. Rev. David Macrae, A.M., Dundee, Scotland.
9. The Forward Movement in Church Work. "Speak unto the children of Israel that they go forward."—Ex. xiv. 15. Rev. P. P. Winn, Montgomery, Ala.
10. The Ideal Woman: Her Perils and Opportunities. "And he came in unto her and said, Hail, that thou art highly favored, the Lord is with thee."—Luke i. 28. Blessed art thou among women."—Luke i. 42. J. H. Barrows, D.D., Chicago, Ill.
11. Universalizing the Christ. "And the centurion answered and said. . . . Say the word only and my servant shall be healed. For I also am a man under authority," etc.—Matt. viii. 8-12 (R. V.). Canon Wilberforce, London, Eng.
12. Stumbling-Blocks. "Then said He unto His disciples, It is impossible but that offenses will come; but we unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."—Luke xvii. 1, 2. D. J. Burrell, D.D., New York City.

Suggestive Themes for Pulpit Treatment.

1. The Men for High Places. ("Children in whom was no blemish, but well-favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace."—Dan. 1, 4.)
2. The Overplus of Blessing. ("And they took up twelve baskets full of the fragments, and of the fishes."—Mark vi. 43.)
3. The Conservativeness of Seeming Greatness. ("But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me; God accepteth no man's person; for they who seemed to be somewhat in conference added nothing to me."—Gal. ii. 6.)
4. Moral Courage in Public Rebuke. ("But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of the gentiles, and not as do the Jews, why compellest thou the gentiles to live as do the Jews."—Gal. ii. 14.)
5. The Double Motive in a Christian's Laily Labor. ("That ye may walk honestly toward them that are without, and that ye may have lack of nothing."—1 Thes. iv. 12.)
6. The Divine Absolutism. ("Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"—Rom. ix. 20.)
7. The Residence of God. ("In whom ye also are builded together for a habitation of God through the Spirit."—Eph. ii. 22.)
8. The Anger of Love. "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience."—Eph. v. 6.)
9. Unblessing and Unblessed. ("Let them be as the grass upon the housetops, which withereth afore it groweth up; wherewith the mower fileth not his hand, nor he that bindeth sheaves his bosom. Neither do they which go by say, The blessing of the Lord be upon you; we bless you in the name of the Lord."—Psalm cxxxix. 6-8.)
10. Pulpit Honesty. ("For we are not as many which corrupt the Word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ."—2 Cor. ii. 17.)
11. The Logic of Christ's Resurrection. ("For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."—1 Thes. iv. 14.)
12. Attention, the Safeguard of Memory. ("Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."—Heb. ii. 1.)

LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

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

THEY ARE ALTOGETHER BRUTISH AND FOOLISH (Jer. x. 8).—Such was Jeremiah's description of the gods of the heathen.

In our day, almost the same utterance is used by the Arab slave-dealer in Africa when he speaks of the poor African whom he sells into bondage; for, now that slavery has fallen into disrepute, the slave-dealer seeks to palliate his iniquitous trade by showing that the African is a mere brute, and consequently incapable of filling any sphere that naturally belongs to a human being.

He bases his opinion upon facts touching the social condition of the negro and his religion.

But we are happy to know that intelligent and unprejudiced investigation into the question, as undertaken by such authority as Col. A. B. Ellis and Dr. Theodore Waitz, not only disproves the Arab slave-dealer's utterance, but, what is of far greater importance, shows clearly that the social conditions and the religion of the negro are just as high as those of other peoples "on the same plane of civilization."

Dr. Waitz has written an important work, consisting of two volumes, one of which is about the Peoples of the Gold Coast speaking the Tshi language and the other about the Ewe-speaking Peoples of the Slave Coast. In these he informs us that, instead of the African's religion being mere "fetichism, it is purely a worship of spirits." He also gives us many entertaining folklore tales, taken chiefly from among the Ewe and Yoruba tribes, embodying sacred traditions of the Tshi, Dahomi, Ashanti, and Fanti peoples. These tales are of a surprisingly high order, every one of them inculcating a moral

lesson somewhat after the order of Æsop's fables and equally as good.

THERE IS A PATH WHICH NO FOWL KNOWETH, AND WHICH THE VULTURE'S EYE HATH NOT SEEN; THE LION'S WHELPS HAVE NOT TRODDEN IT, NOR THE FIERCE LION PASSED BY IT (Job xxviii. 7, 8).—If this "path" here referred to means the path of the ocean current, as some believe, we are led to read with interest the description of what is called the "marine globe," as given us by the Bishop of Pamiers, Dr. Rougerie.

He describes this globe as "an apparatus to produce currents similar to sea-currents," thus bringing the plan and operation of sea-currents, in a clear and most impressive manner, directly under the observer's eye.

This ingenious instrument or apparatus consists of a clear glass sphere, on the inner side of which are produced in miniature the vast outlines of the continents, with hollows representing sea-basins. To construct a sea-bottom suitable to the purpose of the apparatus, there is also an "interior sphere, concentric with the outer one of glass, moving on a vertical axis and worked by a gearing."

With the use of a few glasses of water, into which a little stearin has been suspended in particles, the sea-basins are all filled, the movable globe is rotated at a certain known rate, whereupon the water, or rather the sea-currents, begin to start, their movements being rendered perfectly visible by the stearin. The movement of currents as shown by this apparatus is from both extra-tropical regions, along the bottom of the sea, directly toward the equator. There the currents meet and mingle, rising to the outer plane

of the earth, which lies upon the equatorial line. From this circular line or belt the waters, of course, pour northward and southward, and by the rotation of the earth's axis are borne westward, thus reproducing nature's marvelous scheme even to the secondary currents, which are induced by shore outline and formation of seabottom.

The inventor of this remarkable contrivance says he was led to its construction in order to demonstrate the following hypothesis, familiar to every scientific hydrographer and teacher of physical geography: "The liquid element enveloping the solid nucleus of the terrestrial globe being set in motion by diurnal rotation, receives from this an impulse which, modified by the outline of continents, produces, in nearly all their details, the currents of the sea."

How well his demonstration has succeeded may be judged from the fact that this "marine globe" has been most favorably received by the Academy of Sciences and Bureau of Longitudes.

THE FATHERS HAVE EATEN SOUR GRAPES AND THE CHILDREN'S TEETH ARE SET ON EDGE (Ezek. xviii. 2).—In Ezekiel's day, this utterance was a familiar byword in the mouth of every enemy of Israel. And, alas! it was too true of those times, so far had Israel degenerated, that her once world-famed vintage was altogether neglected, until the grapes were almost unfit for food. Therefore, the indolent fathers did actually content themselves with "sour grapes," and their equally indolent children, before whom the example of laziness had been set, had their "teeth set on edge."

Every grape-culturist knows that nothing so quickly deteriorates in consequence of neglect as the grape, be it ever so luscious and sweet by nature. And in our day, grape culture has advanced to such perfection that, though our own fathers may have been compelled to eat the sour grape, their chil-

dren's teeth have not been set on edge—not because the early days were of necessity degenerate, but because the culture of the grape is a modern art of arts. No less than two hundred and seventy-five varieties of grapes were seen in the Horticultural Building during the Columbian Fair. Many of them were of the choicest French, Spanish, German, and Italian types; yet all had been cultivated in the eastern section of our own country and in California, most of them showing an astonishing advancement upon the original stock.

THE FOLLY OF IGNORANCE.—A notable instance of the folly of ignorance is given us in the customs prevalent in parts of Wales and the Isle of Man, recounted by Mr. E. Sidney Hartland before a recent meeting of the British Association for the Advancement of Science.

It seems that in both Wales and the Isle of Man are numerous so-called sacred wells, which are frequented by crowds of persons seeking immunity from disease. These persons believe that, if they can establish some form of permanent contact between themselves and these sacred places, they will obtain what they come to seek. Accordingly, they take pins and other fastenings from their clothing and cast these into the sacred well, there to remain. Some stuff pieces of their clothing under the stones surrounding the wells, or tie their rags to the limbs of adjacent trees or to bushes.

Professor Sayce has, we believe, referred to similar practices existent long ago among the Bedouin tribes of Egypt and Palestine.

Colonel Austen noticed the same custom among the peoples living throughout the Himalayas.

TO EVERYTHING THERE IS A SEASON (Eccl. iii. 1).—This statement of the wise man is well defined in the facts of plant growth.

Henry L. Clarke, of the University

of Chicago, has made a special study of the flora east of the Rockies, and thus aptly defines the problem which has confronted the botanist in the supposed association of certain groups and types of plants with certain seasons of the year. Professor Clarke says: "From March to November, each month brings a new prospect in field and forest, and every careful observer can feel in this succession of forms a harmony into which any decided change would break discordantly. To say that the fall flowers are not the spring flowers, or those of summer are neither, merely because they have chosen at random this season or that, is neither science nor common sense. The truth is forced upon us that the various groups of flowering plants are not scattered indiscriminately from one end of the season to the other, but are regulated by definite principles established upon a scientific basis; and that just as relations can be traced between physical geography and geographical distribution, or between plant history and geological periods, so there is a connection between the relations of season to season and the relations of their respective flora. From early spring to late autumn there is a progression in the general character of the flower groups, from the lower to the higher, successive groups succeeding each other in time, parallel groups coming synchronously; and the later in order may be types of a character of development, or they may be specializations of a group whose normal forms belonged to an earlier season.

"In their blooming season, the more perfect succeed the more simple—the aberrant, the normal, the specialized, the generalized."

THE WEAK THINGS OF THE WORLD CONFUND THE THINGS WHICH ARE MIGHTY (1 Cor. i. 27).—This law of nature, for such it may be termed, God having thus ordered it, is observed in many ways. But no way leads to more surprising fact than that

of recent experimentation with certain fresh-water crustaceans. *The International Journal of Microscopy* declares that they are so acute of hearing as to detect sounds which correspond to over forty-thousand vibrations per second. Such sounds are not distinguishable by the ear of man. Again, there are certain ultra-violet rays that the eye of man fails to distinguish, which are definite enough to the sight of these creatures. No doubt sounds, colors, sensations, all unperceived by us, are perfectly communicated to them.

THOU SHALT NOT DEFRAUD THY NEIGHBOR (Lev. xix. 13).—It is positively surprising to what extent "tricks in trade" are often carried.

It may be a matter of information to some persons that even certain fruits sold in European markets are frequently subjected to skilful "doctoring" in order to be salable at high prices. *The Bulletin d'Arboriculture* of Belgium states that green plums are often colored with acetate and sulphate of copper. Lemons are "improved" with naphthol yellow and citronin." Strawberries are sprinkled with sulphofuchsin or rhodamin, and sometimes a preparation of the latter with azo-red. Rhodamin, citronin, and azo-red applied with a brush and stencil to the peach make it more blooming than is seen ordinarily. Even melons are rendered more palatable, so it is said, by the infusion through a small tube of atropedin or azo-orange and a little essence of melon.

Anilin dyes are used without stint on apples and pears, making some of them appear most wonderful.

The Scientific American relates that Doctor Villon at a recent banquet offered his guests some beautiful pears, which seemed to possess nothing outside their own natural attractions, yet, when opened, displayed in their interior the colors of France. Victoria blue and a little azo-red produced the effect.

The municipal laboratory in Paris

has a great deal of trouble with adulterated flour. Sand, chalk, plaster, carbonate of magnesium and even phosphate of lime and sulphate of copper are all found freely mixed in it. Wheat, cheap as it is in this country at the present time, is adulterated with sawdust, and the cheaper grains of rye, barley and corn, often lentils, peas, beans, rice, millet, buckwheat, and potatoes, are introduced.

AND NIGHT UNTO NIGHT SHOWETH KNOWLEDGE (Psa. xix. 2) (see August REVIEW, p. 175).—In a previous contribution under this text we referred to the great Lick telescope as illustrative of the marvelous growth of modern facilities for the attainment of knowledge. It may, therefore, be of further interest to note some of the results that have been already attained by this kind of astronomical appliances.

Professor Barnard, who is in charge of the Lick Observatory, has just informed the scientific world that in examining Ceres with a power of one thousand on the filar-micrometer, he finds it to be about six hundred miles in diameter, or three times greater in area than has hitherto been supposed. He examined also the asteroids, Pallas and Vesta, finding for Vesta a diameter of two hundred and thirty-seven miles, and for Pallas two hundred and seventy-three. Scientists have always believed that Vesta was the larger of the asteroids, since she appears far the brighter, but the above measurement represents her to be the smaller. Barnard also observed the satellites of Jupiter, which Pickering once believed to be nothing more than cloud-groups or "meteoric swarms." But the great Lick instrument shows them to be spheres, with dark and light spots upon them, some of which are continually changing their forms.

THERE IS NO NEW THING UNDER THE SUN (Eccl. i. 9).—How frequently in this age of rapid invention do we quote this passage, and then again

find ourselves confronted with its apparent contradiction as we hear of some wonderful appliance or event the like of which, we think, has never been heard of before. Yet, in the light of recent discoveries of ancient appliances, we hardly know how to regard our boasted newness in mechanical contrivance, and feel led to believe that the wise man was after all correct in saying, "There is no new thing under the sun."

"An English officer," says the *New York Sun*, "by the name of Harrington has discovered in India a working telephone between two native temples, which stand over a mile apart. The testimony of the Hindus, which, it is said, is backed by documentary proof, shows that the system has been in operation for over two thousand years. Scientists engaged in excavating the ruins of ancient Egyptian temples have repeatedly found unmistakable evidence of wire communication between some of the temples of the earlier dynasties."

In the books of the Buddhist may be read a story of Buddha which mentions a flying-machine or "mechanical bird," and there is more than one tradition in India of "air-walking machines" of various sorts.

AND HE SHALL BE TAKEN IN MY SNARE (Ezek. xvii. 20); THEY ARE ALL OF THEM SNARED IN HOLES (Isa. xlii. 22).—These parallel passages are well illustrated in the work of the antlion. It is the great enemy of the ant, hence its name; and its method of securing its prey is somewhat remarkable. It usually catches the victim in a snare of its own construction, made after the following fashion:

By pushing itself backward, and always in the line of a circle, the antlion makes a furrow in the ground which varies from one to three inches in diameter. Within this furrow it forms another smaller one and in the same way precisely, only that this second furrow is dug a little deeper. Thus a succession of ever-narrowing

but increasingly deeper furrows is made until a pit like a hollow cone, with the apex downward, has been constructed. The sides of the pit are very loose, owing to the fact that the ant-lion usually selects a sandy spot in which to make his trap. He now hides himself in the sand at the bottom of the pit, covering all but his immense jaws; and in this position, jaws extended, he

quietly awaits the approach of the hapless ant.

