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REVIEW SECTION.

I.—LIGHT ON THE PENTATEUCH FROM EGYPTOLOGY.

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EGYPT was the land in which Israel grew from a family into a nation. It there passed through the "iron furnace" of bondage and trial which fitted it to receive the law delivered from Sinai. The memory of its sufferings in "the land of Ham" and of the mighty arm which had rescued it never faded out of the national consciousness. It lay at the background not only of the history of the people but of their religious convictions as well.

When, therefore, the hieroglyphic writing of ancient Egypt first came to be read, it was thought that some allusion to the Israelites would be found in it. On the wall of a tomb at Thebes a scene was painted from an Egyptian brick-yard, and it was assumed that the brickmakers must have been the descendants of Jacob. In the inscriptions of the eighteenth and two following dynasties mention is made of a people called Aperin, who were employed in conveying stone from the quarries of the eastern desert for the public buildings of Egypt, and in "Aperin" Chabas and other Egyptian scholars professed to see the name of the Hebrews. But with fuller knowledge came the conclusion that neither in the brickmakers of the Theban tomb nor in the Aperin of Thothmes III. and the Ramessides could the children of Israel be recognized, and such light as the Egyptian monuments threw upon the Pentateuch had to be restricted to illustrations of it from the manners and customs, the beliefs and practises which the progress of Egyptology has revealed.

In fact, the more we came to know of the Egyptian monuments, the less likelihood did there seem to be that any direct reference to the Israelites would be found among them. The inscriptions which have been preserved to us are almost exclusively inscribed on the walls of temples and tombs. The subjects of them are accordingly either

religious or funerary. We learn from them what the Egyptians thought about their gods or the condition of the soul after death; what else they contain is for the most part a wearisome catalog of the titles and functions of the kings. Of history or even historical allusions there is next to nothing. And such history as there is, is naturally a record of Egyptian victories and glory, not of disaster or defeat. There seemed small probability that we should ever discover any reference to the successful escape of a body of despised Bedouin serfs from their Egyptian taskmasters, or to the loss of an Egyptian army in the waters of the sea.

Doubtless ancient Egypt possessed an historical literature, but it was written upon papyrus. And but few relics of the old literature of the country upon papyrus have survived. These have been found almost entirely in tombs, and consequently, with few exceptions, are theological in character. Some day, perhaps, we shall discover the library of some temple or individual in which historical works will be included; but until we do so our knowledge of ancient Egyptian history must remain what it is to-day, a thing of shreds and patchwork.

It is not only the earlier chapters of the book of Exodus that have Egypt as their background, the later chapters of Genesis also are equally Egyptian. The history of Joseph is as much the history of an Egyptian official as it is the history of a Hebrew slave. If, therefore, it is indeed history and not fiction, it must be true in its local coloring, and be confirmed by Egyptian research in both general outlines and details.

And such in fact is the case. We are only gradually beginning to discover how extraordinarily accurate in its coloring the narrative is. The Egyptologist, as he studies it, is more and more compelled to admit that the writer was at all events well acquainted with the details of old Egyptian life. Even such an unimportant point is noticed as the necessity there was for being freshly shaved before a subject could be admitted into the presence of the Pharaoh. And in matters of greater moment there is a similar amount of accuracy. The "chiefs" of the bakers and the butlers are mentioned in a list of the officials at the royal court; the seven kine seen in the dream of Pharaoh are the seven forms of Hathor, the cow-headed goddess, who symbolized the Nile; the gold chain placed around the neck of Joseph was the usual sign of royal favor in the age to which Joseph belonged, and Joseph's change of name was in strict accordance with Egyptian usage. In the paintings of the tombs we see the great official seated at a table by himself, while his guests sit at other tables below him, and we hear of the public "granaries," under the charge of a great minister of state, to which the agriculturists had to bring their yearly tributes of grain and out of which the salaries and wages of the servants of the king were paid.

According to tradition the Pharaoh of Joseph was Apophis II., of

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a Hyksos or Shepherd dynasty. The Hyksos were intruders from Asia. They had conquered Egypt and held it in subjection for several centuries. But the conquerors were themselves soon overcome by the higher civilization of the people they had subdued. In all respects save one they became thoroughly Egyptianized, and the Hyksos court was modeled on the court of the older Pharaohs. It was only in the matter of religion that they differed from their Egyptian subjects. In place of the gods of Egypt they worshiped as their supreme deity Susekh, whom they identified with the Sun-god of On or Heliopolis. They seem accordingly to have honored the temple of On, and a papyrus which tells the story of their final expulsion states that while Apophis held his court in the capital, On was occupied by the worshippers of the strange god. This would explain how the Hebrew foreigner came to marry the daughter of the priest of On.

Joseph's action in securing for the Pharaoh the landed property of Egypt is illustrated by the facts which a study of the monuments has brought to light. Before the age of the Hyksos the land of Egypt was held by feudal princes and other private proprietors, the crownlands being of comparatively small extent; after that age, in the time of the eighteenth and following dynasties the land is divided between the Pharaoh and the priests. Individual ownership of it has become a thing of the past; apart from the estates appropriated to the temples, the whole of Egypt belongs to the king. It is only the book of Genesis which tells us how the change had come about.

"The sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years" (Ex. xii. 40). If Apophis II. was the Pharaoh of Joseph the 430 years would bring us to the close of the nineteenth dynasty. Of this dynasty the central figure was Ramses II. During his long reign of sixty-seven years (B.C. 1348-1281) Egypt was filled with temples and other public buildings, the Egyptian armies marched into Syria and the Sudan, and Canaan was a province of the Egyptian empire. Egyptologists had long since come to the conclusion that in Ramses II. it is necessary to see the Pharaoh of the Oppression, and the conclusion was verified by Dr. Naville's excavations at Tel el-Maskhuta which showed that he was the builder of Pa-Tum or Pithom. But if Ramses II. were the Pharaoh of the Oppression, the Pharaoh of the Exodus must have been one of his immediate successors.

An Egyptian legend, reported by the historian Manetho, assigned the Exodus to the reign of his son and successor, Menepthah. Menepthah's reign was disturbed by a great invasion of Egypt on the part of the Libyans and the populations of the Greek seas, who swarmed into the Delta, destroying and pillaging as they went. At last, in the fifth year of the Pharaoh, the Egyptian troops succeeded in defeating the invaders in a decisive battle, and Egypt was saved. But the royal power had received a shock from which it did not recover. Two

short reigns followed that of Menepthah, and then the nineteenth dynasty fell in the midst of civil war, and the throne was seized by an adventurer from Syria.

The period was favorable for the escape of the Israelitish bondsmen. The excavations and researches of Dr. Naville have shown that the land of Goshen in which they dwelt was the district which extends along the Wadi Tumilat, from Ismailia westward to Zagazig. The settlers in Goshen were accordingly just beyond the boundary of the native Egyptian population, in close contact with the Bedouin tribes of the adjoining desert, and in a region suited for the pasturage of flocks. With the Delta overrun by an enemy, and the Pharaoh struggling for life and throne, the time seemed to have come when the enslaved "Shasu" or "Bedouin" of Canaan could demand their freedom. The plagues which ushered in the Exodus were all merely an intensification of the calamities to which the country was naturally subject. Once every year the Nile becomes of the color of blood, with its water foul and unwholesome; only this takes place when the river first begins to rise, not in the early spring. Every summer the frogs multiply, lice cover the persons of the uncleanly, and an infinitude of flies make life a burden; from time to time the cattle die of murrain, the breaking forth of boils is still a common disease, and the southeast wind brings a plague of locusts over the land. Only a year ago a storm of thunder and lightning descended upon Egypt in the spring which destroyed three thousand acres of cultivated land, and tho the valley of the Nile is no longer visited with a darkness which may be felt, the dust-storms which accompany the raging southern winds of the spring blot out the sunlight and fill the air with a thick gloom. The plagues of Egypt were all, as it were, indigenous in the soil.

No record of the plagues was likely to be preserved by the Egyptian historians. Indeed, as has already been said, there seemed little probability that the monuments would contain any reference to the Israelites at all. But the unexpected often happens, especially in Egyptian research, and last winter Prof. Flinders Petrie was so fortunate as to discover a monument on which the name actually occurs. In the course of his excavations on the western bank of Thebes he disinterred the remains of a temple, hitherto supposed to have been built by Amenophis III., of the eighteenth dynasty, but which turns out to have been erected by Menepthah of the nineteenth. The temple of Amenophis was already in ruins, and Menepthah carried away its sculptured and inscribed stones in order to construct his own sanctuary. Among them was a large stela of granite, more than ten feet in length, upon which the older monarch had engraved a record of his building operations. The stela was built by Menepthah into the new temple, with its inscribed face against the wall, while on the other face another inscription was cut commemorating the glories of Menepthah himself. The inscription is, in fact, a hymn of victory describing the overthrow

and flight of the Libyan invaders in the fifth year of the king's reign. Toward the end the poet glances at the other valorous achievements of the Pharaoh. "Vanquished," we are told, "is the land of the Libyans, the land of the Hittites is tranquilized; captured is the land of Pa-Kana'na (probably Khurbet Kana'an south of Hebron) with (?) all violence; carried away is the land of Ashkelon; overpowered is the land of Gezer; the land of Innu'am (to the north of Palestine) is brought to nought; the Israelites (I-s-y-r-a-e-l-u) are minished (?) so that they have no seed; the land of Kharu is become like the widows of Egypt; all lands are at peace." Kharu was southern Palestine, and the name is identified by Professor Maspero with that of the Horites of Scripture. The word rendered "minished" has the determinative of "badness" or "smallness" attached to it, but it is met with here for the first time; the word translated "seed" is found elsewhere in the sense of "offspring."

The poet has not been careful to ascribe to Meneptah only what were really his own victories. The "tranquillizer" of the land of the Hittites was his father, Ramses II., and not Meneptah himself. Nor is any strict geographical order followed in the catalog of Meneptah's successes. We pass from Libya to northern Syria, from Ashkelon to Gezer, in accordance rather with political than with geographical requirements.

But one fact stands out prominently. The name of the "Israelites" alone is without the determinative of "country" or "district." There was, therefore, no special part of the known world in which the poet could localize them, unless indeed it were Egypt itself. They must either have been wanderers without any fixed home of their own, or else bond-slaves in Egypt. The first alternative is the more probable: when the poem was written, the Israelites were probably already lost in the wilderness,—in other words, the Exodus would already have taken place.

In this case we shall have in the inscription the Pharaoh's version of the Exodus. Just as Sennacherib in his account of his campaign against Hezekiah says nothing of the disaster which drove him from Jerusalem, and mentions only his defeat of the Egyptian army, the spoil he had gained in Judah, and the presents he had received from the Jewish king, so, too, the Egyptian scribe draws a discreet veil of silence over the flight of Israel and the loss of the pursuing host in the waters of the sea, and describes only the effect of the measures that had been taken to destroy the "seed" of Israel. And even this had been the work of Ramses II. rather than of his son.

The Israelites are, however, clearly recognized as of Canaanitish origin. They had come from Palestine, and it is therefore with the Horites of Edom and southern Palestine that they are associated. Perhaps in the statement that the Kharu had "become like the widows of Egypt," the poet wishes us to see the result of the extermination of the Israelitish seed. At any rate, it is impossible not to be struck by

the extraordinary parallelism between what is here said of the Israelites and the narrative which we read in the first chapter of Exodus. There, too, we are told that the Pharaoh urged his people to see that the descendants of Jacob did not "multiply," that he ordered the midwives to slay "the men children," and that finally, he "charged all his people, saying, "Every son that is born ye shall cast into the river." The expression used of the Israelites on the newly found stela is nothing less than a summary of the biblical account.

II.—THE KIND OF PREACHING NEEDED AMONG THE UNEVANGELIZED PEOPLE OF OUR COUNTRY.

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It seems strange to speak of unevangelized people in this great Christian country of ours. And yet there are multitudes, amounting in the aggregate to millions, who never hear the Gospel preached, who make no claim to be in any true sense Christians, and who, practically considered, are as truly heathen as if they were in the heart of Africa or China. When we come to look more closely into the condition of these unevangelized people we find them falling naturally under two great classes: first, those who by reason of geographical isolation are beyond the reach of the stated means of grace; and second, those who by reason of social or spiritual isolation fail to come under the influence of the means of grace that are ready at hand.

As an illustration of the former class we have multitudes of people in secluded mountain hollows and out on the broad prairies who have no church edifice of any Christian denomination, or other place of stated religious worship, within twenty or thirty miles of their homes. They are practically without the opportunity of hearing the Gospel or of being taught the way of life. As illustrative of the latter class we have in all our great cities communities of the under classes of society, congregated by thousands in attics, basements, tenement-houses, and flats, who are within five minutes' walk of churches and mission chapels whose doors are freely open to them, in which they are invited to seats without cost, in halls lighted, warmed, and supplied with the best services of ministry and choir; and yet who, from long-cherished prejudices and misconceptions, from a social ostracism real or imagined, refuse all invitations to enter, and live and die within sound of church bells, "so near and yet so far." We suppose ourselves to have gotten a hearing. The unevangelized people are before us; how shall we preach?

I do not know how to answer this question better than by giving a concrete case. A few weeks since I had the opportunity, which I

had long coveted, of hearing for the first time the most successful preacher to the unevangelized masses that I know. Going to the nearest railway station, hiring a horse and riding thirty miles across two mountain ranges, I came at sunset to the little county-seat in whose court-house the services were being held, there being no church edifice of any denomination in the place. It was in the latter part of May, when the people were all in the midst of the busiest season with their crops, and when it was most difficult to secure a congregation. As we entered the court-house at the hour of service I was astonished to find it packed to its utmost capacity, with many outside who could not get in. The dingy and uncomfortable court-room was only dimly lighted by one or two flickering coal-oil lamps. There were no musical attractions beyond the presence of a brother with a good voice who, accompanied by a small organ, led very simply in the singing of the most familiar Gospel hymns. It was evident that the preaching was what had gathered this great crowd of people, most of whom rarely if ever heard the Gospel preached. I had, therefore, full opportunity to study the preacher and the sermon—a sermon which, admirable from beginning to end, produced so profound an impression upon the people that I was not surprised when one of the rude mountaineers told me, after the service, that if that man preached a few days longer the court-house yard would not hold the people that would gather to hear.

Taking this sermon as a model of the kind of preaching needed, the following conclusions, I think, may be safely reached:

First, as to subject-matter, it is not necessary that we should select any out-of-the-way themes, or sensational topics, or subjects different from those that we would preach to one of our ordinary congregations of unconverted people. The text selected was John xii. 21, "We would see Jesus;" the theme, the threefold one, Jesus as a Friend; Jesus as a Savior; Jesus as a Brother. The sermon was as evangelical as possible—a simple setting forth of Christ in His varied relations to men. It is a common mistake to suppose that people who are not accustomed to attend church will not be interested in the simple story of the cross. On the other hand, if we will reflect a moment, we will see that there are reasons why they should be more interested in a simple Gospel sermon than those who are constant attendants upon the sanctuary, and yet who have not yielded their hearts to Christ. Because men never hear preaching it is not to be supposed for a moment that they do not think, and think profoundly, on the subject of religion. Many of them are the children of pious parents. They have drifted away from their early moorings, but have retained to a greater or less degree the influence of early religious impressions. All of them are, in the light of conscience, self-convicted sinners, however they may strive to close their ears to the verdict of the inward and spiritual monitor whose voice they can not altogether hush. Hence the story of the cross, of One who died for sin, of One whose blood

cleanses from guilt, is just the story that they need to hear; and it comes home to them with all the more power because they have not been case-hardened by its frequent repetition in their ears, as those have who all their lives have been sitting under the sound of the Gospel. It is the dictate of the highest spiritual philosophy, as well as a conclusion from the largest experience and observation, that the subject-matter of our preaching to the unevangelized should be pre-eminently Christ in His person and His work; that in a stricter sense than under any other circumstances we should hold ourselves to the law of the great Apostle, and "know nothing among men save Jesus Christ, and Him crucified."

But passing to a second point, when we come to the manner of the preaching, we may learn much from the study of the sermon to which I have alluded. Taking it again as my guide, I lay down as my first principle that the preaching shall be sympathetic in tone. One of the first rules laid down for the orator is, "Make much use of sympathetic emotion." A great writer on sacred rhetoric pronounces it "the orator's right arm." This is particularly true where those whom you are to address are, from causes already alluded to, disposed to regard themselves as outcasts from Christian sympathy. It is indispensable that there shall be constituted between preacher and hearers at the earliest possible moment the bond of a common sympathy. Unfortunately, the attempts to do this are often exceedingly unwise. There is sometimes a maudlin assurance of profound and pitiful concern that is so patronizing and so condescending in its tone that it offends and provokes. There is with a certain class of self-styled evangelists a species of demagogism that seeks to ingratiate itself with the non-churchgoing masses by pandering to the spirit of opposition to the churches. Men of this class denounce the churches as cold and proud and seclusive. They endeavor to make of the indifference of Christian people in general toward outsiders the dark background on which their own yearning solicitude and affectionate regard may stand conspicuously forth. There are no greater enemies to the community than these mountebanks, whose chief stock in trade consists of abuse of the churches, and who conceive it to be their mission to widen the breach between the churches and the masses of the people, and thus undermine the power of the church to do them good.

The sermon of which I speak was entirely free from both these faults. The speaker in the treatment of his first head—Christ as a Friend—set forth with wonderful power and beauty Christ's philanthropic interest in men—all men. He dwelt upon and illustrated His sympathy with the toils, cares, sicknesses, and sorrows, especially of those in the humbler walks of life. While the preacher made no reference to his own sympathy with men, yet, from beginning to close, you were impressed with the thought that the disciple had caught the spirit of the Master, and that there was in his bosom, tho not ex-

pressed in words, something of the same divine love for the souls of men, and the same tender sympathy with them in their troubles, which he was showing to be so conspicuous a feature in the character and life of Christ. No wonder then that long before he had concluded this first head he had that great throng of rough children of the forest so completely under his power that he could move them to tears at will. And this is and must always be the first element of power in dealing with these unevangelized people. We must get hold of their sympathies. We must get into their hearts.