He is not kept waiting long, for the ants are always about in great numbers, and are as full of curiosity as a child. Soon one approaches the edge of the pit to see what is at the bottom, the loose sand yields to its weight, and the too curious creature goes tumbling down into the enemy's open jaws.

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

Marginal Commentary: Notes on Genesis.

GEN. xviii. 17. "And the Lord said, Shall I hide from Abraham the thing which I do?"

He was called *the friend of God*, and we are not wont to keep from a friend even our secrets (comp. John xv. 15).

19. "For I know him, that he will command his children," etc.

Here is a fine expression of divine confidence in a believer. God knew Abraham, that he would exemplify parental fidelity to covenant.

The laws of the ideal family are:

(1) Authority. Parents for a time stand to children in the stead of God, while as yet the child is incapable of apprehending the fact of a divine Father. Hence at the head of the second table of the law the parental relation stands as the very basis of all human order. And if the child be taught to render to the parent implicit, habitual, immediate obedience, when the child is old enough to grasp the idea of God, the invisible and eternal Father, how natural does it become to transfer to Him the obedience already rendered to the lower and human father! And if, on the contrary, the habit of wilful disobedience has been encouraged, how natural to rebel against the Father's will! Parental authority, teaching and example should

therefore be invariably on the side of habitual obedience. Punishment should not be neglected, for it is needful in order to surround and sustain parental commands with proper sanctions. And a less punishment, if it be certain to follow transgression, is more effective than a severe one, if it be doubtful. Also, particular care should be exercised to secure well-governed temper in the parent, as the frame of mind to be created in the offender is not likely to be any better than the frame of mind exhibited in the correcting party.

(2) Family unity (Jer. vii. 18). There is unity in sin; there ought to be in salvation. Any divisive influence is especially to be avoided. Every household should be *one* in doctrine and practice, in moral standards and religious life. Better a lower level, with unity, provided that no fundamental truth is denied, than a higher level, with discord and division.

(3) Family sympathy is another element of the ideal household—a habit of courteously and considerately caring for one another, each entering into the other's experiences of joy or sorrow. To a child, the little disappointments are for the time as keen and hard to bear as many a gigantic load to a mature man. We should treat even children's trifles as they are to them, not to us who are older.

(4) Privacy. Every true family has its own separate life, its individuality, and this should be regarded. Undue publicity, exposure, makes a family life common property and robs it of the charm of reticence. Hence hotel life is fatal to the true household development. Every family needs a home of its own, however humble, if it be only a tent or hut.

(5) Piety has also a household type and home; a church in the house—it should have its altar, its atmosphere, its holy habitudes. Wherever Abraham went he built an altar—save, perhaps, in Egypt. The daily and habitual recognition of God, not in prayer only and praise, but in the whole arrangement of the family life, is the indispensable requisite of an ideal household development. Here is partly the reason for a sanctified Sabbath-rest—once a week all ordinary matters giving way before the demands of divine worship, the work of man before the work of God, visible to invisible, temporal to eternal, human to divine. No one thing more habituates children to religious life or is longer remembered in after years.

20-23. These fourteen verses stand by themselves—a very remarkable fragment of sacred literature, full of lessons for all time to come.

The narrative has *two aspects*, which are each so commanding that we may well magnify their importance. This passage of Scripture may be looked at—

(1) As to retribution of sin.

(2) As to intercession for sinners.

(1) As to retribution. There is a moral demand of sin for penalty. The cry of Sodom and Gomorrah was great, because their sin was grievous. Moral evils have a voice heard by God, and He represents Himself as going down at the hearing of this cry to see whether the evil demanded correction—not as though He came down for more knowledge, but to apply a final and decisive test, to see whether one last warning from angelic messengers, who verify and ratify their words by miracu-

lous signs, would avail even to arrest this awful sin.

We call God "severe" in judgment, but we can never pronounce upon His severity until we can see sin as He sees it. To this we recur in the proper place, the succeeding chapter.

(2) As to Abraham's intercession, we have here the *first recorded prayer*; and as the leading example of intercessory supplication, it demands careful examination.

It illustrates three things:

(1) Boldness of access.

(2) The argument of love.

(3) The importunity of earnestness.

Verses 22, 23. Write these words large:

"Abraham stood before the Lord.

"And Abraham drew near and said."

It is the obedient soul, who stands as a servant waiting orders, who has the right of drawing near and speaking to the Lord.

Notice how Abraham begins his plea by an appeal both to mercy and justice in God: "Wilt Thou also destroy the righteous with the wicked?"

Observe also the pious form of syllogism implied in prayer; it is a holy argument with God, ending with the triumphant question that admits of but one answer: "*Shall not the Judge of all the earth do right?*"

Mark also the divine condescension. God meets Abraham as on a common level and deigns to enter into argument with him, to admit the justice of his plea and at each point make a new concession.

He will spare Sodom for fifty righteous; or if there lack five, ten, twenty, thirty, forty of the fifty, He will still spare it for the ten remaining.

Mark again that it is *Abraham* and not *God* who first shows disposition to surrender the holy contest. Abraham limits himself, "*I will speak but this once.*" Who knows whether, had he been bold enough to press his plea, Sodom might not have been spared for the sake of that *one family*, or that one

man Lot! In all this prayer Abraham made all the apologies and set all the limits. "Behold, now I have taken upon me to speak unto the Lord." Oh, let not the Lord be angry and I will speak—I will speak yet but this once!" But God, in all this importunate pleading, never once meets the supplicator with rebuke, rebuff, discouraging silence, or denial. And it is remarkable that, though Abraham's prayer does *not* save Sodom, it does *save* Lot from Sodom's disaster (see xix. 29). God rained fire on the cities of the plain, but He remembered Abraham and sent Lot out of the city to a safe retreat.

Many other subordinate lessons are taught us in this first lesson on prayer.

For example:

Prayer is a venture—an undertaking (verse 27); it risks everything on the promise of God, or on the confidence in the character of God as revealed to us.

Prayer is adroit in its inventiveness and ingenuity. "Peradventure, there shall *lack five* of the fifty." Compare the woman of Canaan (Matt. xv. 26), clinging to a divine concession, and even turning an apparent rebuff and repulse into a new argument.

Prayer grows in boldness. Abraham advanced from five to ten, etc. At first he ventured to plead for mercy if there were but five lacking of the fifty, but the next time he dared to plead, if there were ten more lacking of the forty and five.

Prayer is a communion with God (see verse 33). And communion implies *mutuality*. As the converted Japanese said, like the two buckets in a well, one goes up while the other goes down, only with this difference: it is the full bucket that comes down and the empty one that goes up; or like Jacob's ladder, on which angels descend as well as ascend. Prayer is an impartation of blessing from God as well as of desire toward God.

Hence the lesson in Matt. vi. 6: Enter into thy *closet*—the shut-in place, that reminds us of the Holy of Holies, where only one man, and he the high

priest, ever met God in secrecy, silence, separation, and solitude—a place not of supplication, but of revelation. What we speak to God is of far less consequence than what He speaks to us. And no one knows the closet truly who does not find there not the *oratory* only, but the *observatory* of the soul.

GEN. XIX.—This is the last visitation of Sodom. The cup of iniquity overflows for a second time in human history, and condign judgment follows. God is forbearing, but forbearance finds its limit when longer to forbear is to compromise with wickedness. Of the depths of sin to which Sodom had sunk we have two memorials: one in the name, sodomy, which has permanently embedded itself in human language, to indicate the most unnatural and beastly form of lust, and the other in the awful hint of the nature of this sin found in the fourth and fifth verses of the chapter before us. But one other city has ever sunk to the same depths, and that city met with a judgment strikingly similar; and on its very walls, now exposed after centuries of burial beneath the ashes of Vesuvius, the traveler may now see in painting and sculpture the marks of the beast.

1, 2. In this city Lot seems to have been a judge, for he sat in the gate probably on the bench of the elders, or local magistrates. He recognizes the uncommon character of the visitors and exercises the simple hospitality habitual with nomadic Oriental peoples. We can trace the Hebrew ideas in the offer of the water for the feet, and of the unleavened bread. They at first decline his proffer of hospitality, with the singular remark: "Nay, but we will abide in the street all night." But they had come on a special mission, first of exploration, and second of judgment, and the place and time to explore the iniquity of cities is always the *street* and the *night*. It is they who abide *in the street all night* that learn the awful depths of human sin and suffering, which the day does not reveal.

4-10. This passage defies exposure: it will not be as the light even of comment. Human depravity reaches its climax, or rather its profoundest depth, in the *apotheosis of lust* (see Rom. i. 24-32).

So prominently has this one form of sin appeared in all the history of human wickedness that some have accounted it the original sin—that Adam's eating of the forbidden fruit was somehow the introduction of a virus or venom of lust which since then has been in the blood as a fire of hell. In Sodom this supremacy of sexual instinct became a form of idolatry, as in Pompeii long afterward all shame seems to have been sacrificed on the altar of lust. Lot could not dwell in such an atmosphere without lowering his own standard of morals. Hence we find him actually proposing to compromise the virtue of his own daughters to save his guests from outrage and dishonor—

and fearful indeed was his retribution, which came in the very line of his offense (see verses 30-38).

9-11. Because Lot resisted the outrage proposed by these sodomists, they seem to have proposed personal violence, perhaps murderous assault, upon him. But the judicial infliction of blindness prevented.

12-17. The last warning is now given. Lot appears to have had at least four daughters: two married and two unmarried. His testimony to his sons-in-law lost its power by his own conformity to the world, and the only result was that they mocked and derided.

With his two unmarried daughters and his wife, he escapes, yet as one whose works are consumed, and who himself is "saved so as by fire" (1 Cor. iii. 15), a type henceforth of all worldly-minded disciples who save their souls but lose their reward.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

FEB. 3-9.—THE SECOND MIRACLE.—John iv. 54.

At Delphi there was an oracle, much vaunted, to which, in the ancient time, those who were in distress and perplexity were wont to go, seeking light and guidance. But it was little that the Pythoness, seated on her tripod, over a fissure in the rocks, whence issued a peculiar intoxicating gas—it was little she, in her delirium, could give of direction and of help.

Yet, how necessary is such an oracle for life! What the ancients did not have we do have—a most sure word of testimony. This second miracle which Jesus did is part of it. Let us interrogate the miracle a little and heed, thoughtfully, the answers it can yield our questions.

First. I think the oracle of the miracle yields most clear answer to the

important and practical question—*What is Faith?*

The Scriptures make Faith a supreme matter.

(a) *It is the condition of salvation.* He that believeth on the Son hath everlasting life. And he that believeth not the Son shall not see life, but the wrath of God abideth on him. Without faith it is impossible to please God.

(b) *It is the way of entrance into righteousness.* And Abraham believed God, and he counted it to Him for righteousness.

(c) *It is the price of power.* And Jesus, answering, saith unto them: "Have faith in God. For, verily, I say unto you that whoever shall say unto this mountain, Be thou removed and be thou cast unto the sea, and shall not doubt in his heart, but shall believe that those things which He saith shall come

to pass, He shall have whatsoever He saith."

(c) *It is the method of victory.* For this is the victory that overcometh the world, even your faith.

(e) *It is the energy of right life.* The just shall *live* by faith.

Now, I do not know a plainer instance of genuine faith in action than is to be seen here in this miracle.

We have a boy deathstruck in Capernaum; we have a pleading father twenty miles away in Cana; we have the Lord Christ listening to the father's prayer; we have the distinct word of Christ for answer; we have nothing more. We have no aiding sight whatever.

Then there is the implicit acceptance of the word of Christ by the father; such acceptance that the father is not agitated any more or worried. There is a calmness and a leisure beautiful, simply because the father is *resting on that Word of Christ.*

What, then, is faith? It is utter trust in the Word of Christ.

But analyze a little. Man is intellect; man is heart or emotion; man is will.

Now, the faith of this nobleman took up into itself every one of these three parts of his nature, as in every man, and in every case, a real faith must.

See: The nobleman was *intellectually* convinced that Christ could heal that boy through miles of distance.

Then, on this certainty, the nobleman put, by the consenting action of his will, all the fear and pain and love of his heart about that dying boy, and kept them resting there, heaving every thing over on to that word of Christ. Thus he entered into rest and peace. If he felt any fear, he killed the fear by saying to himself: "Christ has said, 'Thy son liveth.'" He assented to what Christ said by his intellect; he consented to what Christ said by his will and heart. With his whole being and with his whole anxiety, he went on board that word of Christ, just as a

man laden with a bundle on his back goes on board a ship, and, taking the burden off his back, puts the burden on the deck, and *trusts the ship* to carry him and his burden too.

This, then, is Faith as we see it here in this miracle—assent of intellect, and willing consent of heart to what Christ says.

You want Faith? Well, then, do not stretch and strain, and try to work yourself up into some wild ecstasy, and lash yourself into some great new abnormal mood. Do what this nobleman did—take some word of Christ and hang upon that with head, heart, will. And be you certain that you shall somehow and some time come to see, as plainly as this nobleman came to see it, that Christ will be true to what He has told you.

Second. Let us interrogate the oracle of the miracle as to the *mission of sorrow.*

That sorrow comes needs no argument. That scene in the princely house of that nobleman is no scene unusual—the child flung upon the bed by some disease; the disease mightier than all remedy, wilier than all skill; the fading of hope; the blanching and the ghastly stare of death.

Where can you get comfort?

(a) Not from stoicism.

(b) Not from a belief in hard general law.

Endurance simply, and nothing more or other than the grip of natural law, are pitiable and failing comfort. These are dumb concerning this—often agonizingly pressing—matter of the mission of sorrow.

But let us turn to the oracle of the miracle and see what that can tell us of the mission of sorrow.

There is the shaded room. There are the attendants moving with noiseless step. There is the boy burning with fever and gasping for his life amid the flames of it. There is the stricken, despairing father.

But see that father as he comes back from Cana. Joy has cast out sorrow.

His boy, strong and well, rushes to his arms and welcomes his return.

But that is not the whole of it or the best of it. Listen, as the father tells the story of the Great Physician: as he confesses his belief that He is Messiah; that He can save the soul, as well as cure the body. See how that faith is contagious for the entire household. Behold, they all believe; they all are saved; they all are lifted into the new and nobler life.