A second principle to be laid down is that the preaching must be candid and thoroughgoing in its dealing with sin. When our mountain evangelist had presented fully under that first head what might be called the humanitarian view of Christ in His relations to men, he passed with all the momentum of the sympathy awakened to his second thought—that men need something more than a friend—they need a Savior from sin. And never in my life did I hear a more terrific arraignment of sin, not sin in the abstract, but sin in the concrete, the sin of the men and women before the speaker as it stood out in the light of their own memories and under the scourge of their own consciences while he spoke. But for the hold which he had gotten upon them in the first head of his discourse, his hearers would have revolted against the strong arraignment; but, with that hold, his sharpest rebukes were but the faithful woundings of a friend. The arrow went home, armed with the resistless power of love.

And so I contend that in all our preaching to the unevangelized, we must deal closely and faithfully with these great questions of guilt and depravity. We must presuppose the presence and power of conscience. We must expect the presence and power of the Holy Spirit. That was an unevangelized man before whom Paul "reasoned of righteousness, temperance, and judgment to come" until the man trembled. Those were for the most part unevangelized people before whom John spoke of "the ax laid at the root of the tree," and of "the chaff to be consumed with unquenchable fire."

A third principle illustrated in the sermon is that the preaching should be characterized by great fulness and circumstantiality of Scriptural narrative. Persons who have been trained from childhood to listen to preaching may be held for three quarters of an hour to a train of logical reasoning or doctrinal exposition; but for those without this training it will be found that a large proportion of the sermon must be occupied with incident and illustration. Fortunately for the speaker the Scriptures are a great storehouse of incidents and illustrations, supernaturally preserved, and fitted to his hand. And there is this advantage in addressing the class to whom the true evangelist goes, that these stories come to them with a freshness and with the charm of a novelty that they do not possess for those to whom they have been repeated over and over again. It was exceedingly interest-

ing to look into the faces of the simple-hearted mountain people and watch the play of emotion as the speaker, in his inimitable way, would tell the story of Christ's dealing with some penitent or suffering soul while He was on earth. These were the passages of his sermon that were most replete with power, and so I contend that one characteristic of all preaching to these unevangelized masses should be fulness of Scripture narrative. I have also added circumstantiality, for the preacher is apt to forget that these people are not as familiar with the details of the Gospel narratives as ordinary sermon-hearers are. In our customary preaching we may and ought to presume upon a certain familiarity with the details of the more prominent incidents in the life of our Lord. In narrating them it is sufficient to touch upon certain salient points, to give, as it were, mere outline sketches, trusting to the memory to fill in the rest; but in speaking to those who have not had the advantages of our ordinary hearers, the Scriptural narrative needs to be presented in its minuter details, and much of the strength and impressiveness of the narration will depend upon the graphic and vivid way in which the details are presented. One great secret of success in strictly evangelistic preaching is found in this power of Scriptural narration. Mr. Moody has it to a wonderful degree. Let any one read Mr. Moody's sermons and he will soon discover that this is one of the marked elements of his power.

But we pass on from this to a last principle to be laid down, and one upon which it will not be necessary to enlarge, because it is applicable to all speaking. It is that the illustrations drawn from actual life shall be taken from spheres of life with which the hearers are familiar. In speaking to children we draw our illustrations from child-life, because the children can understand them better and enter into fuller sympathy with them. And so it will be apparent in a moment that there are multitudes of illustrations to be drawn from the Christian fireside, the family altar, and the inner life of the church with which the class of non-churchgoers would be entirely out of sympathy. A young friend of mine, desiring to illustrate the uncertainty of all earthly possessions, took as an illustration the breaking of a bank. He prepared the sermon for a city congregation, and, telling the story in a very pathetic way, it produced a profound impression. Preaching the sermon shortly afterward in a little country church, instead of using as an illustration a sudden frost, or blight, or mildew, he repeated pathetically his story of the fraudulent cashier and the broken bank, and was very much crestfallen when an old farmer said to him, coming out of church, "I didn't take much stock in that bank story of yours; I think if people has got no more use for money than to hoard it up in bank, some rascal ought to come along and git it and scatter it where it will do some good." There is a certain range of experiences with which the unevangelized people can not enter into sympathy, and illustrations drawn from these will meet the fate of the

very admirable illustration of the young preacher from the broken bank.

If the principles which I have laid down are the correct ones it ought not to be so difficult a matter to reach the outlying masses. If a few men of warm hearts could go among them, not alas, as many of the so-called evangelists now do, as the antagonists of the churches, but as their representatives, not to reproach the church in the hearing of these men for its imagined coldness, but to assure them of the warm sympathy pulsating in the heart of the church for them, they might be won back from their condition of religious isolation, and made to feel at home in our churches, where their spiritual interests can be conserved as they can not possibly be by street-preachings, Salvation Armies, or any other rescue methods, however valuable in themselves they may be.

III.—TENNYSON'S ATTITUDE TOWARD SKEPTICISM.

BY EUGENE PARSONS, CHICAGO, ILL., AUTHOR OF CRITICISMS OF TENNYSON, ETC.

TENNYSON'S attitude toward skeptics may be summed up as one of remonstrance but not of bitter hostility. It was not his wont to make them the target of ill-natured assaults and contemptuous thrusts. Seldom did he give way to virulent outbursts like those in the passionate stanzas of "Despair." Except in extreme old age, when irritability occasionally got the mastery of him, his prevailing mood was one of kindly forbearance, and his language characterized by gentlemanly reserve. He was a fair-minded investigator and a courteous debater. He was a conservative who avoided narrowness and uncharitableness. His was the tolerant temper described in the admirable sentiment of Vergil's—

Tros Tyriusque mihi nullo discrimine agetur.

Alfred Tennyson was one of those who are friendly to the modern spirit of free inquiry. His lot was cast in the transition period of English history when liberalism was unpopular. Those who reconstruct the past with the view of improving the future are sure to incur enmity. To outgrow the old husks is the condition of progress, but the "disengagement from the fetters of traditional dogma," as Mark Pattison puts it, is no agreeable or easy process. The young man who expressed the better sentiment of his age in his "Poems" (published in 1842) was an enlightened advocate of progress, which means the decay of ancient forms and obsolete customs. He realized that "the old order changeth, yielding place to new." He was never in favor of revolution, but he "held it good, good things should pass," when their time of usefulness is past.

The whole nineteenth century may be called a transition period in the history of the world, yet in a peculiar sense the two decades from 1830 to 1850 constitute an epoch of reform and revolution. It was a time of readjustment from the old to the new order of things. It saw so many inventions and striking developments that men were bewildered by the wonderful advances of civilization. Their minds were literally overwhelmed with vast acquisitions of knowledge. Fresh light was poured on a thousand subjects. The mass of facts accumulated too rapidly to be digested. The astonishing progress of science revolutionized the old, slow-going ways of thinking and living. Former theories were challenged and overturned. Time-honored conceptions were modified and many false notions corrected. Long-accepted views were revised. Venerable beliefs were weighed and found wanting. Myths, traditions, and cherished fancies melted away before the light of destructive criticism. The records and institutions of the past received a much-needed and violent shaking up.

There were men at Cambridge and Oxford in the 'thirties and 'forties who were possessed of the critical spirit, who determined "to sound things thoroughly," to shake themselves free from the restraints of prejudice and unreasonableness. "Be sure you distrust," was the motto of the Noetics of Oriel College. They rendered England and the world a service in dissipating the darkness of error and superstition. Such doubt was fruitful of good—it led to the clearing away of much antiquated rubbish.

On the other hand, there were some carried away by the revolutionary temper of the time, iconoclasts without learning or scientific method, who were not fitted by training or temperament to distinguish between the false and the true, who did an incalculable injury to the cause of science as well as to that of religion. In their eagerness to break with the past, they manifested a disposition to jump to conclusions not warranted by the facts. Even learned naturalists formed hasty generalizations and too often found their hypotheses unsupported by further observation. The feverish excitement of the time was not favorable to the cultivation of the scientific spirit, which proceeds cautiously and attentively. The process of verifying was too slow. As the poet sings in "Locksley Hall":

"Science moves but slowly, slowly, creeping on from point to point."

The genuine student, accustomed to painstaking research, is a conservative. It is the superficial thinker who is inclined to be revolutionary, who imagines himself fitted to make sweeping changes and to save mankind by impossible projects. The singer of "Locksley Hall" beheld a condition in which knowledge, the mere accumulation of details, had outrun reflection—it had not ripened into wisdom.

"Immediately on the passing of the Reform Bill," says Ward, "a general attack seemed imminent on the sacredness of tradition in

every shape."* Dean Church speaks of the same characteristic of the age: "A new generation was rising into influence, to whom the old church watchwords and maxims, the old church habits of mind, the old church convictions had completely lost their force, and were almost become objects of dislike and scorn."†

Tennyson, according to Ward, "lived his most active mental life in the very midst of the dissolution of the spirit of belief, and has ever been regarded as specially sensitive to the intellectual conditions of his time."‡ What he did was to interpret the era to itself, reconciling the conservative to necessary changes and checking the radical from rash innovations. He was one of those wedded to "the new scientific interest," who yet apprehended danger from the unsettling of faith without establishing it on a surer foundation. While showing the inconsistency of Christians—"plucked one way by hate and one by love"—he noted the inconsistency of skeptics in tearing down without replacing, in overstepping the bounds of ascertained knowledge and arrogating to themselves superior judgment.