Has not the miracle, largely at least, answered the question as to the mission of sorrow? The boy was deathstruck that the household might be saved. God sent the sorrow, that out of it might spring eternal joy. Is not that scene, so black and dreadful, there in that room in which death threatened, transfigured now with a divine glory? Here is at once comfort for us in our sorrows, and a reason for them. Through them all there is a benignant purpose—that we may be driven, when we will not go, into nobler living; that we may rise, sanctified by sorrow, into nobler character. These afflictions, none of them, are sent unlovingly; they do not come out of sternness, but out of the Father's heart; they are intended to work out for us a better glory; they are flails indeed, but the flail falls only to break away the chaff and to leave the fine wheat disimprisoned.

But how sad his case must be who will not yield to this benignant ministry of sorrow; who will not go from Capernaum to Cana to find Jesus!

Third. Ask of the oracle of the miracle one other question—*How may I enter the Christian life?* What other way and better than this which the miracle suggests? Come with your sin, as the nobleman came with the burden of his dying boy. Ask for the forgiveness of your sin, as the nobleman asked for the healing of his boy. Believe not your feeling about it, or thought as to the way of it, but the *Word of Christ*, about His sure forgiveness when you thus come, just as the nobleman believed the sure *Word of Christ* about the

boy so sorely smitten, yonder in Capernaum.

FEB. 10-16.—SYMPATHY.—Heb. iv. 15.

That was a true word the great German Niebuhr said: "I will have nothing to do with the god of the philosophers; give me the God of the Bible, who is heart to heart." And in our Scripture here is revelation of this God who is "heart to heart."

First. We shall get clearer and closer vision of the Divine Sympathy by studying the meaning of that word "infirmities" as the meaning is disclosed to us by the uses of the word in Scripture.

(a) Infirmities, as used in Scripture, means bodily weakness and diseases, long and various invalidism; and also diseases of the quicker, sharper, smiting sort, *e.g.*, the man at the pool of Bethesda, who had had an *infirmity* thirty-and-eight years (John v. 5). Also Lazarus, who was so quickly smitten; the word about him translated sick is in the original the word elsewhere translated infirmity (John xi. 3, 4).

(b) Also this word "infirmity" is used to designate the general and moral weakness of human nature, *e.g.*, likewise the Spirit also helpeth our *infirmities* (Rom. viii. 23). Paul says also, "Most gladly therefore will I rather glory in my *infirmities*"—that is, not only the thorn in the flesh itself, but the denied prayer, fear of falling, various temptations growing out of it (2 Cor. xii. 9).

And now, with the feeling of our *infirmities*, in this large, elastic, and various sense, our Lord is touched. How exquisitely it comes out, *e.g.*, (Matt. viii. 17), "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our *infirmities*, and bare our sicknesses."

O sick one, distressed one, nervous one, harassed one, longing one, disappointed one, struck with whatever infirmity of the body or the mind, your

trouble, whatever it may be, is within and not without the circle of the divine sympathy. He is touched with the feeling of our infirmities.

Second. We shall get clearer and closer vision of the divine sympathy by remembering that our Lord is touched with the feeling of our infirmities because He was *tempted in all points like as we are*.

That word tempted has two meanings in the Scripture—tempted in the sense of *tried*, put to the proof, where stress is laid on the question whether one's faithfulness shall fail or not; tempted in the sense of being *directly and specially solicited to evil*.

In both senses our Lord met such temptations as assail ourselves, *e. g.*, the Satanic solicitations in the wilderness; here was direct solicitation to evil. And in the other sense of trial, throughout our Lord's whole earthly life, our Lord was tempted.

(a) He knew the *privations* of humanity. He was born in a manger. He had not where to lay His head, though this is not denied even to the foxes and the birds.

(b) He suffered from the pain of *anticipated and known evil* (John xviii. 4).

(c) Our Lord was tried by *shame*. He was called a madman, blindfolded, spat upon, mocked at even in His dying hours.

(d) Our Lord was tried by *perpetual contact with evil*. What must have been the revulsion of His pure soul from the sin steadily staining the men and women whom He touched!

(e) Our Lord was tried by all *physical weakness and distress*. So utterly wearied was He that the storm could not waken Him as He slept on the rowers' bench, and He fell exhausted on the curb of Jacob's well, smitten with the noon-heat.

O tempted one, tried one, what a relief it is to be able to say to some one, without a wearisome explanation, "You understand it; you have experienced it all." That you may say to your Lord, and be sure of the quickest

and most answering sympathy, for He has felt all that stirs and troubles you.

Third. We get vision of the *healing and girding* quality in the divine sympathy, because of the fact that, though touched with the feeling of our infirmities, because tempted in all points like as we are, our Lord emerged from all temptation scathless—He *was without sin*. True words, these of Robertson's: "There are two who are unfit for showing mercy—he who has never been tried; and he who, having been tempted, has fallen under temptation. The young, untempted, and upright are often severe judges. They are for sanguinary punishment; they are for expelling offenders from the bosom of society. The old, on the contrary, who have fallen much, are lenient; but it is a leniency which often talks thus—'Men must be men—a young man must sow his wild oats, and reform!' Sinners are not fit to judge of sin—their justice is revenge; their mercy is feebleness. He alone can judge of sin, he alone can attemper the sense of what is due to the offended Lord with the remembrance of that which is due to human frailty; he alone is fit for showing manly mercy, who has, like his Master, felt the power of temptation in its might, and come scathless through the trial."

Ah, yes, that is the very girding of the divine sympathy that He can be touched, and, at the same time, has so strongly endured and utterly triumphed that His hand is charged and efficient with the strength won from trial.

From such vision of the divine sympathy learn

(A) Our *Duty* (verse 14).

That is our duty—that we gladly and bravely confess Him; that we be not ashamed of Him.

(B) Our *Privilege* (verse 16).

Come, then, boldly; approach such throne of grace. Pray,

(a) About your *children*. Said Margaret Fuller Ossoli, oppressed with the responsibility of her new motherhood, "I have become the mother of an im-

mortal; God be merciful to me, a sinner."

(b) About your *business*. You need His sympathy and help amid the struggles and temptations of it.

(c) About your sense of *temptability* and *weakness*, haunting every man, that you may gain vigor against them.

(d) About your *sin*—for its forgiveness.

(e) About even your inability to pray and want of feeling. But approach to the sympathetic Christ will stir feeling, and make the soul gladly exhale itself in prayer.

FEB. 17-23.—HOPE—Psa. lxi. 14.

It is wonderful what a Book of Hope, and what a nourisher of Hope the Bible is.

Run through a few passages—

Psa. xlii. 11—Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise Him, *who is* the health of my countenance, and my God.

Jer. xvii. 7—Blessed *is* the man that trusteth in the Lord, and whose hope the Lord is.

Josh. iii. 16—But the Lord *will be* the hope of His people, and the strength of the children of Israel.

Rom. v. 3,5—And not only *so*, but we glory in tribulations also; knowing that tribulation worketh patience:

And patience, experience; and experience, hope:

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Rom. viii. 24—For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

Rom. xv. 4—For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

Eph. i. 19—The eyes of your understanding being enlightened; that ye

may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints.

2 Thes. ii. 16, 17—Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

Comfort your hearts, and establish you in every good word and work.

Surely that is a good and Scriptural purpose the Psalmist suggests to us in our Scripture—But I will hope continually.

First. Why should we hope?

(a) We should hope because *God is*. I like much that snatch from "Luther's Table-Talk": "At one time I was sorely vexed and tried by my own sinfulness, by the wickedness of the world, and by the dangers that beset the Church. One morning I saw my wife dressed in mourning. Surprised, I asked her who had died. 'Do you not know?' she replied; 'God in heaven is dead.' 'How can you talk such nonsense, Katie,' I said; 'how can God die? Why, He is immortal, and will live through all eternity.' 'Is that really true?' she asked. 'Of course,' I said, still not perceiving what she was aiming at; 'how can you doubt it? As surely as there is a God in heaven, so sure is it that He can never die.' 'And yet,' she said, 'though you do not doubt that, yet you are so hopeless and discouraged.' Then I observed what a wise woman my wife was, and mastered my sadness."

And so, since God is, despair is sin. Hope is a duty. No matter what confronts us as a sad possibility, in our personal lives, in our home circle, in our business interests, in any sphere where God has control—we have a duty to be hopeful, we must not be despairing. The issue may be better than the best we have thought of. The issue cannot be other than that which God sees to be best for us, for He is *as loving as He is powerful*.

(b) We should hope because *Christ*

is. It is winter now, but God's gift of the summer is ahead. And how much that gift includes—soft airs, waving banners of leaves, choirs of birds, the green grass hanging its robes of verdure from all the hills, the bespangling of the flowers—what multitudinous and various gifts the gift of the summer means. And what surprising things the gift of Christ includes. When you are downhearted, wait a little to meditate on this Scripture, and see if you can after all help hoping: "He that spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give us all things?"

(c) We should hope because the *Holy Spirit is*.

There is much against us, *e.g.*, our own sinful nature; inward tendency toward evil; external temptation; the devil who goeth about as a roaring lion, seeking whom he may devour. But how much there is, and mightier, upon our side—the Holy Spirit, with His inward dwelling, illuminating, suggesting, guiding, girding. Everything against you is finite. But the Holy Spirit is *infinite*. Reckon on your divine ally, and *hope*.

(d) We should hope because the *promises are*.

"I stood amazed and whispered, 'Can it be That He hath granted all the boon I sought? How wonderful that He for me hath wrought! How wonderful that He hath answered me!' O faithless heart! He said that He would hear And answer thy poor prayer; and He hath heard
And proved His promise! Wherefore didst thou fear?
Why marvel that thy Lord hath kept His word?
More wonderful if He should fail to bless Expectant faith with prayer and good success."

(e) We should hope because *God's plan is one of steady and sure advancement*. Think of the history of the Church and of the world, "Wherein God shows us things in the slow history of their ripening."

(f) We should hope because *heaven is*.

"Let Jerusalem come into your

mind," was the charge of the prophet Jeremiah to the exiled Jews. Let the heavenly Jerusalem come into your mind when your heart fails and your hope flags. This life is but the vestibule to the eternal temple. And every shyest and largest and utmost hope shall be brimmed with fulfilment there.

How this thought of heaven moved with hope our Pilgrim Fathers as they were leaving Leyden. They were to leave "that goodly and pleasant city which had been their resting-place near twelve years. But they knew they were *pilgrims*, and looked not so much at these things, but lifted their eyes to the heavens, their dearest country, and quieted their spirits."

So hope. Tennyson sings of "the mighty hopes which make us men."

Have you ever thought of the worst loss which can come to a man? Loss of property? That is a sad loss, but not the worst. Loss of friends? That is a sad loss, but not the worst. Loss of opportunity? Nor is that the worst of losses. Loss of hope, when the heart dies, and the courage fails, and the hands hang listlessly, and a man begins only and sadly to drudge—this, the loss of hope, is the blackest loss.

"I've just got back from Washington, where I've been since the election, trying to get an appointment," said a politician.

"Gave up hope, eh?" said a sympathizing friend.

"Oh, no," was the quick reply. "I came home to hope. It's cheaper to hope here." I like that: hope any way. Get, if you must, the cheapest place to hope, but hope!

Second. When should we hope? But I will hope *continually*, exclaims the Psalmist.

Well then, hope—

(a) About your *children*. They are problems. The training of them rightly seems sometimes to you a too mighty matter for you. But love and pray and teach and *hope*. If the parent despairs of the child, woe to the child.

(b) About your *business*. Even amid

the hard times, everything must go down before "day's works," if the daily work be done in hopeful spirit. God will open a way somehow. Trust and refuse to despair.

(c) About your *salvation*. God must fail before His promise of salvation can to those who have committed themselves to Jesus Christ.

(d) About your *old age*. Notice the verses of this Psalm and let hope cheer your declining years, if they are declining (verses 1-14).

(e) About your *death*.

"Jesus can make a dying bed
Feel soft as downy pillows are."

"'Even so,' she whispered, 'come quickly, Lord Jesus.' Her head fell back in my arms. Like a flash of sunlight the 'bright white light' swept across her face, carrying away every line and mark of pain, every stain and cloud of disease; her face turned upward, and her eyes grew strangely radiant. 'Mother!' she called, joyously, as a tired child springing into a mother's arms. Her face was white as the starlight, her radiant eyes were not dimmed when we closed them, and, for the first time in many years, she slept without pain."

How sad is the plight of that man who is without God and without hope in the world!

FEB. 24-28; MARCH 1, 2.—IRON SHOES FOR ROUGH ROADS.—Deut. xxxiv. 25.

They under-plated their sandals with iron, those Orientals, so that the rocky paths might not wear them out and the stones cut the feet.

Our Scripture is the last blessing of Moses over Israel.

The whole chapter is a kind of poetic prophecy of the sections of the country the various tribes should possess when they had passed beyond the Jordan.

There is a peculiar appositeness in the prophecy about the tribe of Asher.

They were to occupy a portion of the promised land, at once extremely fertile

in plains and valleys, but also extremely mountainous and rocky in other parts. The fertile portions were to be so affluent in yield of olive that they could even dip their feet in the fragrant oil of it. And for the rough ways, climbing over and winding through the mountains, their sandals were to be iron and brass.

And it was also felt that all the mountains, heaving themselves where Asher was to dwell, were seamed with iron, from which such sandals could easily enough be made.

Well, no soul passes through this probationary life that he does not find rough ways some time, somehow.

(a) There are pecuniary rough ways.

(b) There are the rough ways of circumstance. Sometimes it seems as though all the rocks of hard circumstance piled themselves before one and around one, like those crowding mountains which roughened the western and the northern border of Asher's inheritance.

(c) There are the rough ways bereavement brings.

(d) There are the rough ways our peculiar dispositions make for us—irritable, despondent, thoughtless, too sanguine, etc., etc. And so on endlessly.

But the teaching of our Scripture is that for such rough ways as these, and for other rough ways like them, there is furnishing, defense, help for us.

What iron sandals may there be for our feet when we are forced to the treading of such rough ways?

(A) "Even so, Father, for so it seemed good in Thy sight," a little dumb and deaf fellow wrote on the blackboard, in answer to the question, Why God should have allowed him to be in such hard case. Is it not plain that the steady cherishing of such trust by the little fellow would be even as an iron sandal for him? *Trust*, then, is an iron sandal for rough roads. God has a hand in them and in guiding you through them—to defend your spiritual

life as Paul's was defended by the divine permission of the thorn in the flesh; to develop in you nobler being by the strength which comes from the rougher places trustfully trodden.