In the oft-quoted section cxiv. of "In Memoriam," which marks out the province and limits of natural science, the poet deplores the loss of reverence along with the growth of knowledge. He notes regretfully the encroachments of the secular on the sacred, evidently characterizing the shallow iconoclasts who scrupled not to take away the light and peace that glorify human life. Not revering the majesty of the Most High, they assailed the very citadel of religion, the grounds of faith in the unseen, thus making an end of what Lowell calls "the spiritual hope and consolation of mankind."

There was another kind of criticism whose value Tennyson appreciated, distinguishing it from the supercilious, carping infidelity that attributes insincerity to professed believers and questions altogether the reality of conviction. The philosophic skepticism of John Stuart Mill can hardly be described as "blind unbelief" in the meaning which Cowper attached to this expression. Mill's reasoned unbelief, like that of Hume and Gibbon, aroused Christian philosophers to reexamine the foundations of their faith. Thus the literature of theology and philosophy has been incalculably enriched with works of exceptional value. Some of Mill's contemporaries—Grote, Harriet Martineau, George Eliot, and other writers for *The Westminster Review*—rendered Christianity more or less service by exposing the inconsistencies and "crudities of popular religion." They not only subjected certain objectionable types of piety to the test of common-sense, they stimulated the habit of close thinking, which resulted in fuller knowledge and a more rational understanding of the claims of religion.

"Honest doubt" has a field and work of its own. If there be a mood of mind which favors insight and leads to the discovery of truth,

* "W. G. Ward and the Oxford Movement," p. 48.

† Church, "The Oxford Movement," p. 67.

‡ Ward, "Witnesses to the Unseen," p. 15.

there is also a mental habit conducive to the detection of error. There are honest doubters in the church, questioning souls who can not always clearly see their way. They are neither radicals nor rationalists. They are men of a speculative cast of intellect who forsake the beaten track to explore realms of thought which the timid inquirer dares not enter.

Belief is spontaneous; skepticism acquired. The believing temper or impulse is natural. Experience begets doubt. Confidence having been misplaced, skepticism follows. The work begun in childhood continues through life. The sifting process is necessary to distinguish between the genuine and the spurious. If one must choose between the two positions—"I can not understand: I love," or "I can not understand: I doubt"—the former is preferable, at least in the present disturbed condition of the religious world. It is a satisfaction to find people who do not drift aimlessly and helplessly about, whose "faith is fixt."

Better still is the mood which combines both the reverent and critical attitudes, which fosters piety and intellectuality. It is safe to say that the world will never go back to the loose thinking and credulity of the olden times. "The scientific habit of mind," observes an ecclesiastic of our day, "is not favorable to childlike and unreasoning faith."* Scientific method makes for clearness, definiteness, exactness. It is so far a gain. By some, belief is placed in the intellect alone; by others, in the feelings. To unite the two, the intellectual and the emotional, to evolve from knowledge and reflection, from intuition and inspiration, a reasonable faith, this is the part of the latter-day Christian thinker. To trust implicitly or to deny outright is to shut the door of investigation. Research should be encouraged, not dreaded. "Whatever is really valuable must retain or even increase its value after the most thorough investigation." †

The pronounced secular tendency of the Victorian era has also been hostile to blind faith. The progress of secularism, or "non-reverent inquiry," means the enthronement of reason, whose function is to weigh evidence and decide impartially. This, too, is desirable and essential. The need of the present is for men and women who have developed the ability for independent, sustained reasoning, who know how to discriminate sharply between what is proved and what is assumed, whose conclusions are uninfluenced by ecclesiastical authority. Says Principal Tulloch:

"Faith is good, but a faith that is neither enlightened nor determined by facts in the shape of evidence, but simply by the blind assent with which the mind sets itself upon its object, may be as much a basis of superstition as religion." ‡

But "the dissipation of reverence" is attended by dangers, in that

* Spalding, "Education and the Higher Life," p. 189.

† Stuckenberg, "Introduction to the Study of Philosophy," p. 75.

‡ "Movements of Religious Thought in Britain during the Nineteenth Century," p. 103.

it may lead the secularist to ignore and underestimate certain kinds of evidence—so hard is it to approach a subject free from prepossessions and to judge it on its merits, “without fear, favor, or prejudice.” While a desire to reject the dross and to avoid baseless conjecture is praiseworthy, it is not creditable to indulge in needless suspicion. When “secular students conclude that reverence is the signal infirmity of the human mind,” the temptation is strong not only “to deny and defy what is false” but to doubt and disbelieve what is true.

The course of the conservative is still the safer, when joined to a democratic receptiveness for all of value that the seasons bring.

“Hold thou the good : define well :
For fear divine Philosophy
Should push beyond her mark, and be
Procuress to the Lords of Hell.”

Such was the position of Tennyson with reference to latter-day isms. He loved knowledge, but he prayed for increase of reverence, treasuring the wisdom of the past and welcoming free discussion of the problems bearing on the nature of man and his destiny.

“Let knowledge grow from more to more,
But more of reverence in us dwell ;
That mind and soul, according well,
May make one music as before,
But vaster.”

This was the prayer of the author of “In Memoriam” for the harmony of interests intellectual and spiritual, as in the earlier decades of the century before the days of unrest and change. Remembering Arthur Hallam’s period of doubt which he outgrew, the poet expresses the wish that “the great world” could grow like him “not alone in power and knowledge” but “in reverence and charity.”

The movements of speculative thought in the nineteenth century can be traced in Tennyson’s earlier and later poems. The inquisitive spirit of the age reflected in “In Memoriam” was succeeded in the next two decades by the bolder phase of philosophy known as agnosticism, developed in turn by Sir William Hamilton, Dean Mansel, Herbert Spencer, and Professor Huxley, all of them borrowing more or less from the negative side of Kant’s critical philosophy. The keynote of “In Memoriam” is found in a stanza of the prologue (written in 1849) :

“We have but faith : we can not know ;
For knowledge is of things we see ;
And yet we trust it comes from thee,
A beam in darkness : let it grow.”

Afterward, in the “Idylls of the King” and other works, the laureate qualifies his position, showing the doubtful character of even the knowledge of things we see, the principles of physical science resting upon metaphysical assumptions. In “The Ancient Sage” (published in 1885), we have what may be called a full and satisfactory exposi-

tion of Tennyson's matured thought, according to his niece, Miss Weld, who heard him express in conversation the same views attributed to the venerable seer of the poem. A single passage is sufficient to show that he still fought the materialistic trend of the time, and held fast to his faith in the reality of the supersensual world and the existence of God tho an invisible Spirit:

"Thou canst not prove the Nameless, O my son,
 Nor canst thou prove the world thou movest in,
 Thou canst not prove that thou art body alone,
 Nor canst thou prove that thou art spirit alone,
 Nor canst thou prove that thou art both in one:
 Thou canst not prove thou art immortal, no
 Nor yet that thou art mortal—nay, my son,
 Thou canst not prove that I, who speak with thee,
 Am not thyself in converse with thyself,
 For nothing worthy proving can be proven,
 Nor yet disproven: wherefore thou be wise,
 Cleave ever to the sunnier side of doubt,
 And cling to Faith beyond the forms of Faith!
 She reels not in the storm of warring words,
 She brightens at the clash of 'Yes' and 'No,'
 She sees the Best that glimmers thro' the Worst,
 She feels the Sun is hid but for a night,
 She spies the summer thro' the winter bud,
 She tastes the fruit before the blossom falls,
 She hears the lark within the songless egg,
 She finds the fountain where they wail'd 'Mirage!'"

When Tennyson put into the mouth of Merlin those "riddling triplets," he gave what may be called a terse poetical version of the history of thought:

"Rain, rain, and sun! a rainbow on the lea!
 And truth is this to me, and that to thee;
 And truth or clothed or naked let it be.
 Rain, sun, and rain! and the free blossom blows:
 Sun, rain, and sun! and where is he who knows?
 From the great deep to the great deep he goes."

In these few lines are sketched the varying fortunes of truth, now clouded, now revealed, now eluding the searcher like a mocking rainbow, now simply expressed in plain language, and now gorgeously appareled in allegorical dress. There is also a suggestion of man's fallibility, intended no doubt as a check to the assumption of authority on the part of arrogant dogmatic sectarians, who are incapable of seeing both sides of an idea, whose point of view never changes, for whom truth is forever at a standstill, that is, clothed in one set form of words not to be altered or improved.

While administering a rebuke to the dogmatists who are "too blind to have desire to see," Tennyson realized the limitations to progress imposed by physicists and positivists who ignore certain fields of re-

search and do not fairly weigh certain kinds of testimony. In dismissing the claims of Christianity, they adopt the scientific method for one set of facts, but forget to apply it to another set of facts, assuming what suits their theories to be true and rejecting what conflicts.

The history of the church is in itself a strong argument, but the believer not only finds much to convince him in history,

. . . "The lesser faith
That sees the course of human things."

He is confirmed by experience. Such faith is reasonable—the hope of immortality being grounded in instinct, revelation, and "the witness of the spirit,"

"The joy that mixes man with Heaven."

The Christian is satisfied with the evidence for it, "believing where he can not prove." The scientist also believes where he can not prove, proceeding from the known to the unknown and confidently awaiting the results expected.

Experimenting perpetually goes on. The boundaries of the known and the unknowable, so-called, are forever shifting. What is deemed at one time to be most sure and solid is found later to be resting upon shaky foundations, and what appeared highly improbable turns out to be fact. We can not individually investigate everything. We must and do draw inferences from the data at hand, leaving the matter of verification to the future. Since we can not prove or disprove that the soul is immortal—this being beyond the ken of mortal sight—it seems like a piece of colossal folly not to take into account the future with its possibilities.

There is a difference between honest doubt and destructive skepticism. The one germinates the seeds of reform; the other engenders pessimism and social degradation. The persistent performance of duty is an effectual antidote to religious doubt. Young Hallam, the "perplexed in faith," was "pure in deeds," and this was an essential factor in laying "the specters of the mind." Mental difficulties are cleared up or recede into the background when one is occupied with good works.

. . . "And since
The key to that weird casket, which for thee
But holds a skull, is neither thine nor mine,
But in the hand of what is more than man,
Or in man's hand when man is more than man,
Let be thy wail and help thy fellow men,
And make thy gold thy vassal, not thy king,
And fling free alms into the beggar's bowl,
And send the day into the darken'd heart;
Nor list for guerdon in the voice of men,
A dying echo from a falling wall."

The message which Tennyson had for the skeptic was to keep his doubts to himself and not try to destroy the "comfort clasped in truth

revealed." This is the burden of his advice to the rationalist of pantheistic leanings, in the thirty-third lyric of "In Memoriam":

"O thou that after toil and storm
Mayst seem to have reach'd a purer air,
Whose faith has center everywhere,
Nor cares to fix itself to form.

"Leave thou thy sister when she prays,
Her early Heaven, her happy views;
Nor thou with shadow'd hint confuse
A life that leads melodious days.

"Her faith thro' form is pure as thine,
Her hands are quicker unto good:
Oh, sacred be the flesh and blood
To which she links a truth divine!

"See thou, that countest reason ripe
In holding by the law within,
Thou fail not in a world of sin,
And ev'n for want of such a type."

The wranglings of the religious world the poet looked upon with horror, but he believed in the mission of truth to make men free,

"And alchemise old hates into the gold
Of Love, and make it current; and beat back
The menacing poison of intolerant priests."

Equally unbearable was the skeptic's flippant tone and the infidel's intolerance of faith, for this is an age in which free thought is rampant and agnosticism dogmatic. Calvinists and Romanists no longer have a monopoly of intolerance.

The modern skeptic has become dictatorial and narrow. Doubt now has its cant and its shibboleths that "receive just that unthinking assent which orthodoxy used to receive." The modest doubt of the old-time has been succeeded by positive denial, and the new definition of faith runs, "Belief in the disproved."*

Tennyson appreciated mental freedom and mental honesty. He was no blind devotee. He felt the inadequacy of creeds and confessions.

"Our little systems have their day:
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they."

Thus he characterizes the schemes of philosophy and theology that prevail among men who get only feeble glimpses of the truth and cry out "Eureka!" when they have reached only a partial vision of reality.

Harold, voicing the liberalism of the nineteenth-century singer, says:

"Oh God! I can not help it, but at times
They seem to me too narrow, all the faiths
Of this grown world of ours, whose baby eye
Saw them sufficient."

* Thomas Baden Powell, in *The Speaker*, Oct. 8, 1892.

The declarations of faith and creedal statements of men seemed to Tennyson only glimmerings of light and gropings after truth, but he "clung to Faith beyond the forms of Faith," believing they embodied and contained the essence of the truth.

"As men advance from an imperfect to a higher civilization," says Lecky, "they gradually sublimate and refine away their creed." * Tennyson and Emerson held some points in common in philosophy, both being transcendentalists, but they parted company in their views touching the Christian doctrines and ordinances. For instance, Emerson regarded the Lord's Supper as an obsolete rite—it was spiritualized away. This was not the position of Tennyson, who remained a faithful son of the Anglican Church in which he was born and his children were baptized. The Sunday previous to his departure from Farringford for the last time, in the summer of 1892, the poet joined with his family in the celebration of the Holy Communion.

At the time of Lord Tennyson's eighty-second birthday (August 6, 1891), a gossip account of his manner of life appeared in a well-known London journal, which called him a "non-churchgoer" who "has not even darkened the doors of the parish church for many years." There is some truth in this, still it is misleading, in that it implies indifference to religious services on the part of the venerable laureate. In his old age, he did not attend the parish church (as Dr. Merriman, of Freshwater, explains in a letter to the writer), partly because of the distance from Farringford, and partly because "he was of a very sensitive, retiring nature, and so shrank from the somewhat obtrusive attention that strangers would have paid him in public." The present Lord Tennyson is authority for the statement that "his father formerly attended church regularly." The rector of Freshwater adds that "there was regular family worship at home."

Tennyson thought it not creditable to churchmen—

"To cleave a creed in sects and cries,
To change the bearing of a word,"

yet he prized the essentials of religion, which he perceived faintly represented by symbols. He held with Akbar that "forms are needful" as object-lessons whose significance should not be lost sight of. He saw through them and beyond them the spiritual realities they were intended to suggest.

"Forms!

The Spiritual in Nature's market-place—
The silent Alphabet-of-heaven-in-man
Made vocal—banners blazoning a Power
That is not seen and rules from far away—
A silken cord let down from Paradise,
When fine Philosophies would fail, to draw
The crowd from wallowing in the mire of earth,
And all the more, when these behold their Lord,
Who shaped the forms, obey them."

* Lecky, "History of Rationalism in Europe," vol. i., Intr., p. 6.

IV.—PROTESTANT CHURCH PROBLEMS IN GERMANY.

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IN Germany church and state are united. There is, however, no state church for the whole Empire, as such. Politically the Fatherland has been a unit only since 1871, but no attempt has ever been made organically to unite the various Protestant state churches. These are conditioned by the political division of the country and in fact exceed in number the independent states composing the Empire. Germany is a federal state consisting of twenty-six more or less independent political parts; but there are no fewer than forty-six territorial or state churches. The *plus* in this regard is owing to historical causes. When, for instance, in 1866, Prussia incorporated the former kingdom of Hanover, the Protestant Church organization of this state remained what it had been all along. It thus happens that while in the nine old provinces of Prussia the state church is of the "united" type, *i. e.*, the Reformed and the Lutheran churches have been united into one Evangelical Church, in Hanover and Schleswig-Holstein, all annexed in 1866, the Lutheran is still the state church and each has an ecclesiastical government of its own. Accordingly German Protestantism is as far as organization and government is concerned still more sadly and badly divided than the country was politically before the great war with France. Ecclesiastically the establishment of the Empire has benefited the land of Luther nothing. There are still twenty-four Lutheran state churches, eleven Reformed, seven United, and four Confederated.

This remarkable state of affairs is the result of a long historical development. Its notes strike down deep into the soil of the Reformation. In that period the union of state and church was in many cases a blessing to both. It was regarded as self-evident that the two must be united. Humanly speaking, it is difficult to see how the Gospel could have gained a firm foothold in that great reconstruction and restoration period without the state as an ally. Without the noble Saxon electors defending Luther it would seemingly have been impossible for the monk of Wittenberg to have planted the banner of evangelical truth. As long as the piety and faith of the rulers furnished the guarantee that only the truth should prevail, the union contained the possibility but not the reality of danger to the church. Only then when the principle of *ejus regio ejus religio* began to prevail did this possibility become a reality. A step from bad to worse was naturally taken when in more modern times the church's fate ceased to be dependent on the will of one political head, and when in the introduction of the constitutional principle the government of princes gave way to the government of parliaments and majorities. Then, too, the control

and direction of the church became a part and portion of the same system that had in its hands the finances and other departments of government.

This historical process has materially influenced the fate of the German state churches and is largely responsible for the problems that in this connection are in the forefront of argument and discussion. The political head of the state is also the official head of the church. In Prussia the king is the *Summus Episcopus* and highest court of appeal for the church of his realm; in Bavaria, the Roman Catholic prince regent is at the head of the Lutheran Church of the country, and the same is true of the Roman Catholic King of Saxony in that most Protestant land in all Germany; while, on the other hand, the Protestant Grand Duke of Baden rules a predominately Roman Catholic country. Actually these potentates may have little to do directly with the ecclesiastical government of their lands, and in reality do assign the work as a rule to their consistories, cultus ministries, and other agencies; but it does happen from time to time that they make use of their constitutional prerogative. Thus, when several years ago the highest church authorities of Prussia protested against the appointment of the gifted but liberal Harnack to the University of Berlin, the present King appointed him over their heads. The result of the whole arrangement is that the church is really dependent upon bodies selected for political purposes and whose actions are controlled by political considerations. In the Parliament that decides on the ecclesiastical budget there sit and vote upon measures affecting the most vital interests of the state all sorts and conditions of men, Jews and infidels, Roman Catholics and Social Democrats, atheists and agnostics. The synods and conferences of the churches have no legislative power whatever, their rights being merely advisory. Not the church decides who is to occupy the theological chair at the universities and educate the new generation of pastors and people; this is the prerogative of the state. Against this anomaly the conservative elements of the church are developing a most determined opposition at present, and the appointment of positive men to Bonn and Marburg is an evidence that the government is heeding these protests.