Bind on your feet this defending sandal of *trust* in God.

But we say, "How often in my circumstances I can't get hold of this sandal of trust to bind it on my wounded feet. If I ever had it, it is gone; I have somehow lost it; and that is just my trouble."

But, as the mountains of Asher's heritage were seamed with the iron out of which could be manufactured sandals iron-shod for the treading of the rougher ways, so, right at your hand, is there material for the fashioning of such sandals. Remember, the Bible is seamed with *promises*. Take them, then. Choose some promise applicable to your special case. Declare to yourself, "I will put and keep that promise between myself and all these roughening rocks." Try it. Do it. Keep doing it. You shall surely find the promise too iron and too defending for even your rough circumstances to cut through.

(B) There is for our feet, when they must tread rough ways, the sandal, iron-shod, of *obedience*. Said F. W. Robertson:

"The worst part of martyrdom is not the last agonizing moment; it is the wearing, daily steadfastness. Men who can make up their minds to hold out against the tortures of an hour have sunk under the weariness and the harassment of small prolonged vexations. And there are many Christians who have the weight of some deep, incommunicable grief pressing, cold as ice, upon their hearts. To bear that cheerfully and manfully is to be a martyr. There is many a Christian bereaved and stricken, in the best hopes of life. For such a one to say quietly, 'Father, not as I will, but as Thou wilt,' is to be a martyr. There is many a Christian who

feels the irksomeness of the duties of life, and feels his spirit revolting against them. To get up every morning with the firm resolve to find pleasure in those duties, and do them well, and finish the work which God has given us to do, that is to drink Christ's cup."

And the resolve of steady obedience in the doing of such duties will surely make the treading of the rough ways of them, oh, how infinitely easier! To fret and fume against them is as though with bare feet you should set yourself to treading on broken glass.

(C) There is also the sandal, shod with iron, of *promptness*.

Yes, the ways are rough, but frequently we make them rougher and sharper than they need be by *putting off* the treading of the ways into which we know, at last, our feet must turn themselves. We "wait to feel like it" and all that. Do it, now, when you ought—that difficult duty. And you shall find it surprisingly less difficult than you think. But to keep putting off the doing it is to give it increasingly sharper edge and for more and steadily more undefended feet.

(D) There is also the sandal, shod with iron, of a *persistent patience*. "Aren't you tired?" said a young girl to her mother, as the mother kept on, hour after hour, at a piece of work. "It isn't time to be tired yet," replied the mother. "When the work is done, I shall be tired, I suppose; but I haven't time to think about it yet." And she kept at it till she finished it. Cannot anybody see that the stopping to be tired before the thing was done would make the thing which, after all, had to be done, only the more jagged, like splintered rock to bare feet.

There *are* rough ways, but there *are* iron sandals for the feet—trust, obedience, promptness, persistent patience. And shod with such sandals, you shall surely reach the luxuriant plains where the olive grows. For no life is *all* rough road.

EXEGETICAL AND EXPOSITORY SECTION.

The Shadow Reversed on the Sun-Dial of Ahaz.

By R. BALGARNIE, D.D., BISHOP
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Behold, I will bring again the shadow of the degrees, which is gone down in the sun-dial of Ahaz, ten degrees backward.
—Isa. xxxviii. 8.

It is the light that makes the shadow. Where the light is brightest the shadow will be darkest, and its outline most clearly defined. One has only to stand still a moment under the electric light of the street or railway station and compare the black, sharply shaped outlines which it throws upon the pavement with the fainter images cast upon it by the old gas lamps to realize the fact that the brighter the light the deeper the shadow.

Again, if you place these two rival lights in juxtaposition with each other, you will find that the brighter light not only dispels the shadows of the weaker light, but succeeds in spite of it in producing a clearly defined shadow of its own. That is what I mean by reversing the shadow.

And that is what I conceive to have taken place in the miracle wrought by the shadow on the sun-dial of Ahaz. The setting sun had thrown forward "ten degrees" the shadow of the sundial on one side of the rude chronometer, when, to the surprise and joy of prophet, king, and people, a brighter light than the setting luminary arose on the opposite side of the pillar and dispelled and reversed its shadow.

The same miracle had been witnessed so often before in the history of Israel that I do not suppose Isaiah felt called upon on this occasion to explain its nature and supernatural character; he was more deeply concerned to point out its divine and momentous significance. It revealed the fact that Jehovah, the God of Israel, was once again

in the midst of His people, their visible Judge, Lawgiver, and King, to save them. "Arise, shine," we can conceive Him crying in Jerusalem, "for thy Light is come, and the glory of Jehovah has risen upon thee!" . . . "The sun shall no more be thy light by day; neither for brightness shall the moon give light unto thee; but Jehovah shall be thine everlasting Light, and thy God thy glory!"

To the ardent eyes of the old prophet the light that had reversed the shadow on the sun-dial was the old "Light" of the Mosaic past. It had illumined the land of Goshen in the days of supernatural darkness that overspread the rest of Egypt. It had flashed out with more than electric brightness upon the hosts of Israel as they struggled on through the night and the sea to escape the pursuing army of the Pharaoh. It had "glided" as a fiery pillar before the tribes through the rocky desert, warning off their enemies, and guiding the pilgrim army homeward to the fatherland. It had synchronized their movements with those convulsions of nature that arrested the Jordan at harvest flood, and shook down the walls of Jericho at the moment when they were prepared to cross and capture the devoted city. And it had stood over Gibeon as a sun that would not go down, and as a moon that would not withdraw, while Jehovah fought for Israel, and gave them their "crowning victory" over the idolatrous Canaanites. Isaiah knew the Light, and hailed its rising as the dawning of a better day for Judah and her king. "Thy sun shall no more go down; neither shall thy moon withdraw itself; for Jehovah shall be thine everlasting Light, and the days of thy mourning shall be ended."

But Jerusalem, alas! as in a later age, was ignorant of the day of her visitation.

The Light that had risen to dispel

her present shadows only created for her a deeper and darker shadow of its own. To sin against the Light is a darker crime than to transgress under darkness of ignorance. And "better it had been for them not to have known the way of life than to turn from the commandment committed unto them." Christ came to make propitiation for the sins of the world; but those who persistently trample on His blood commit "the sin unpardonable." The Light creates a shadow of its own!

I do not consider then that I am putting any undue strain upon the text in applying it to Christ. The Shechinah, or the Glory of Jehovah, was the recognized token to Israel of the presence of her Covenant God. It led the Magi to Bethlehem. It shone around the shepherds on the night of the nativity. It overwhelmed Saul of Tarsus on the way to Damascus. "Who art thou, Lord?" the persecutor asked. "I am Jesus, whom thou persecutest." Christ is the Light of the world, the Light that dispels and reverses our shadows.

Take a few illustrations of this truth. Christ has dispelled and reversed the shadow of sin.

"He that is bathed," said our Lord to His disciples on the night of the Last Supper, "has only to wash his feet; he is otherwise clean every whit." It was in the feet that the disciples had offended. They had been faithless in their following. They had sinned against the Master who had called them to discipleship. And that sin, or class of sin, the Lord, by word and emblematic feet-washing, graciously forgave. The sins they had committed against His Father, in common with the whole race of Adam, He had undertaken to make full and satisfactory atonement for; the world's guilt was already virtually expiated; Adam and his race had been already "bathed" in the fountain that had been opened for sin and for uncleanness. There was no longer condemnation for the sin original, nor yet for any of the actual transgressions that proceed from it. The blood

cleanseth from all sin. This is the exordium, the first part of the gospel of the New Testament ages: redemption through the second Adam, the Lord from heaven. Thus the shadow of Sin was at once and forever dispelled.

But the very brightness of the light, that had thus dispelled the shadow of sin, had created the possibility of a greater sin than Adam's; in other words, it had created a deeper and darker shadow of its own. If the guilt that needed so costly a redemption was great, how much greater must be the guilt of rejecting the Redeemer? There was atonement for the one; there can be none for the other. "He that believeth not is condemned already, because he believeth not on the only begotten Son of God." Hence the feet-washing of the disciples. The sins committed against Himself the Lord here offers, in the exercise of His free and sovereign grace, moved by pity for His people's tears, and touched by the feeling of their infirmities, to forgive and blot out from His Book of Remembrance.

NOTE.—May I suggest here, more especially for the consideration of younger evangelists, that to preach salvation by acceptance of Christ's atonement, or believing in His "finished work," although a glorious message of Divine love, is only half the Gospel? That notwithstanding the remission of sin, sealed to us by the sacrifice of the Cross, there is need for ceaseless repentance, daily confession, and constant application to Christ for His forgiveness? That Christ is *Lord* as well as Saviour and Redeemer; that He takes account of our faithless discipleship; and if He wash us not we have no part with Him. "He knew who would betray Him, therefore He said, 'ye are not all clean.'" The sins of Iscariot were atoned for as well as those of Peter; but he nevertheless remained "the son of perdition." In his case the shadow was reversed!

NOTE.—Perhaps, too, we may find here some reconciliation between St.

Paul and St. James. We are justified, through the Atonement, before God the Father, by "faith without works"; but in the case of professed followers of God the Son, "faith without works is dead being alone." But that is a question for theologians.

Again, Christ dispels and reverses the shadow of human sorrow.

In Christ we meet; in Christ we separate. In Christ the friend estranged from us comes back, the lost child is found, the bitter foe is reconciled, the stranger finds home and family, and those we have loved and parted with—not "lost"—will meet us in His presence in the sinless land. Christ has dispelled these shadows of human sorrow. "Thy brother shall rise again."

But the shadow is reversed as well as dispelled. "Think not," He said, "that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother; . . . and a man's foes shall be they of his own household." Strange words on the lips of the Prince of Peace! Yet we can all bear personal testimony to their truthfulness. The first convert in an unconverted family, the first household regenerated in a dead and faithless church, the first fruits of revival in a money-loving and godless city, becomes forthwith the source of division, discord, strife, in the once united circle. Peace vanishes, and the sword of conflict enters; nor will peace and concord return till all are Christ's and the Sword of the Spirit has done its work.

And here again the shadow reversed is deeper and darker than the shadow dispelled. The separation between those who are Christ's and those who reject Him is wider and more awful to contemplate than that which divides a Christian family at the grave. *Vale, vale, in aeternum vale!* is the coronach that rises round the Christless death-bed; for there the shadow is reversed for eternity.

NOTE.—Another far-reaching

thought suggests itself here: the bond that will unite us to Christ and each other in eternity will be that of the spirit and not of the flesh. The natural tie will be dissolved. We shall not even know Christ after the flesh. Even here our children have broken up our father's family; and their children will break up ours. Our spiritual children only will be ours forever. "They shall come from the north, and the south, and the east, and the west, and sit down with Abraham in the kingdom; but the children of the kingdom"—the shadow will be reversed for them! To have our children with us always they must be "born again."

And Christ has dispelled and reversed the shadow of death.

Strange that Death, itself a shadow, should be spoken of in Scripture as casting a shadow. Yet in most languages death has been personified. "The Biography of Death" was the title of a sermon very often preached by a famous London minister.* For death has had a parentage, birth, history, a career of conquest and victory, a coronation and kingdom, a ghastly dining-hall,† and retinue of hired servants, and, finally, a record of disaster, defeat, and death! The last enemy to be destroyed is Death. There is nothing anomalous, therefore, in speaking of the shadow of the grim "king of terrors."

Curiously enough it is in Old Testament Scripture, rather than in the New, that we find the best and clearest description of the shadow dispelled, and the fear of death annihilated. In the first book of the Hebrew psalter, in an old Psalm that, in spite of Canon Cheyne and the higher critics, I still believe to have been written by David, the Hebrew shepherd king, then engaged in bringing the Ark from the house of Obadedom to the recently captured Hill of Zion, and having to pass the Vale of Hinnom on his way, breaks out into a song of triumph:

* The late Dr. John Edmund, of Highbury.

† Ps. xlix. 14.

"Yea, though I walk through the valley of death-shadow I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me!" With the re-discovery of the Ark there were coming back to Israel the Shechinah "Light" of the Tabernacle, the "Rod" that had budded and blossomed and yielded almonds—type of the resurrection—and the golden pot that had the manna, "the staff" of life, and emblem of that bread "of which if a man shall eat he shall never hunger;" shadowy things to David as yet, but clear enough to dispel the shadows that haunted the valley of the dead. The God of the Ark was with him, irradiating the darkness, and inspiring him with hopes of the resurrection and the life. He was "shadowed" by the angels of "Goodness and Mercy," and would dwell in God's house forever.

Three thousand years have passed since the shadow was dispelled from David's path to Zion, but we have no brighter light, and no better hope, no safer staff to lean upon: "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live."

But Christ has reversed as well as dispelled the shadow of death. There will be "a resurrection of the unjust"! Those who have become assimilated, in body, soul, and spirit, to His arch-enemy, the children of darkness, will rise in His image and likeness, to live and reign with Him, after their own free choice, under the shadow of "The Second Death!" Oh, that process of

assimilation to evil has greater terrors for me than all the pictured horrors of Dante's "Inferno"! May we all realize the hope foreshadowed in the words: "When He shall appear we shall be like Him; for we shall see Him as He is."

NOTE.—Thus may many an obscure, unpromising text of Old Testament Scripture, like the rock in Horeb, be made to yield the water of life. Jehovah worked in those far-off ages as He afterward wrought in the days of His Incarnation; nay, as He is pleased to work for His people still. There was a gospel then as now. "Isaiah saw His glory and spake of Him" as clearly and plainly as the three on the Holy Mount. Christ is the same yesterday, to-day, and forever.

NOTE.—Notice, too, the uniformity of the Law of Miracles. The laws of nature were not violated by them; but the mystic light of the Divine Presence taugth and led its followers to take advantage of natural changes and convulsions, and prepared a willing people against the day of His power. The chief, if not the sole, miracle of the Exodus was the pillar of fire. The chief, if not the sole, miracle of the later books from David to Hezekiah was the light between the cherubim.

The miracle of the Gospel ages, the power that is converting and saving the world, is "the light of the knowledge of the glory of God in the face of Jesus Christ."

That is our hope for a shadowless heaven: "They shall see His face—and there shall be no night there."

THE SOCIAL PROBLEM.

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

Personal Contact.