It is remarkable that altho the church of Germany is perfectly aware of the evils of this system, efforts to remove them by a separation between church and state find few friends and advocates. The majority of German Protestants are convinced that the union between the two is a blessing to both and is in conformity with the biblical ideal. Religious dissent is, comparatively speaking, no factor or force in the church life of the Fatherland, the protagonists of "Free" churches being only small bodies of most pronounced adherents of Lutheran confessionalism, chiefly in Saxony and Hanover, who have received their inspiration from America. The Protestants of Germany, both liberals and conservatives, are pronounced defenders of the union of state and church,

and point to the countless sects and sectlets of the United States as a living evidence of what a separation of the two leads to. Germany is certainly not yet ripe for religious dissent on a large scale, just as little as are the other Protestant state churches of northern Europe, Denmark, Sweden, and Norway. Not by a change in the legal status, as this has become historically what it is, but through the present organs it is proposed to solve the problems that vex and perplex the church of the Fatherland.

All this, however, does not imply that the desire for a union of forces is not found in many sections of the German churches. In some respects such a union, or a united activity, actually exists. The Eisennach Conference is a convention of the representatives of the different Protestant Church governments that meets every second year for deliberation and mutual help. It was this convention, which is indeed an unofficial body, which authorized the preparation of the Revision of the Luther Bible completed several years ago. Then the famous Gustavus Adolphus Society is an organization represented everywhere throughout the length and breadth of the Empire which seeks to supply the spiritual needs of Protestant Christians in predominantly Catholic districts, and every year expends more than a million marks in this noble work. Then the Evangelical "*Bund*," organized in the days of the *Kulturkampf* for the purpose of contending "against Rome with tongue and pen," has rapidly become an international organization and numbers fully one hundred thousand members in the leading Protestant circles of the land. But beyond such volunteer union of elements engaged in one particular enterprise no efforts at a union of Protestantism in Luther's land has been made. The occasional proposal for the organization of a Protestant State Church of the German Empire is on all sides regarded as a Utopian proposal, not worthy of serious consideration, and of little or no advantage to the church even if it could be realized.

And in truth a great deal of preliminary work of another kind would have to be done before such an ideal could become a reality and a fact. German Protestantism is internally as little a unit as it is externally. In neither respect does it present an unbroken front to the foe. Particularly as the various shades of theological thought are found represented at the universities, which in Germany, more than in England, France, or the United States, are the sources and fountain-heads of the scientific thought of the nation, the two extremes of the modern theological world, Liberalism and Conservatism, together with the many and variegated mediating tendencies, all find their protagonists in Germany as probably nowhere else, at any rate nowhere else within the pale of an established church.

And yet in spite of all these disadvantages and weaknesses the power, vitality, and work of the Protestant Church of Germany is simply phenomenal. German theological scholarship, without any doubt or

debate, is the most potent factor in the theological thought of the world. In this regard the Germans are the teachers of the world, whatever may be thought of much of their teaching. But their intellectual and pedagogical supremacy is undisputed, and other nationalities ordinarily merely develop what the German theologians have originated. The theological literature of Germany, notwithstanding its many aberrations and doubtful results, stands qualitatively the inferior of none and at least the equal of the very best. It has made conquests among the theologies of other peoples, the like of which can not be paralleled in the history of the Christian Church. Only a church internally strong could have achieved such results.

Nor is this strength restricted and confined to intellectual power and technical scholarship. The strength of a church lies not only in its scholarship but in its faith. And in this regard the church of Germany has, all things considered, a remarkable record, all the more so because this record is but little known to the outside world. It is true that in the field of foreign missions, where the activity developed by a people is quite naturally more apt to be brought to the attention of the world, the American and English churches have been able to do more than the financially poverty-stricken churches of Germany, and none are more willing to acknowledge this and use it as an incentive to arouse their own people to a better sense of their duty than are the German Christians. But in the field of "Inner Missions," which must not be identified with our "Home Missions," the Germans have created a field of Christian activity within the border of their own land and for the benefit of the neglected and needy, spiritually and bodily, of their own race, which in extent and thoroughness and variety of form has no equal anywhere. Attention here need be called only to one phase of this work. The modern revival of the apostolic deaconess order, which has proved such a blessing to the whole world, is the result of an humble pastor's enterprise, at Kaiserswerth, on the Rhine. But the idea and ideals of Pastor Fliedner have won the whole Protestant world and made them friends of the self-sacrificing order of deaconesses. Nowhere in the Protestant world do we find the social question—that basal problem of modern perplexities—studied so thoroughly as is done by the Germans, and the experiments at its solution constitute a leading feature in the life of the national church. These and many other movements of the kind characteristic of German Christianity stand in the closest internal connection with the purposes and aims of "Inner Mission" work, the object of which is to bring the entire complex social order of the modern world under Christian influence. The ways and manner in which German Christianity seeks to solve these problems, as also the ideals and methods of church life and activity in the Fatherland, may not always be to the taste of the American Christian, but it should be remembered that Christianity in the Church of Germany has its roots in Wittenberg and has been developed under the influence

of national traits of the Teutons, while American church ideas and ideals have been largely influenced from Geneva. But German Christianity is deep, altho its depth is occasionally hidden under an unaccustomed exterior. Like the mighty Luther, its origin, history, and inner development must be closely observed in order to understand and appreciate its real worth.

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

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THE KINGDOM OF THE "TEN TRIBES."

IN our last number we observed how Israel's relations with the outside world were gradually widening and becoming more complicated, and how at the same time the Assyrian empire was preparing to take the position and shape the policy which were to determine the ultimate fate of the Northern Kingdom. We are now prepared to take a comprehensive survey of the kingdom of the Ten Tribes and to understand how recent archeological research has put us in possession of the key to Israel's external history.

Let it be understood in the first place that the name "Ten Tribes," as applied to the Northern Kingdom, is not a descriptive term, except as it refers to the earliest stage of the monarchy. Indeed the phrase is properly used not of an actual confederation of ten distinct tribes, but of that portion of Israel which rallied to the standard of Jeroboam, in distinction from Judah and Benjamin who remained loyal to the house of David. By this time the northern tribes, particularly those on the east of the Jordan and in the extreme north, had broken down both their territorial and their social or family barriers. In fact the whole of Israel had largely relaxed its tribal organization. The idea of the original constitution of Israel was, however, so profound and persistent from the traditions and survivals of nomadic and semi-nomadic life, that this very term was used to describe a political and social divergence from the primitive tribal type. This, we may remark by the way, is but one reminiscence of tribal life and associations which abound throughout the history and life of Israel. But it is important to learn that it is not to be taken with literal exactness, since it has been perpetuated to our own times in discussions about the "lost tribes" and in kindred literature.

There are various ways of treating the career of northern Israel. For our present purpose it will be best to show how its relations with other powers affected its integrity and to what extent it may be said to have been absorbed or destroyed.

First of all we may notice without special comment that it was not till many years after the schism that northern Israel could properly be called a kingdom at all. Outside of his one tribe of Ephraim it was rather a sentimental than practical allegiance that was rendered to Jeroboam by the discontented tribesmen. There was no central rallying-point for the allies of Ephraim even against the warriors of Judah and Benjamin, tho bitter warfare between the North and South was the order of the day for more than a generation after the disruption. Change of capitals was not less remarkable and significant than changes of rulers by violence and intrigue. It was not till Omri, politically the greatest of the kings of Israel, had purchased and fortified the hill of Samaria, that the kingdom can be said to have had an assured existence. But observe again that

even during this earliest period of the separate régimes the Northern Kingdom, or the "Ten Tribes," underwent an actual dismemberment, the precursor of subsequent more fatal partitions. It was during the reign of Baasha, the usurper, that Asa of Judah, being hard pressed by him, called in the aid of Benhadad I., of Damascus or "Syria." The result of the appeal was that the Aramæans seized a portion of the territory of Zebulon and Naphtali to the west of the Lake of Galilee and of Lake Merom. This acquisition was so long retained by Damascus that it was never really reclaimed by Israel, and in fact became a mixed, half-heathen district which largely helped to give its permanent character to "Galilee of the Gentiles."

Nor was this the only dismemberment which took place before the epoch of Assyrian aggression. East of the Jordan the tribes of Reuben and Gad and the half-tribe of Manasseh had so lost their individuality that membership in them became a matter merely of genealogical record. Thus they became summarized in the territorial name of "Gilead." After the vigorous régime of Omri was at an end, Gilead suffered so sorely from Moab, and especially from Damascus, that, in the expressive words of Amos, it was "threshed with instruments of iron." To be sure, the country east of Jordan was reclaimed by Jeroboam II., but his era of prosperity lasted only for a brief period, nor was the "Kingdom of the Ten Tribes," even under him, restored in its ideal fame and extent.

Passing over those occasions already alluded to in which the Aramæans brought Israel west of the Jordan to the very verge of obliteration, we come to the Assyrian period. The next permanent dismemberment was made by the great Tiglath-pileser. This world conqueror (also called "Pul"), whose career and biblical significance were dealt with in our last study, made, in 738, a threatening descent upon the borders of Israel. Menahem, the usurper, bought him off by the payment of a million and a half of dollars. But five years later he appeared again in pursuance of his policy of the complete subjugation of all Palestine. Let us see what Tiglath-pileser was now aiming at. Pekah, another usurper, was on the throne of Samaria. When he formed his memorable league with Damascus against Judah, and Ahaz of Judah called in the help of the Assyrian monarch, Israel was still in possession of the most valuable and strategically the most important territory of Palestine, namely, the valley of Jezreel. This, the greatest marching-place of armies in the eastern world, was the key to the whole western coast, the Philistine plain, and the road to Egypt. As the result of Assyrian intervention, the northern side of this great valley, with the control of the whole, was lost to Israel. Thus Naphtali and the northern part of Issachar became permanently Assyrian, and "Israel" was reduced to little more than the territory originally appropriated to the sons of Joseph. The loss is described in 2 Kings xv. 29; and Tiglath-pileser himself gives a parallel account of his conquest in which he mentions among other places that very Abel-(beth) Maaka which is made so prominent in the biblical passage. Very interesting is it to notice how the Assyrian annalist brings out the importance of this locality, which in another passage of the Bible (2 Sam. xx. 18, 19) is spoken of as resorted to for good counsel by all the country around, and also as being the center of a flourishing community, a "mother in Israel."

Thus the second dismemberment of northern Israel was accomplished. To understand the process by which its final obliteration from among the nations was brought about, it is necessary again to look away beyond the narrow limits of central Canaan and to study the policy and movements of the dominant empire of the period. It is especially on this ground that so much stress was laid in our last article upon Assyrian affairs at this juncture, and especially upon the character of the great founder of the second empire. The fate of Samaria before its fall depended upon the policy of Assyria toward its vassal states. Its fortune after its fall depended upon the policy of the same power toward its conquered provinces.

When Tiglath-pileser finally quitted Palestine, in 732 B.C., he left upon the throne of Samaria a creature of his own, a noble of the city, named Hoshea, to look after the remains of the kingdom of Israel. This supervision was, however, to be exercised not for the benefit of Israel or "Ephraim" itself, but for that of its overlord. The relation of Samaria to Assyria at this stage may be summarized by saying that Samaria was now a rebellious vassal *upon its last probation*. The phrase may be understood by a reference to the procedure now systematically followed toward subject states. When Assyrian suzerainty had once been acknowledged—a step secured by the superior power in a great variety of ways—homage was rendered to the king and gods of Assyria, and, what was of more practical consequence, tribute was paid regularly year by year. The failure of tribute or homage brought the vassal under the second stage of probation. Unless speedy submission was shown, an army was sent and, either upon threats or actual chastisement, a heavy fine was imposed and the annual tribute increased. But the hardship of excessive taxation, or the love of freedom, or the seductions of neighboring states, might, and very often did, bring the coerced community to outright rebellion. The severity of the treatment now accorded varied with the conditions. For example, Palestine as a whole was treated much more favorably than the petty states of middle and northern Syria. But, broadly speaking, the result of this most aggravated form of revolt against the realm and the gods of Assyria, or of "sinning," as both the Assyrians and the subject Hebrews (2 Kings xviii. 14) called the offense, was that the seditious ruler was dethroned, his dominions made an Assyrian province and put under permanent foreign administration.

New let us follow the main lines of the history.

Hoshea served Assyria till the death of the great statesman and conqueror. Then he was encouraged by the new Ethiopian dynasty in Egypt to revolt. The new Assyrian king, Shalmaneser IV., was soon in his neighborhood, and perhaps before his seditious designs were more than suspected, Hoshea gave him homage and rendered him tribute. But in two years thereafter Samaria was invested by Assyrian troops. No sooner had Shalmaneser turned his back than negotiations with Egypt were recommenced. The empire of the Nile had begun that fatal rôle of intermeddler in Asia which, more than any other external occasion, contributed to the final destruction of the subject states of Assyria in Palestine. Of these treasonable relations the Assyrian governors to the north were fully informed, and, without the promised help from Egypt, Hoshea was taken prisoner outside of Samaria and carried off to Nineveh. The siege was then begun in earnest, and in the third year, in January of 721, the city was taken. The occupation was made, however, under a new Assyrian king, Sargon, who had just succeeded to the greatness and the policy of Tiglath-pileser.

We have thus seen how the fortunes of Israel were inseparably linked with the politics and the military movement of the predominant world-power of the East. The Bible tells a few of the leading facts of the story. It also fully draws, both in prophecy and chronicle, their religious moral. For the orderly march of events and the providential motives and lessons of the action, we have to resort to the larger construction of history, which it is now possible to make with the help of the records left us by the leading nation of the time—that very nation which was the divine instrument of Israel's chastisement and humiliation.

In our next number we shall see what light the same cuneiform records shed upon the question of the ultimate fate of the "Ten Tribes" of Israel.

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SERMONIC SECTION.

REPRESENTATIVE SERMONS.

THE NECESSITY OF THE CROSS.

BY THE RIGHT REV. BOYD VINCENT,
S.T.D. [EPISCOPAL], BISHOP OF
SOUTHERN OHIO, CINCINNATI,
OHIO.

From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed and be raised the third day.—Matt. xvi. 21.

THIS is the season of Lent (and the time of Holy Week). The one object now constantly before our eyes is the cross; the one thought is that of suffering; the one spirit which runs through all the sad and tragic story is that of obedience—of perfect obedience, even unto death. Let us try again to-night to catch something of that spirit. Let us try to enter into sympathy with these sufferings of our Lord for our sakes; and then, under the influence of such truth and love, let us try to become ourselves more Christlike Christians. This is the true purpose of Lent.

I. We look again, then, at our text, and wonder what it all means. We ask: What was this *awful compulsion of the cross—this strange necessity of suffering* in the life of Jesus? Why did He say: "*I must!*"—I must go to Jerusalem—I must suffer—I must be killed—I must rise again? How could He know, with such absolute certainty, that all these things would come upon Him, and at the hands, too, of the chief religionists of His people?

As divine—as the Son of God, all these things were of course foreknown to Him; but as human, as the Son of Man, He came to know them by other means also—chiefly by a spiritual insight and foresight, which we can, at least, partly understand.

(1) He knew the fact, for instance, that such things would be, from the Word of God. There He had come to see that suffering was a predestined part of His work as the Messiah. Plainly, the Redeemer of His people was to be a suffering Redeemer before He could become a glorified Redeemer. Plainly, the divine prophecies and the supernatural incidents of His (Jesus') own life pointed to Him as the expected Messiah. All this awful burden of suffering for a world's sin was to be laid upon Him. The voice of God at His baptism made all this sure. And what an overwhelming conviction to come upon a human soul! No wonder that He fled instantly to the wilderness, to be alone with God—to face this awful mission in thought and prayer and fasting—and, if possible, in God's strength, to accept it. No wonder He did not dare to tell even His disciples about it at the first. Only now, after three years—now, that they also had confessed Him the Christ of God and seen His glory in His Transfiguration—only now did He dare to declare also this necessity of the cross. It was "from *this* time forth" that He "began to show unto them" His sufferings.

(2) But Jesus not only knew from the Scriptures that such things would be; He had also come to see, from the very nature of the case, the reasons why such things must be.

(a) He saw that suffering was a necessary test of His obedience. It was by obedience that He was going to redeem mankind, just as it was by disobedience that they had been lost in the first Adam. But there could not be any obedience worthy of children of God, which had not first been put to the test. For who is the true friend: the man of many professions, or the man who has proved his words by his deeds? Who is the real soldier: the

militiaman of the parade-ground, or the veteran whose wounds and scars prove his soldierliness? And so, who is the perfect son: he who has only the spirit of obedience, or he who, by faithfulness under trial, has turned that spirit at last into the perfect virtue of obedience? Nor is there any real test of obedience which does not mean struggle and suffering. So Jesus, we are told, "suffered being tempted." Did you think that His great temptation was a mere fiction? Did you think that it was a mere show, meant just to teach us something? Ah, there was a terrible reality in it all! His very knowledge now that He was the Christ—the Son of God—laid His human soul all the more open to it. The struggle over those questions He was then settling shook His soul to its very foundations. For, what was His own life, and so ours in Him, to be? One of fleshly self-indulgence, or one of spiritual self-restraint under the Word and Will of God? One of personal vanity, seeking the praise of men, or one of childlike trust, seeking rather the praise of God? One of worldly pride, of ambition for place and power, or one of perfect humility—the only true greatness in a kingdom of heaven? Indeed, there never was an hour afterward in His ministry when these principles were not again and again put painfully to the test. Who can doubt it as he watches that deep agony in Gethsemane, or hears that heart-breaking cry upon the cross? Thus did Jesus, "Even tho He was a Son, still learn obedience by the things which He suffered."

(b) Again: Suffering, He saw, must be the necessary result of His witness-bearing. "For this purpose," as He told Pilate, He had "come into the world" that He might bear witness to the truth." Such a coming was humiliation for the Son of God, to start with; and all His human life was one of voluntary self-denial for our sakes. Houses, lands, the joys of the family life, earthly comforts, worldly rewards,

all were willingly foregone. "The foxes have holes and the birds of the air have nests, but the Son of Man," in all His Father's fair world, "had not where to lay His head." All this that He might be free to teach God's saving truth to men. Nor was this all that His witness-bearing imposed on Him. His self-denial must become self-sacrifice also—even unto death. Not otherwise, Jesus saw, could He be faithful to His God-given mission. No! He could not go back to Jerusalem now; He could not go on living and teaching the truth of Godliness in an ungodly world; He could not go on rebuking the sins of men; above all, He could not go on bearding the lion in his very den, exposing to their very faces the pride, formalism, the hypocrisies of priests and Scribes and Pharisees; He could not go on doing this without bringing down on Himself their fierce and deadly hatred, without incurring the certainty of the cruel, shameful cross. There was absolutely no escape; He must suffer—He "must be killed." Not because He had made Himself equal to God or to Cæsar—those were but trumpery excuses—but because He would bear faithful, fearless witness to the truth.