"More Heart for the People" is the title of a German pamphlet on the needs of the day. Like many other Christian writers, the author wants the various social classes to be brought into

more intimate relations, and he rightly thinks that the initiative ought to come from those who have means and culture. Those who enjoy privilege and culture have the power to remove the barriers which keep the classes apart, while those who are deprived of these

cannot overcome the difficulties now in the way of the needed union and co-operation of the various classes. There is no hope of a settlement of the existing troubles so long as the relations between capital and labor are impersonal, so long as men are estimated merely according to the amount of work they can perform, and so long as servants are nothing but "help" and laborers nothing but "hands." Usually those dependent on a wage for their living are more highly regarded and better treated in a republic than in the old monarchies; but even in the United States they are frequently treated with an insolence which is an insult to all the better instincts of manhood and womanhood. There are large circles in which labor is deemed unworthy of a gentleman and lady, and in which those obliged to perform it are looked down upon as an inferior class.

The continuance of this condition not only means godlessness and inhumanity, but also serious danger. Laborers are determined not to submit to such treatment, and every human being declares that they are right. But how can the right relation be established between the different classes? We answer, by *personal contact*. They must learn to know each other better. It will then be found that broadcloth can cover a noble heart, and that the most aspiring souls and most upright characters can be found among the toiling masses.

Even in the old countries, where the people are separated by hereditary rank, and where the difficulties in the way of union on a common basis seemed insurmountable, it has been found that the various classes could be brought together and that the results were most gratifying. In a republic this is still more easy; indeed, the republican institutions require the abolition of all rank which keeps the members of society apart. A great religious awakening, the demands of reform, a political crisis, and momentous educational interests serve to bring the otherwise separated classes into intimate relation.

Is not now a crisis at hand which demands the union of all the good?

Much is said about foolish, wasteful, and even wicked charity; and no doubt much of the charity of the day aggravates the evils it would remove. The gifts may not be too numerous, but they may be bestowed on the unworthy and be an encouragement to indolence and dissipation.

Experience both in America and Europe proves that in very many cases the best gifts are personal, and do not consist of money, food, or clothing. The most valuable help is that which enables the poor to help themselves, which educates them, teaches them self-respect, cleanliness, industry, and economy, and which gives them the conditions to rise by their own foresight and energy. Often what the poor have *made* is far more valuable to them than what is given to them. Able and worthy men do not want to be treated as paupers, but they ask only for such conditions as will enable them to help themselves.

In a certain church in which earnest appeals were made regularly for contributions in behalf of the needy a change of method was resolved. Instead of appeals for money and clothing to be distributed by the pastor and a few others, the members were urged to visit the poor, to inquire carefully into their condition, and then to give them such personal and material help as was most needed. The result was most encouraging. Ladies and gentlemen visited back yards, cellars, and garrets, investigated the exact condition of the poor families, supplied the most pressing needs, and by personal contact and kindness proved their interest in the suffering. The deepest impression was not made by the gifts bestowed, but by the Christian courtesy and sympathy of the visitors. The best effects were produced where a particular family was selected and frequent friendly visits were made, not always to bestow charity, but to counsel and help in a personal way. The benefit was by no

means confined to the poor; the visitors themselves often received more. Cheerful and enthusiastic reports were given of their experience, and it was evident that a new power had been discovered, and that a new mission with new pleasures had been revealed to them. One young man, now a missionary, after repeated visits to a needy family, was told that he must have been a great blessing to the poor mother and her two children. "I got more than I gave," was the quick and hearty response. After that the pastor appealed for such personal contact for the benefit of the visitors as well as for the sake of the poor. In the most marked way was it proved that "it is more blessed to give than to receive." This personal contact is the Scriptural method, as is evident from the solemn scene of judgment in the twenty-fifth of Matthew, and from James i. 27: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

We shall deal more successfully with the problem of poverty when we cease to commit it to churches and committees, and make it the duty of every Christian individual who can render any service to select some poor and needy family or member of a family for regular visiting and especial care. The work must be patient and systematic, not occasional and haphazard. It must be a work of sympathy and love, of instruction and training, in which the personal and ethical element is far more important than the material help furnished. If life, if education, if culture, if spirituality, are to be communicated to such as have them not, it can be done only by such as have them; and in many cases the most efficient and the only possible way is by means of personal contact. "If ye know these things, happy are ye if ye do them."

TRUTH and righteousness do not reach their perfect stage until they take on beauty.—*Gregg.*

With the Specialists.

Dr. A. Wagner, one of the most eminent professors of political economy in Germany, in addressing a meeting of three hundred preachers, urged them to make a most thorough study of the condition and demands of the laborers. Besides their theology, he wanted the pastors to familiarize themselves with political economy and all the principles involved in the labor agitations. He regarded a broader knowledge than most preachers have the condition for dealing successfully in the pulpit and in pastoral work with the social question. On another occasion he appealed to a large gathering of students not to treat with indifference the criticism of the present system of production by social democrats, but to test the charges by the facts of the case. He does not think the socialistic state the remedy for present ills, but he regards the complaints of laborers in the main justified. He believes that radical changes will be necessary in order to meet the just demands of the toiling millions.

Dr. Schmoller, colleague of Dr. Wagner in the University of Berlin in the department of economics, regards it a great calamity if the increase of wealth involves an increase of the misery of the poorer classes. He thinks that the process of historic development aims at the removal of all exploitation and of all class dominion, and at enabling all men to share the higher treasures of culture. In order to accomplish this it is necessary to promote a certain unity of custom and sentiment on the part of the people who constitute a nation. This he believes worthy of the greatest effort, but thinks it extremely difficult of attainment wherever an excessive difference in material conditions prevails.

Not long since Americans could be found who questioned the existence of the social problem in the United States. Their American optimism led them to

believe that the resources of this country would save it from the labor troubles of the old world. European as well as American specialists had a different opinion. They have watched with peculiar interest the strikes and other labor agitations in America. Dr. A. Held says: "It remains to be seen whether the United States will not be subject to much more violent social upheavals than England and Germany." After the recent Chicago strike some of the European students began to wonder whether the most radical and most determined efforts to settle the war between labor and capital would not be made in America.

Dr. Schaeffle, one of the foremost sociologists of the age and the best interpreter of Marx's views in his "Quintessence of Socialism," wants the social worker to look at the possibilities of men and of conditions, as well as at the present situation. "He is but a poor and cowardly servant of social science who does not labor to promote the further development of the civil organization, and who is not able or does not venture on the basis of what has been attained to establish scientific views for the attainment of progress in some department of civilization. In spite of all derision, the sociological investigator will look from what has been accomplished to that which is yet to be attained; and his fellow citizens, from the highest social architects, namely, the statesmen, through all grades of society, will expect of him in every crisis practical proposals and plans, and will be grateful for such as he has to offer them. He can, of course, give these only in case he makes what has actually been developed and attained the basis of his inference respecting what ought to be."

Certain writers and speakers think they have met the demands of laborers by statistics, which prove their condition better than in former times. They may admit that the rich are growing richer, but they deny that the poor

are growing poorer. Whatever satisfaction their arguments give them, they certainly fail to apprehend the social problem according to some of the most eminent writers on the subject. Rodbertus, who developed some of the modern socialistic theories before Marx, pronounces the social problem to consist in the question how the laborers can receive their full share of the increase of wealth. Their condition may be better than formerly, and yet may not be what it ought to be. So long as they do not receive their full share of the growing wealth of the nation they are not apt to be satisfied. They may be better off than in former times, and yet, in view of the vast increase of wealth, may be relatively poorer.

Interesting facts are given by M. G. Mulhall ("History of Prices," 1885). He shows that steam power at that time increased 20,000 horsepower weekly, and was then five and a half times throughout the world what it had been in 1850; from 1870 to 1885 it nearly doubled. No other country does so large a proportion of its work (78 per cent.) by steam as Great Britain. Yet "the United States possess absolutely more steam power (10½ million horse) than any other country, Great Britain coming second." The steam power of these two countries gives them a decided advantage over other lands. "Comparing energy with population, ten English or Americans are equal to twenty French or Germans, twenty-six Austrians, forty Spaniards, sixty Italians, or sixty-eight Portuguese, even though the foreigners in question be as intelligent as our people." "The average cost of food is 9 pence (18 cents) a day in Great Britain, 7 pence in the United States, and 5 pence on the Continent per inhabitant. . . . American operatives have to pay only 33 per cent. of their earnings for food, while the average is 45 per cent. in Great Britain and 56 per cent. on the Continent." The American laborer is favorably situated compared with those of other

countries, yet, owing to the great increase of machinery, his per cent. of the products is a constantly decreasing quantity. "British operatives, as a rule, earn in wages from 30 to 33 per cent. of the value of the manufactures which they produce, but in the United States the workman gets only 18 per cent., although in other respects he is better off than his English brother. The relative share that labor earns in the United States is declining, as we see from the census returns; but it must be remembered that machinery plays such a transcendental part in America that we must always expect labor to form apparently a small ratio." The per cent. of the value of the products which went to wages in the United States was: 1850, 23.3; 1860, 21.2; 1870, 19.0; 1880, 17.8.

"Wages in Europe" (in round numbers) "average 30 per cent., in the United States 18 per cent., of the manufactured goods." "The product per operative in the United States has risen 83 per cent. since 1850, while wages have risen only 43 per cent." All this refers to the conditions as they existed in 1885.

Discrimination Needed.

General statements are apt to be false. That society is good or bad, that it is wise or foolish, is not true, for it has both good and bad, both wise and foolish, elements. So the assertions that wealth is corrupt and that the poor are envious are too sweeping, for there are noble and generous men of wealth, and there are large hearts and exalted spirits among the poor. On the one hand we hear it said that the rich are an avaricious class; on the other it is affirmed that they are idle spendthrifts. Some declare that they owe their wealth to wisdom, energy, and economy, while the poverty of the poor is due to their ignorance, their indolence, and their lack of thrift. It is such wholesale and indiscriminate charges which intensify class prejudice and increase the existing

social disintegration; but their worst feature is that they are falsehoods.

In the old countries much of the wealth is not due to the foresight and energy of the possessor, but has been inherited. Its owner may be idle and profligate, and may be a curse to the very society which secures his property for him. In new countries the rich of the first generation have mostly acquired their fortunes by enterprise and thrift. Their success is earned and deserved. But many also acquire fortunes by speculation, by fortuitous circumstances, by fraud and cunning and deceit; they are more successful than others because more unscrupulous. And whether the wealth was secured by industry or by fraud, the heirs are in many instances ruined by the fortunes they are called to enjoy without laboring to possess them. With the examples all around us, it is ridiculous to make the general statement that wealth is the result of industry or that it is the product of fraud.

Scarcely anything can more embitter laborers than to declare that they themselves are to blame for their unfavorable situation. When a crisis comes for which they are not responsible; when, after faithful service, they are thrown out of employment because factories are closed and mills cease running; when their families suffer and they anxiously seek for work which they cannot find—then it maddens them to be called the "devil's poor," and to be told that they suffer because they are lazy and thriftless.

There is a chronic poverty which is the despair of the philanthropist. But while there are some who will not help themselves whatever may be done for them, there are many others of the poor who eagerly seize every opportunity to rise into better condition. If foolish charity makes some servile and dependent, wise charity makes others independent and prosperous. No man has a right to make sweeping statements respecting the character of the poor in any region unless he has made a care

ful examination of the individual cases. In a French city several years ago experts made a thorough personal inquiry into the condition of all the poor. The result showed that in only one case out of five was the head of the family to blame for the suffering endured.

Lamentable as this lack of discrimination is, the parties are themselves in a measure to blame. So long as the mere fact of wealth is the band of union and the reason for association, we must not be surprised if honest men of means are judged by their base companions. The men who live in Sodom must expect to share the fate of Sodom. A parlor must be inexpressibly degraded if wealth is the passport to admission. Laborers are indignant because drunkards and idlers and paupers and the degraded classes in general are classed with them. Some of those usually designated laborers are not laborers at all, but shirk labor systematically; and those who, through intemperance, vice, and crime, have come from what are termed the "upper" classes, are frequently treated as if belonging to the laboring class. This is an outrage. And yet how can it well be otherwise unless the laborers rigidly exclude all such from their ranks and association?

The discrimination needed groups men according to character, not according to external conditions. What men esteem most unites them; and there is no hope of a change unless what is true and right and good can be made a stronger bond of union than the intimacy now dependent on mere conditions and circumstances. If men are not attracted to each other by character, whether they be rich or poor, the reason is found in the fact that character is not their supreme concern.

Body and Soul in Religion.

The age is striving after greater completeness, and many of its errors are the product of this striving. It is deeply conscious that something is lacking: it makes a desperate effort to supply the

need; it goes to extremes in this effort, and thus in its very zeal goes astray. This has been very marked in the treatment received by the body and the soul in religion. God has put them together, but man has put them asunder. This has led to incompleteness, to extreme attention of one, and an equally extreme neglect of the other; and then reaction has come, which simply put a new extreme in place of the old one. A disease was discovered, and the very attempt to restore health introduced a new disease.

Spirits which move about on this earth without bodies are ghosts. Religion never can be too spiritual, but in many instances it has been too ghostly. The emphasis has been placed on the soul; it has been isolated, as if in this world it could be abstracted from the body; its salvation has been proclaimed as the sole aim of the Gospel, no matter what became of man as a physical being, and man has been treated as if his soul could be regenerated while his body remains unregenerated. This one-sided view of religion has been strikingly illustrated by an extreme asceticism which began early in the Church, which at times became a controlling power in the religious life of the Middle Ages, and which still has many devotees. Sometimes matter was itself regarded as evil: the body was treated as not fit to be saved, but only to be mortified; hence it was neglected, tortured, and starved, and even vermin were deemed a means and evidence of sanctity. After describing the murder of Thomas à Becket, Milman says of his followers: "Amid their adoring awe at his courage and constancy, their profound sorrow for his loss, they broke out into a rapture of wonder and delight on discovering not merely that his whole body was swathed in the coarsest sackcloth, but that his lower garments were swarming with vermin. From that moment miracles began."

Less striking but not less real has been this unnatural divorce in Protes-

tant circles. Frequently religion has been regarded as destined to prepare men for heaven rather than for the kingdom of heaven as it is on earth. It has been preached as spiritual, but it has been ignored that the spirit in this world is amid natural relations and must adapt itself to them, and that spirit and body are so intimately connected that they necessarily act and react on each other. This present life was disparaged as if a degradation to a Christian, and the life beyond exalted as if alone worthy of consideration. The earthly environment was treated as of little concern; and it was thought that, in spite of filth and poverty and bodily wretchedness, the soul could be the possessor of pure and undefiled religion.

This view of religion was too unhealthy to last. The reaction went to the other extreme. Not a few felt that such an abstracted spirituality might do for disembodied spirits and for another world, but that it lacks adaptation to men as they actually are on this earth. A false spiritualism was followed by a false materialism. Laborers especially, who felt the need of relief amid the struggles of this life, declared that the hope of heaven should not cheat them out of the blessings of the present world. The body, material interests, the earthly environments, now absorbed the attention. The social problem was declared to be a question of the stomach, as if the head and heart and all the higher concerns were not involved. One writer declares, "We do not make our environment, but our environment makes us." This ignoring of the power of the personality and of the supremacy of the will, while circumstances are made dominant and man is made the slave of natural law, is now one of the characteristics of the times. With the social democracy it has almost become an axiom that by simply changing the external circumstances of laborers their character will also be changed. Some of the Churches even seem to be in danger of devoting their main efforts

to physical concerns rather than to the deepest spirituality.

Our analysis is not yet complete. The divorce of soul and body is only a part of the false and dangerous abstraction. Works have been divorced from faith, and Paul was pitted against James. During the Reformation a teacher arose who declared works dangerous to salvation. So religion has been divorced from ethics; the result has been religious paralysis. The head and heart have also been severed, and philosophy, science, profound scholarship, and great intellectuality have been looked on with suspicion, as if somehow in conflict with genuine spirituality.

Such views are utterly at variance with the demands of the age, just as they are with the nature of man and with the religion of Christ. They unfit men for efficient work in social movements; they injure inestimably the course of true religion. The urgent need is a return to the completeness of the Lord. He had what may be called the organic conception of man, as soul and body inseparably united in this world—both objects of religion, both brought into the kingdom of God on earth. He accordingly relieved hunger and physical suffering. The devil may hold that man needs only bread; but Jesus teaches them, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The necessity of bread is thus admitted, but something else is emphasized as also necessary. And when the Apostle speaks of the body as the temple of the Holy Ghost, as something to be sanctified and to be presented as "a living sacrifice, holy, acceptable unto God," it becomes marvelous how those who professed to believe in Scripture could ever be guilty of such a neglect of the body as professed Christians have deemed in harmony with, or even required by, their religious duty.

Christ's organic view is needed. It is a return to spiritual health. The

whole man—the whole man, with his temporal and spiritual condition and with his total environment—this we must have, otherwise our one-sided work will not only prove a failure, but will also prepare for dangerous reaction. Men must be taken exactly as they are; and religion must be presented to the entire man, for all his relations, as a help in physical struggle as well as for the agonies of his soul.

Cannot Christ's Judgment scene startle the false religionists out of their error? "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me." Those on the left are greeted with, "Depart from Me, ye cursed, into everlasting fire," because they failed to do these things.

A Lesson from Germany.

Hatred of the Church is one of the characteristics of the German social democracy. In their press and speeches one finds the most brutal attacks on its services, institutions, methods, and spirit, pastors, and worshipers. This is due largely to the atheism and materialism in that party, and also because the Church is regarded as the most conservative institution, and therefore in the way of the revolutionary aim of the social democracy. Yet the Catholic is more conservative than the Protestant Church, but the latter is more severely attacked than the former. The Catholic Church is said to have more heart for the people, to give equal advantages to the poor and rich in its services; its priests are said to take special vows to attend to the needy, and these vows are kept, and the various orders and benevolent institutions are regarded as bringing that Church into sympathetic and helpful relation to the

suffering classes. The Catholics have also been alive to the situation; they have organized the laborers, the priests being leaders in the movement and active in the meetings. As a consequence the social democrats have met with much less success with their agitations in Catholic than in Protestant regions. The Protestant Church has made less of a specialty of attention to the masses. The rented pews are denounced as a discrimination in favor of the rich. Often an influential patron has the power of appointing the pastor, over whom he naturally exerts great influence. In general, it is claimed, the pastors are too much controlled by the wealthy members, who also determine the management of ecclesiastical affairs, while the people are treated as of little account.

The embitterment of the social democrats leads them to exaggerations; but theologians and preachers and the religious press admit that the Church itself is largely to blame for the alienation of the masses. One of the deepest and most prevalent convictions among believers is that the time has fully come when judgment must begin at the House of God. The cry has been for free pews; for free ministerial acts so as to make them equally accessible to poor and rich; for the division of parishes into five thousand souls, instead of fifty or even a hundred thousand, as is now the case, in order that the pastor may know his people and be able to attend to them; the removal of all antiquated forms and the best adaptation of the services to the times; especial regard for the toilers; the development of lay activity; the creation of an actual congregational life; the bringing together of the various classes on an equal social footing for personal communion; the appointment of a deaconess by the parish to devote herself to the sick and the needy; and numerous other agencies which are especially adapted to the poor are calculated to convince them of the sympathy of the Church and to bring them back

to its fold. The Inner Mission of Germany is doing an admirable work, but it is of recent date. The overwhelming growth of the social democracy, the increase of infidelity and of gross corruptions, and the dangers which threaten imminently the Church, the State, and society, have aroused Christians as never before. They know that the utmost exertions must now be put forth to win the masses. It may be too late, but the effort must be made even if it is the effort of despair. Not criticism of the perverted masses is the first thing, but purification of the Lord's temple, the end of the reign of money-changers and of men who make merchandise of God's House, that room may be found for Jesus again to enter, and for the suffering and needy He so tenderly loved and so richly blessed. The eminent specialist in sociology, Schäffle, who is friendly to the Church, says: "The deepest cause of the dilapidated condition of the churches and of their unpopularity is the fact that they have themselves sunk into materialism and to the service of the classes dominant in politics and economics. . . . Evidently many ecclesiastical conditions have become untenable."

One fact is most significant: even if embittered against the Church and atheistic, the laborers are enthusiastic in their admiration of Christ. They state explicitly that they do not accept His dogma, but that His personality wins them and His spirit is irresistible. Affectionately they claim Him as the first Socialist; they speak pathetically of His love for the suffering, and they regard Him as their best friend. An atheistic Socialist declared publicly that if the spirit of Christ now prevailed in society, the social problem would not exist. Their rejection of the Church they profess to base, aside from their unbelief, on the fact that His spirit has abandoned it and left it desolate.

How, now, are the truly commendable efforts of the awakened Church to

reapproach the laboring classes and win them back met? Of course all are not lost, particularly in country districts; but in the economic centers the social democrats form an almost unbroken phalanx in their assaults on the Church. Frequently the approaches made by believers are indignantly repelled. Their inspiration is declared to be fear. It is said that Christians see the danger of their cause, and for that reason they are now so zealous where formerly they were so negligent. Were love for the laborers the motive, why, then, did not this love manifest itself before the Church and its institutions were threatened with destruction? Thus the noblest efforts are attributed to selfishness, and this destroys their efficiency. A single illustration reveals the general spirit. A few years ago a special course of lectures by eminent specialists on social affairs was instituted in Berlin to aid Christians in understanding and laboring in the great social movements. Many laymen and theological students attended, but the majority consisted of preachers. A social democratic critic disposed of the whole affair with this remark: "The preachers feel that the water has reached their throats; they realize that the ground is shaking under their feet, and they are trying to save themselves." The best Christian efforts are ignored, as if they did not concern them, or they are spurned with contempt as beneath their consideration.

Some sermons draw their special lessons at the close; others are themselves the lesson. If this article does not itself enforce its lesson, than which none can be more weighty or more needed, then it is useless to attempt an especial application in this place. "Who hath ears to hear, let him hear."

For the Thinker and the Worker.

There is an excess of individualization in exact proportion as there is a lack of socialization. We have too much individualism, too little individ-

uality. Socialism has urgent claims to attention; but without individuality it is a body without members.

More intellect is neglected at the bottom than is used at the top. When the summits become barren, is it not time to till the rich bottomlands?

During the Middle Ages a certain German city adopted an original method for keeping at a distance tramps, thieves, and other unwelcome visitors. Riehl states that the citizens inscribed on their gallows these words, "*This is reserved for us and for our children.*"

Prof. A. Wagner in vain urged the authorities of Berlin in 1870 to purchase the ground on which the city was built. The increment in the value of the property in 1890 was twenty million dollars. This was due to the growth of the city, not to what the individual owners had done. The eminent economist thought that the value created by society ought to belong to society. Had his proposition been adopted, the citizens would not now, it is well said, groan under their heavy taxation; they would rejoice in the increment which they made, but which a few individuals appropriate.

The intelligent, rational student of society is not a partisan, but he rises above factions in order to get into the social reality. He studies parties, with their passions, their prejudices, their wild fanaticism, their fearful injustice,

but he does not become their blind devotee. Majorities are for him no final decisions. He seeks to fathom the meaning of all historic movements, and by fathoming them to become their master. Thoroughly empiric in the sense in which science proceeds, he is also thoroughly philosophical. He wants to seize the ideas which dominate history, of which ideas the events on the surface are but manifestations; and at the present time he wants to seize those energies which give the age its characteristics and determine its movements.

An imperative demand is now made that no drones be tolerated in the social hive. Every man who has a right to live must prove it by the fact that he has a mission and performs it. So prevalent is this conviction becoming, it seems strange that the emphasis could ever be placed on rest on the seventh day while the obligation to labor six days was ignored. Evidently the time has fully come when the emphasis placed on the words, "Remember the Sabbath day to keep it holy," must also be given to the other half of the commandment, "*Six days shalt thou labor and do all thy work.*" In other respects, also, the age is gravitating toward Scripture. No one doubts that the chronic idler, whether a millionaire or a pauper, ought to have the privilege of starving. That is Pauline theology: "We commanded you, that if any would not work, neither should he eat."

MISCELLANEOUS SECTION.

A Teacher of Teachers.

By REV. D. SUTHERLAND, CHAR-
LOTTETOWN, P. E. I.

DR. DALE, of Birmingham, is known throughout the English-speaking world as a theologian of sterling qualities, massive in knowledge, reliable in judg-

ment, sure of insight, and richly gifted in power to convey his exact meaning without the possibility of misapprehension. In his own country he is admired as one of the most versatile men in a generation of versatile men. Many parts have been played by him in public life, and each part has been fulfilled

with such distinction and manliness as to win for him respect as well as admiration. No ecclesiastical leader in the Congregational Church has a more influential following, and on matters of grave importance to the prosperity of the denomination no opinion has more weight than his. As a writer, he is the master of a style of singular lucidity and strength, rising occasionally to heights of expression seldom reached even by authors of the first rank. This may seem extravagant praise to readers ignorant of Dr. Dale's books, but those familiar with them will readily recall some of the finest passages of nineteenth century prose. In politics, he has ever taken a prominent place, believing that Christianity ought to enter into every department of human activity as a molding force. It has been said on the floor of the House of Commons that no political candidate condemned by Dr. Dale had any chance of election in Birmingham, and the truth of the saying has been proved over and over again. In municipal life, Dr. Dale exercises controlling power. His fellow citizens of all shades of belief and politics recognize his honesty, wisdom, and righteousness, and they are guided by his verdict on any civic question to an extent that is often surprising to outsiders.

All this many-sided activity is never allowed to interfere with the work to which Dr. Dale has consecrated the passion of his enthusiasm and the strength of his intellect. The pulpit is his joy and throne. He delights to preach, and he makes the sermon a scepter to sway people. For thirty-six years he has been sole minister of the great congregation to which John Angell James ministered, and in spite of the ebbing sway of the homes of business and professional men from the neighborhood, the church is as densely thronged as ever with most influential citizens.

This is the man who is giving his ripest thought and most matured judgment to a restatement of the great

doctrines of Christianity in the light of present-day methods of investigation. No more needful service can be rendered. Teachers require to be taught not so much what they should teach, but how they should teach the fundamental verities of the faith once for all delivered to the saints. Dr. Dale himself tells an amusing story of how, in the early years of his ministry, a brother minister warned him against the unpopularity of preaching doctrinal sermons, and of how he declared his determination to adhere to the practice, no matter how unpopular it would be. He thinks there was something of the insolent self-confidence of youth in his reply; but experience has amply vindicated the attitude he then took up, for he gives it as his deliberate judgment that "such sermons, if of moderate length, are of great interest to large numbers of Christian people." In a recently published volume on Christian doctrine, Dr. Dale deals with such subjects as God, the humanity of Christ, the divinity of Christ, the Holy Spirit, the Trinity, man, sin, and the Atonement. All that wide reading, sound scholarship, discriminating judgment, and deep spiritual experience can do for full and adequate handling of his themes are given by Dr. Dale with unstinted liberality. The result is a book for which many ministers will be profoundly thankful.

Difficulties will be removed, objections answered, and telling modes of treatment suggested by every chapter. By no means the least valuable or helpful quality in Dr. Dale's method is his contention that theology should be the scientific and systematic reading of experiences in the religious life. "For me," he writes, "the doctrinal authority of the Church lies in the experience of the Church. Its experience constitutes its authority—the experience of the commonalty of those who have received the Christian redemption." So he avoids the hardness and harshness one is apt to feel in the introduction of appeal to external authority, and breathes

into his teaching a blessed dogmatism which carries conviction to heart and conscience. All preachers who make

Dr. Dale their teacher will be sure to find new force in old messages for the spiritual culture of their people.

PREACHERS EXCHANGING VIEWS.

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

Sunday Evening Series.

In his sketch of "A Working Church," an address descriptive of his own church, Rev. Dr. Kerr B. Tupper, pastor of the First Church, Denver, gives by request the following subjects as those forming his series of Sunday evening sermons for the past four or five winters. The Sunday evening congregations of Dr. Tupper's church range from 1,000 to 1,300 regularly.

I.

BURNING QUESTIONS FOR CHRISTIAN PULPITS.

The Bible.

- Is the Bible Divinely Inspired?
- Is the Bible Canonical and Authentic?
- Is the Bible Self-Contradictory?
- Is the Bible Losing its Power?

The Christ.

- Is Christ the Perfect Man?
- Is Christ the Unsurpassed Teacher?
- Is Christ the Matchless Miracle-worker?

Is Christ the Divine Son?

The Lord's Day.

Is the Lord's Day a Divine Institution?

Is the Lord's Day Observance a Necessity to Man?

Is the Lord's Day Observance a Necessity to the Church?

Is the Lord's Day in America to be respected by the Columbian Exposition?

Is the Lord's Day in America to be Protected and Preserved?

II.

THE FUTURE LIFE: ITS DOCTRINE AND NATURE.

The Future Life: A Universal Question.

The Future Life: A Sublime Fact.
Egyptian Doctrine of the Future Life.

Persian Doctrine of the Future Life.
Buddhist Doctrine of the Future Life.
Grecian Doctrine of the Future Life.
Roman Doctrine of the Future Life.
Mohammedan Doctrine of the Future Life.

Hebrew Doctrine of the Future Life.
Christian Doctrine of the Future Life.
Christian Doctrine of Death.

Christian Doctrine of Resurrection.
Christian Doctrine of Judgment.
Christian Doctrine of Heaven.
Christian Doctrine of Hell.
Christian Doctrine of Future Recognition.

Christian Doctrine of Future Progress.

Christian Doctrine of Everlasting Life.

III.

SEVEN GREAT LIGHTS.

Jonathan Edwards, the Congregationalist.

John Knox, the Presbyterian.

Alexander Campbell, the Disciple.

John Wesley, the Methodist.

Thomas Cranmer, the Churchman.

Martin Luther, the Lutheran.

Charles H. Spurgeon, the Baptist.

IV.

PULSING PROBLEMS FOR CHRISTIAN CITIZENS.

The Drink Evil.

The Divorce Evil.

The Gambling Evil.

Municipal Reform.

Industrial Reform.

Political Reform.

The Public Press.

The Public Library.
 The Public School.
 The Church and the State.
 The Church and Education.
 The Church and Temperance.
 The Pauper.
 The Criminal.
 The Immigrant.

V.

BIOGRAPHICAL LECTURES.

John the Baptist.
 John the Apostle.
 John Chrysostom, the Orator.
 John Huss, the Martyr.
 John Wickliffe, the Bible Translator.
 John Calvin, the Theologian.
 John Knox, the Reformer.
 John Eliot, the Missionary.
 John Bunyan, the Allegorist.
 John Milton, the Poet and Statesman.
 John Wesley, the Evangelist.
 John Newton, the Preacher.
 John Howard, the Philanthropist.

Questionable Taste.

A FEW Sabbaths since I received an invitation for my people to attend the services of dedication at a neighboring church, which has been destroyed by fire and rebuilt. It was with pleasure I communicated it, and urged my congregation to show their good-will by attending. To my amazement and that of those of my people who were present, at the close of the services the pastor announced that, inasmuch as those present had enjoyed a special musical treat, for which, had it been in the form of a concert, they would have had to pay, it was but just that they should give a dollar apiece to help toward decreasing the indebtedness of the church. The announcement was made in all seriousness. The procedure seemed to us rather undignified, to say the least. With equal propriety, one who had sent an invitation to some of his friends to attend a musicale at his home might have said to his guests at the close of the entertainment that he

had a mortgage on his residence, and thought it but just that his guests, who had enjoyed the treat, should help in paying it off. Experiences such as these do not tend to beget the most profound respect on the part of those outside of the Church for its methods of financiering, or foster the amenities that should exist between one church and another, especially when they happen to be of different denominations.

A PASTOR.

Should a Pastor Visit Every Family
in the Community?

IF his is the only church, yes, by all means. He should know the religious attitude of every family, what its preferences are, and to what extent it is willing to cooperate with him in his work. If he finds persons who belong to another denomination, and there is no immediate prospect of their having a church of their own, he may, he should, invite them to join his church, even though they cannot accept all the peculiarities of his denominational belief and practice.

If his is not the only church, he may rightly call on families of whose religious preferences he is ignorant, and invite them to his church, if they are not members or attendants of another church. At the present time, I am canvassing that part of the town in which I am one of six Protestant pastors. I find some families that have not received a call from any pastor, although they have lived in the town many years. If I learn in one house that the family in the adjoining house attends some other church, I do not call on them. If I call at a house and then learn that the family attends another church, I bid them God-speed, speak a good word for their own church, make my call brief, and go on my way, feeling that I am relieved of pastoral responsibility for that family.

But I know some pastors who announce at the outset that they will call

on every family in the community. They call on all denominations; and as they do so, they perhaps take pains to say that they do not call to proselyte, but to get acquainted with everybody. If they find a particularly pleasant or congenial family, they repeat the call and become more or less intimate. Of course they are always asked to "call again."

Ought a pastor to do in this way? I answer emphatically, *no*. It is not fair to his brethren in the ministry in the same place. They will surely feel sensitive about it, and with good reason. If they have more congenial families than he has, they will surely not begrudge him their society, if that is what he is hungering after. But it is not. He may think it is, but, unconsciously or consciously, he is doing it to strengthen his influence and that of his church.

Whether he so intends it or not, every such call is practically an invitation to come and hear him preach. For it works in this way: He calls on Mr. and Mrs. B., who belong to the church around the corner. He chats a while, talks of this and that, perhaps tells somewhat of himself, of his past success, or possibly praises their own pas-

tor to them, or tells how little difference there is between the churches, and then goes away. After he is gone Mr. A. says: "Wife, what a pleasant man he is; how sensible and how unsectarian he is! We must go and hear him preach some time. We will return his call in that way." And so they do. Perhaps they go to hear him several times, and perhaps he calls again, and secretly, almost unconsciously, cherishes the hope that they may yet join his church. He may be naturally much more social than their own pastor, and thus he is an unconscious proselyter. He may think that he is willing to be done by as he is doing, but he is not doing as he would be done by if he were the other pastor and the other pastor were he. Of course there are sometimes special reasons for calling on families of other denominations, but to make a habit of doing it is neither comity nor courtesy.

R. T. CROSS.

YORK, NEB.

A Request.

WILL not some reader of the HOMILETIC give me a rational explanation of the words "baptized for the dead" in 1 Cor. xv. 29? STUDENT.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

The Shadow of Castle Garden.

BY REV. LYMAN EDWIN DAVIS,
ALBANY, N. Y.

CASTLE GARDEN is deserted by the immigrant now, and its traditional uses have been transferred to another site; but what shadows of the past and what foreshadowings of the future still cling to the somber walls of that national temple of hospitality! What a story its portals could tell of the thronging millions who have crossed this broad threshold into their promised land:

some to prosperity, others to despair; some to the arms of devoted friends, and on to paths of hope and honor; others into the toils of wily strangers, and into the outer darkness of misfortune and sin; some to bring the help of a noble manhood and an honest patriotism to their adopted country, while reflecting credit upon their fatherland; others to carry the virus and contagion of social iniquity and political folly into the homes and institutions of a happy nation!

For the shadow of Castle Garden

hides every variety of faith and opinion, and every phase of human character, as well as every type and trait of national individuality. Semi-cultured Buddhists, with their semi-beautiful religious nihilism, come trooping in with the backslidden disciples of Confucius. The child of superstition from the portals of the cathedral or the mosque prepares his ballot in the same booth with the agnostic who has closed against heaven all the windows of a bewildered heart. Yesterday came the pampered subject who cannot learn to be a citizen, and who holds and nourishes the fiercest prejudices of absolute monarchy in the very heart of the Republic; to-day comes the raving anarchist, who, finding a czar's empire too strong for conspiracy and the English throne too firm for his dynamite, undertakes to sow discontent in the empire of the people, to set his explosives, intellectual and material, in the fortress of universal suffrage.

And the shadow of Castle Garden, for good or ill, is over the whole face of the land. Every epoch of history, every stage of human development, every crisis of civilization, is represented in the great social crucible by which God and man—the will that is divine, let us trust, molding and determining the ways that are human—are working out together the typical American and the future humanity.

With instant and cheerful recognition, we are ready to say that immigration has not only brought some of the best models of citizenship, some of the strongest and grandest epoch-making men to our shores, but that immigration has been, in the most literal sense, the fountain of our national life. What are we, indeed, but a nation of immigrants, and of descendants who can count only a generation or so from the landing of our ship?

When Abraham planted a grove in Beer-Sheba, legend adds to history that he also built a guest-house there, with doors opening to every quarter of the heavens, and to every wayfarer on the

earth. That legendary guest-house is a foretype of the ideal Christian nation—a vineyard of liberty and prosperity, and then all doors thrown open wide to all the world. And such has been the policy of the United States Government and the sentiment of the American people for a hundred years and more, with scarcely a suggestion from author or legislator that immigration should be prohibited or restricted. The lessons of history, indeed, almost without exception, are against the policy of national seclusion. It was the inflowing of foreign peoples, to be sure, which destroyed Egypt with all her splendor, Rome with all her power, Athens with all her culture; and even the home-keeping Sparta, with all her patriotism, went down at last under the same influence. But the destruction of these great powers, when we trace immediate causes to final ones, is an argument rather favorable to immigration than against it, inasmuch as the very exclusiveness of those nations made them peculiarly subject to tidal waves of barbarian life. It was as if an artificial garden, with its forced and tender flowers, were suddenly opened to a frigid zone, for the selfish governments of antiquity built about themselves great, high walls of law and force, and every gate of their overguarded realm was like a huge dam in the restless stream of migratory life. Against these barriers the surging waters were beating ceaselessly, until the pressure from without became greater than the resistance from within, and then, swift and irresistible as the Conemaugh flood upon the sleeping town, the tides of alien life spread over the whole land, sweeping away at once—

"Altars and gods and men,
And monuments of art and glory."

But the historical beneficence of immigration, never unmixed with evil, has given way to conditions which foreshadow great and imminent danger to our Government and our institutions. This danger even now, however, does not lie in the fact of immigration, nor

in the number of immigrants, but pre-eminently, as it seems to me, in *the moral and political inertia of the average immigrant; in the clannish formation of isolated alien communities*—super-inducing what may be called a congestion of foreign blood and sentiment, and preventing the assimilation of the immigrant to our national life, and in *the political ostracism practiced by foreign governments*, which casts the vagabond and the criminal upon our shores, reducing the character of immigration to the lowest possible standard.

Inertia, as a physical property, is the tendency of a thing to remain forever motionless when at rest, and to keep the same direction when in motion. And the political and moral inertia of the immigrant is his tendency to retain in the Republic the temperament, the political ideas and habits, and the moral prejudices of his native land. The champions of immigration have been wont to boast that the immigrants are, for the most part, producers, and therefore more serviceable to the country than non-producers; but the political and ethical fact to be emphasized is that the immigrants are also finished products. And an increasing proportion are so entirely finished, so completely molded and metal-cast that they cannot be made over into good Americans.

In the terminal station of the Columbian Exposition, making the building a dial as well as a depot, there were clocks set to the varying times of all the great cities of the world. One pointed to the hour for Chicago, another to the corresponding time for New York, another for San Francisco, another for Yokohama, another for Calcutta, another for Jerusalem, another for Berlin, another for London. And so the whole twenty-four hours and the whole round earth were brought into the glance of a moment, and every visitor from every land might instantly know the time of day in his native country. And these national clocks, gathered in international conference, smiling good-

natured disagreement with one another, and each proclaiming its own time of day to all the world, became to my mind a symbolism of the American commonwealth. Columbia is the time-keeper of all countries, and holds the international clock which indicates the passing hour of the world's thought and life. Is it the sunset hour in China, and do we hear the curfew bells that ring the close of the long and lazy day of Oriental civilization? Is it late afternoon at Constantinople, and does the cry of the Christian martyr in Armenia sound the knell of the stupid and cruel Ottoman Empire? Is it the high noon of pride and power in England, France, and Germany? Is it the dark hour before the dawn in the luxuriant wilds of the Amazon and the Congo? Then let us remember that the people of all countries bring their time of day with them to this land of the rising sun; that Columbia must hold a dial for every tribe and nation on the earth, and that, unless we hold to our own social and moral time-standards with thoughtful and aggressive devotedness, the Republic will find the hands of the clock set to a slow international average, and humanity will lose many critical hours from that golden day which is with God as a thousand years.

It is necessary, also, to reckon with the clannish tendency to form isolated foreign communities in our own country, preventing the absorption and assimilation of the immigrant with our national life. Of course we can hardly assume the functions of paternal government so far as to prescribe a place of residence for foreigners, nor should we aim at the same result in a negative way by excluding them from any given territory. The foreign residents of our country, on every principle of international comity and every sentiment of humanity, have the same right to form separate Italian, Bohemian, or Scandinavian settlements in the States and cities of the Union as Americans have to colonize in Yokohama or Berlin. But we must count this colonizing ten-

dency a vital factor in our own social and political problem, and it must have its weight in determining whether the Republic shall exercise its fundamental and indisputable right to restrict immigration in general, or prohibit it in the case of particular nationalities.

The very magnitude of our national domain increases the danger from foreign colonization, because it may add to sectionalism the bitterness of race prejudice, and because it handicaps the American in the race for his own territory. Our American Republic, excluding the Territory of Alaska, comprises an area of something more than three millions of square miles. The cold figures are as trite as they are tremendous; but the importance of our vast national estate appears at once in the historical contrasts suggested by the geographical magnitude of our country, and the multiplied social possibilities which confront us with every thought of the future.

Our territory fifteen times the area of France! And doesn't that mean that America may be destined to reenact, with fifteenfold intensity, all the varied and tragic history of the French nation from Clovis to Carnot? Thirty-one times the whole surface of Italy! And what does that mean but that America contains thirty-one possible Italies, with a possible Brutus and Nero, as well as a Cæsar and a Constantine, for every one? Twenty-nine times the area of Great Britain! Doesn't that mean that America has the capacity to reproduce, on twenty-nine different stages simultaneously, all the glory and all the shame of English history? If divided into one hundred and fifty equal parts, each of those parts equivalent to all the historical wonderland of the Greeks! And doesn't that mean that America may yet develop and multiply by one hundred and fifty the intellectual and historical counterpart of Homer, Pericles, and Plato, with the supplementary thousands of rogues and heroes whose names are interwoven with the life-story of that marvelous people?

And to those who recognize the superiority of the Anglo-Saxon to the Greek, the citizen to the subject, the Christian to the pagan, our country's destiny comprehends even more than any multiple of right and wrong suggested by its immense territory.

Now, over against this possibility put the clannish tendency of which we speak—this congestion of alien blood and sentiment in the vitals of the Republic; and then remembering that even congested patriotism has sometimes been the destruction of states, we shall see at once the danger suggested. In passing from the Nineteenth Ward of the city of Brooklyn to the Sixteenth Ward, although the actual distance is but a few short blocks, we journey all the way from America to Germany, from Brooklyn to Berlin. And then if you wish to cross the Alps into Italy, you have only a five minutes' walk to reach the Fourteenth Ward, comprising what is called, by a very just ethical comparison, "Little Italy." And this colonizing of the different nations, almost too natural and human to be condemned and yet too dangerous to be ignored, is reproduced in hundreds of cities and rural districts of our country. Everywhere some Little Italy, or Poland, or Ireland, or Germany rises before us to proclaim that the thirty-one historical Italies, the twenty-nine possible Britains, and all the rest, are not only territorial possibilities, but that national seed, sufficient for the full harvest of history, is already in the soil, at once hidden and nourished by the shadow of Castle Garden.

We cannot forget the selfish policy of certain foreign governments, whose indifferent banishment of vagabonds and criminals to our shores has reduced the moral and political standard of the average immigrant. During the fiscal year ending June 30, 1894, 288,020 immigrants arrived in this country, and of those over sixteen years of age 41,000 could neither read nor write. There is a species of illiteracy associated with a good degree of political wisdom

among the citizens of this country; but the later immigrant is, in a threatening number of instances, at once illiterate, ignorant, and depraved. An applicant for naturalization in New York City, just before the recent election, could not tell the judge whether the Government of this country is a republic or a monarchy, and had the hardihood to say that his only object in seeking citizenship was to secure the privilege of voting. And the relative voting power of the foreign element magnifies the growing injustice of the laws that govern and determine our citizenship.

An English author, W. H. Wilkins, has recently sent forth a thoughtful book on "The Alien Invasion"; but the statistical basis for that battle-cry in the form of a title is nothing more serious than the arrival of 32,877 immigrants in all the United Kingdom during ten months of 1891, and the fact that among the four or five millions of London there are 9,000 Italians.

To this country, with the aid of immigrant agents, who receive from steamboat companies from fifty cents to two dollars for each immigrant passenger obtained, and with the connivance of Government agents, together with the natural inducements of the country, as many immigrants have come every month of this year of financial collapse and panic as all Great Britain received in a whole year of "alien invasion." Our native population of 20,947,000 in 1850 had increased to 53,372,000 in 1890; while during the same period, which may well be called the epoch of immigration, the foreign-born population increased from 2,244,000 to 9,242,000. In a word, the foreign element comprised in 1850 but one-tenth of the whole population, but had increased the proportion in 1890 to more than one-sixth. And of this proportion of foreigners 46 per cent. are of voting age; of the American population only 22 per cent.—giving to the foreign element a relative political power more than twofold that of the Americans themselves. What a mar-

vel of national hospitality! What a miracle of national endurance, if our hospitality does not finally surrender the home of liberty we share so freely with all tribes and nations! But whether from the sloth of our patriotism or from the pride of conscious power, with what complacency we Americans abide under the lengthening shadow of Castle Garden, working out or awaiting the destiny that is to be!

Of the windows looking hopefully toward the light on this dark problem, it may be encouraging to dwell upon the probability and importance of *a personal standard of immigration; of political education; of international sympathy, and of an aggressive Christianity.* I have said a personal standard of immigration; because whatever legal restrictions or prohibitions are placed upon immigration, they should never discriminate against any particular tribe or nation. Talent, wisdom, knowledge, virtue, patriotism, and all the qualities which go to distinguish worthiness in the citizen are attributes of the individual and not the traits of a people. And a Chinese exclusion act, or any act directed against any specific race, is as great a folly and a greater wrong than to prohibit the importation of sugar from a particular plantation, or fruits from a specific island. The most practical and just plan of restriction yet proposed is perhaps that of consular certificates; and that suggestion, or a modification of it, should be enacted into law by the incoming Congress. In accordance with this plan, those who desire to emigrate to America from any foreign country are to make application to the nearest American consul, who inquires into the character and antecedents of the applicant, refusing or issuing certificates according to the result of the consular investigations as modified by his experienced judgment. The home Government, by new advices to the consul from the executive department or new laws by the national legislature, could give the law

rigidity or elasticity, responsive to public sentiment and the public good.

Political education should be imparted, as a broader and higher remedy, to all immigrants who are unacquainted with popular institutions. In every considerable city of our own land, but especially in all the great seaport towns, schools or colleges of citizenship should be established. These schools could be open at night to accommodate those who are dependent upon their daily toil, and economy as well as uniformity would suggest their association with the common-school system. The course of instruction should include, besides the English language, the constitutional and political history of the United States, and such a system of ethics as would embrace principles of conduct common to all sects of religion. The attendance at these schools need not be compulsory, but the course of instruction there given should form the basis of an examination which every immigrant should be required to pass before receiving the right of suffrage. And by the system made familiar in university extension, text-books and pictorial helps could be distributed to those unable or unwilling to attend the school itself.

Again, there should be more international sympathy between the different peoples represented in America. We have all seen the composite photograph. It is the result of blending all the features of different individuals into one impression. The blond and the brunette, the rotund and the angular, the majestic and the mobile, the angelic and the demoniac, are all merged into a new likeness, which represents no individuality, but yet displays the dominant features of them all.

That illustrates what the future American must be—an international composite representing the predominant features of all nations and all times. The American type is in process of formation. There is not a genuine American on earth to-day except the aboriginal, copper-colored type now

being hunted from his last wigwam on the Western plains. We are all Europeans in America—a little more freedom, a little more enterprise, and plenty of egotism, all seasoned with the highest hopes of humanity.

But we are all Euro-Americans, while the fixed American type is yet to be. It will have, we trust, something of English self-reliance; something of Scotch independence; something of German acquisitiveness; something of Irish vivacity; something of French enthusiasm; something of Norwegian simplicity. But is it not our prayer that pervading, purifying, spiritualizing it all, shall be that Christ-likeness which is destined to bring the human back into the image of the divine?

Finally there must be an aggressive and united Christianity. That alone will enable American society to absorb and assimilate all foreign elements.

Professor Bryce, in his "American Commonwealth," after speaking of the foreigner in America who is granted all rights and privileges notwithstanding his ignorance of American institutions, adds: "Such a sacrifice of common sense to abstract principle has seldom been made by any country."

But a united and aggressive Christianity can preserve the principle of free immigration without sacrificing free institutions. We must Christianize. Patriotism, culture, enterprise—all the elements of political civilization—are embodied in the spiritual.

In one of the Southern States there is a deep basin hid between lofty mountain peaks. And at the bottom of the chasm lies a beautiful lake which receives the waters from the mountain sides, streams from the east and the west and the north and the south plunging down to feed the sleeping reservoir. But with all the refuse of the earth which finds a hiding-place there, the lake is pure and sweet always, because it has subterranean connection with the sea, and is therefore kept in healthful motion by the ocean tides.

So from all shores come the streams of immigration into the social reservoir of American life. It is sometimes a troubled pool; sometimes a crucible of war; sometimes a laboratory of dark problems. But if we can keep its

waters in the throb of the great sea of faith and love which touches here the doors of the Christian Church and yonder the gates of heaven, all unrighteousness will be eliminated and all problems solved.

SERMONIC CRITICISM.

My God shall supply all your need according to His riches in glory by Christ Jesus.—Phil. iv. 19.

SUBJECT: God's Supply of Man's Need.

I. The Fact—"My God shall supply."

II. The Instrumentality—"By Christ Jesus."

III. The Measure—"According to His riches in glory."

The above analysis is defective in several important particulars, its defectiveness being evidently due to a failure to refer to the original and ascertain the significance of some exceedingly suggestive words that occur both in the text and in its context.

One little conjunction, which is ignored in the above text as quoted and analyzed—the conjunction *de*, but—indicates the closeness of the relation between this verse and that immediately preceding it, and throws a flood of light upon it. That verse reads literally, "I have been filled, having received at the hands of Epaphroditus the things at your hands," etc. Then he goes on to say, "But my God," in contrast with human givers, "is able to fill every need of yours, according to His wealth, in (or with) glory in Christ Jesus," or, "according to His wealth in glory, in Christ Jesus." They could minister the temporary supply of his passing need. But his God—and that possessive pronoun "my" brings to mind what the apostle had declared a few verses previously, "I am universally potent in the One empowering me"—His empowering God was able to fill every need of theirs, spiritual and

temporal. The human ability to give has its limitations; the divine ability to give is proportioned to the divine wealth in glory, which is manifested excellence; and that glory is limitless. But the bestowal of the sufficiency for the human need from the limitless supply of divine glory is conditioned upon vital relationship to Jesus Christ, who was the brightness of the Father's glory, in whom dwelleth all the fullness of the Godhead bodily, separated from whom one can do nothing.

The analysis before us therefore is defective in that it speaks of Christ Jesus as "the instrumentality" of the supply rather than of union with Christ as the condition of the supply; and in that it characterizes God's "riches in glory" as the measure of the supply rather than as the measure of His ability to furnish the supply.

The following analysis seems better to meet the demands of the text:

Introduction: The contrast between human givers and their gifts and the divine Giver and His gift.

1. The Fact of the Supply: "My God shall supply."

2. The Universality of the Supply: "All your need."

3. The Exhaustlessness of the Supply: "According to His wealth."

4. The Character of the Supply: "Glory."

5. The Condition of the Supply: "In Christ Jesus."

Woman, behold, thy son. . . . Behold, thy mother.—John xix. 26.

In a sermon recently preached from this text a well-known pastor of one of

our city churches, ignoring the punctuation of the English Version as well as the grammatical form in the original, made the words "mother" and "son" the objects of the two verbs "behold," as though our Lord, addressing His mother, bade her look upon John and the beloved disciple look on his mother, whereas the word in both instances is exclamatory, being used precisely as we are in the habit of using the word "look!" It called attention to a fact. A precise rendering of the words of the crucified Saviour would be, "Woman, look! the son (is) thine. . . . Look! the mother (is) thine." This gives an emphasis to the language of Christ which is altogether wanting in the other and improper rendering.

Sermonic Mannerisms.

"My hearers," or still worse, "my hearer": a most undesirable mannerism and formalism, musty with flavor of ancient homiletics. The expression never occurs as a form of address in the sermons of Christ or the apostles; it is never used in speech between man and man. Used in the pulpit, it puts a bar of formality between the preacher

and the very "hearer" he so addresses, as if he were to say, "O my congregation!"

"You" and "we" are singularly misused. One preacher always says "you" when he speaks of anything reprehensible: which is by implication to charge the fault on every person in the audience. Another preacher says "we" when he is speaking of all impenitence or even viciousness, as if he had not repented or were not even attempting to live a decent life. Any man who could truly use "we" in such connection would have no right in the pulpit. These mannerisms would be corrected by a little practical self-questioning: Whom am I addressing as "you"? Are any of such before me? Are all my audience such? If they are, is it just the best thing to tell them so, here and now? Am I a partaker in the fault or not?

On the other hand, whom do I mean by "we"? Am I an impenitent sinner? Am I a stranger to Christ? Am I living in known sin? If so, there is something else than preaching to be done: if not, if I am Christ's disciple, faithfully trying to follow him, God forbid that I should deny Him by a sham modesty.

EDITORIAL NOTES.

Behind Christ.

No greater compliment could be paid any preacher than a statement which we have seen concerning the late Mr. Spurgeon, in a contrast drawn between him and a famous American preacher. It was said that when the congregation left the church after hearing the latter, one might be heard remarking to another, "What a great preacher!" but that on hearing the former, one instinctively exclaimed, "What a great Christ!" The true preacher never forgets that he represents another, not himself. "Ambassadors for Christ," the apostle declared the heralds of the Word to be.

Their effort, that which engages their whole thought, if true to their commission, will be to reveal the glory of the King from whom they have received their commission. Their success will be in proportion as they win men to behold not their but His glory and to yield to His authority. When Moses came before the people after his communion with Jehovah, he veiled his face because of the brightness of the glory that irradiated it so dazzlingly. But the true preacher should let the divine glory eclipse his own so that men shall think only of it and not of him. It is Christ, not preachers, for whom the world hungers and thirsts. It is

He and not they who will satisfy the longing soul, and fill the hungry soul with goodness.

Ministerial Mysteries.

THE minister to whom the quotations of the stock exchange are more familiar than quotations from his Bible.

The minister whose interest in real estate is larger than his interest in the lost estate of his fellows.

The minister who endeavors to kindle a flame of holy zeal in his soul by giving his body to be burned on the altar of Gambrinus.

The minister who expects to save souls while coming no nearer to the bodies wherein such souls reside than the distance between the pulpit that holds him and the pews that hold them.

The minister who thinks to get at hearts without going to homes.

The Voice.

In the January *Harper's* the editor declares that "in this country we treat the ear barbarously. The ear gets the minimum of pleasure, and it retorts by aggravating the nerves. . . The human voice ought to be a delight; it was meant to give pleasure." The hint is a good one for preachers. One may so use his voice as to win his hearers to heed his message, or so as to prejudice them in advance against it. Though men have ears to hear, they will not be inclined to listen if hearing be at the cost of "aggravated nerves." It will well repay the preacher to cultivate a musical voice. It is one of his most helpful instrumentalities in fulfilling the functions of his sacred office. It is true men will not hear without a preacher, but neither will they hear with one if he herald the Gospel of Peace with the raucous and strident voice of a man of war. Farmers sometimes are heard to declare that thunder has a disastrous effect on their dairies. There are some voices that seem to have a similar effect on the milk of the

Word, rendering it sour and unpalatable. Word of life though it is, its acceptableness and effectiveness depend very much upon the earthen vessels by which it is communicated. Though all of them "earthen" that the excellency of the power may be of God and not of men, at the same time those can be used best that are best for use. He who would give the cup of cold water in the name of a disciple ought not to choose one with chipped edges. A cracked voice, like a cracked cup, interferes with the pleasure, and measurably, perhaps, with the profitableness, of the gift offered.

The Editor's Letter-Box.

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

A STUDENT.—I have been for some time in the ministry; am thirty-five years old, have a country charge, and can generally get six hours a day for study; have a fair knowledge of Greek, and read Latin a little, but know nothing of Hebrew. Is it worth my while to learn that language, or would the time be better employed in the study of Scripture and associated subjects, such as history, sociology, etc.?

A. By all means acquaint yourself with the Hebrew. Your age and your opportunities alike render it possible for you to get a working acquaintance with that language. Your knowledge of it will help you immensely in doing that which is the distinctive function of your office, preaching the Word. Communicate with President W. R. Harper, of the Chicago University, on the subject.

MINISTER'S WIFE.—When and where were the advantages of a theological education first afforded in this country to women candidates for the ministry?

A. In 1883, at the Meadville Theological School.