(c) Still again: Suffering was a necessary part of the moral reparation He would make for sin.

We can not understand all the mystery of the Atonement. Above all, we can not understand, at first, how the innocent can justly be compelled to suffer for the guilty—the one for the many. And yet we can see this: God is perfect justice as well as perfect love. Therefore, He could not, even as a Father, have offered His disobedient children unconditional forgiveness without producing utter moral confusion. You see this at once from the discipline necessary in your own family life. Some sign of penitence must be shown, some penalty suffered—in other words, some moral reparation must first be made before the offended majesty of the divine Fatherhood could be vin-

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dicated and so forgiveness become possible at all. Only one thing could satisfy all the conditions of the case. God—the Son of God—would freely give Himself a voluntary victim to justice, for our sakes. This quiets forever the charge of injustice. God, implanting in us, by faith, a seed of new life in Christ, could then forgive us, and look upon us as righteous, too, for His sake. Thus, a suffering Savior of the world was not an unjust expedient; it was an absolute necessity, made possible and made glorious by the very love of God Himself.

(d) And lastly: Jesus saw that His death, looked at in another way, was only necessary conformity to a universal law. It is the law of life by death, of salvation by sacrifice, of joy through suffering. He had come to bring us life, new life, spiritual life, life eternal; and death, He saw, is everywhere the inexorable condition of life. "Except a corn of wheat," He said, "fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." In other words, there could be no new spiritual life for us without the crucifixion of our old humanity; first representatively in Christ, and then afterward really in each one of us ourselves. Therefore, said Jesus, not only "I must suffer and be killed," but also "I must be raised again the third day."

II. Therefore He said also another thing. He said, "If any man will come after me let him deny himself and take up his cross and follow me."

(1) Here is where all these truths we have been considering begin to come home practically to ourselves. There is a cross for us, then, as well as for Christ. Suffering is for us, too, the necessary condition of all Christlikeness. It was a candid warning. It seems as if it would have been so much more agreeable if we could have had Christianity without any cross in it at all, or at least as if it would have been so much more politic in Jesus not to have stated such an uncomfortable

truth so uncompromisingly. Peter thought so, you remember, and said so. But you remember, too, the prompt rebuke—"Peter, thou art only tempting me again, as Satan once tempted me. Thou art tempting me to look at things only from a short-sighted, selfish, human standpoint. Thou dost not see the necessity as God sees it, even for thine own best good."

And yet is it so difficult for us to understand this now, even in our own case? Do you not see that you can not live obediently, as Christ lived, without suffering? You can not bring all your fleshly inclinations into subjection to the law of God; you can not do the things which please God rather than yourselves or other men; you can not renounce your worldly pride and ambition and be content to live humbly, for the kingdom of heaven's sake—you can not do this without struggle, without pain, without the cross. Nor can you be an active, useful Christian and at the same time be perfectly comfortable and at your ease. Into every such purpose to bless others must go something of Christ's own spirit of self-denial, some sacrifice of time and strength and money—often the very last devotion of health and life itself. Still less can you follow your chosen Master in being faithful witnesses for God's truth, without knowing something of His sufferings for truth's sake. Is there none among you still afraid or ashamed to come here to this chancel rail to-night and openly confess yourself a follower of the Crucified? Are you always ready to speak a word to your fellow men and women of the blessedness of the life in Him; always ready to stand by your faith when you hear it denied or scouted; always ready to set your face like a flint against the unrighteous practises in business or society? I know men and women to-day who have been willing to lose all things earthly, friends, home, and fortune, for conscience's sake, for their religion and their church. Ay! there are brethren of

ours who, at this very moment, are laying down their very lives by thousands in Armenia for the Gospel's sake. Least of all, can you learn that last great lesson of the Christian life which makes you most like Christ, viz. : to be able to lock up out of your tears and say, "My Father, not my will, but thine be done!" No! you can not come out into this purity and peace of soul except through the fires of suffering and sorrow.

There is one sense, of course, in which we can not share Christ's cross. We can not share in His work of moral reparation for sin. That was His own sole prerogative and gift to us as the Son of God. That work can never be added to nor repeated; no! not even upon our altars. There are no "stigmata" for us any more than for St. Francis. There is no treasury of superfluous merits of the saints to be credited to others, by the Pope, for a consideration; there is no merit in our self-made crosses, no value in asceticism for its own sake. It is enough if we are willing to simply take the crosses God Himself lays on us, in the self-denials and the pains which it costs us just to do and bear His will. In this sense, we may enter spiritually "into fellowship with Christ's suffering;" we may be crucified with Him;" we may "bear about in our bodies," like Paul, "the marks of the Lord Jesus." Not that these are any part of our ransom; they are only the proofs of our sincere discipleship, only the measure of our conformity to that great law of life of which I have already spoken.

(2) For, after all, what is it which makes the cross "worth while"? What compensation is there in Christlikeness at such a cost? Jesus tells us, in the very same breath: "He that loveth his life," He says, "shall lose it; but he that loseth his life for My sake, shall find it. For what is a man profited, if he should gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

Life! then. It is a question of life—of life lost or gained—the life of the soul. It is an appeal not to another form of selfishness merely, but to a true self-interest—to the willingness to sacrifice a lower life of worldly self-indulgence for the infinitely higher, nobler, more enduring life of blessedness in the Spirit of God.

To the world this gospel of the cross seems all "foolishness" of course. It does not see that it is only the formulation of the law of suffering—that law of moral discipline and profit—running through all life. It does not see that it has in it not only the promise but the reality of all life, of the life that now is as well as that which is to come. And yet look at it. Think of the young man who starts out to "see life for himself," and who ends by destroying his health, his fortune, his self-respect, and the respect of his friends for him. Compare him with the man who lives temperately and virtuously, in Christ's spirit, and who keeps all the other has thrown away. Which of them has gained life, and which lost it? Look at the selfish worldling who lives only for his money or his own pleasure, who goes out of the world as naked and empty-handed as he came into it, and whose only profit is the hatred of those whom he has neglected or wronged. Compare him with the man who has devoted himself self-sacrificingly to do good to others, and who dies, as he lived, amidst the blessings of those he has made happy. Think of a Cardinal Wolsey, hurled from his pinnacle of greatness in a single day, and lamenting: "Had I but served my God with half the zeal I served my king, He would not now, in mine old age, have left me desolate." Think of an Alexander weeping because there were no more worlds for him to conquer. Think of a Napoleon walking away, with downcast head, from the fateful field of Waterloo, meditating on the evanescence of human power. Compare such men with a Peabody, a Wilberforce, a Living-

stone, a Lincoln, giving themselves wholly, for Christ's sake, to others—living and dying, alike, revered and beloved of all men—and then tell me which of them have lost life and which gained it? Ah, my friends, do you not see that it is a poor thing to live so that the world can only despise you or hate you; a good thing to live so that it can honor you or admire you; but a vastly wiser, nobler thing to live so like Christ that your fellow men can bless you and your God approve you, living or dead?

For that, after all, dear friends, is our higher life, the life which Jesus means, the life of the soul. To be at one with God in all things and at any pains, as He was; to think the thoughts of God, to love the things of God, to will the will of God, and work the works of God; to live wholly for and in His pleasure, this is life spiritual, divine, eternal, the true life for which we were made. And therefore, like all true life, it carries in itself its own joy, its own compensation of blessedness for all which it has cost us. That is the last glorious secret of the life of the cross.

Will you still tell me that all this is too vague and unreal to have any attractions for you? What! Are you ready to admit that you are so bound down to things fleshly, earthly, selfish, sordid, that you never have any aspirations after that life of the cross? Are you alone, of all men, utterly insensible to its beauty and power in Jesus? Have you no admiration of those who live honestly and self-sacrificingly like Him? Have you not yourself learned something already of the innate blessedness of such a life? Never yet have you struggled painfully to resist some great temptation that you have not afterward felt God's angels ministering a peculiar peace and happiness to your spirit. Never yet have you denied yourself in anything for others that you have not learned how much "more blessed it is to give than to receive." Never yet have you

dared or borne anything of suffering in order that you might please God, that you have not had visions of how beautiful it would be if you could only live always in this way, at one with God. This was the rule of the Master's own life; "I do always," He said, "those things which please My Father." This was the "joy" for which He was willing to "endure the cross, despising the shame." This was the best He could ask for us, too, that we might have His joy fulfilled in ourselves. And there is something divine in every one of you, which, I pray God, will give you no rest, until you, too, yield and are converted, and believe and love and live as your Father's child should. This will make the blessed secret of the cross all plain to you.

PUBLIC WORSHIP AN OCCASION OF GIVING.

BY D. C. ABBOTT, D.D. [PRESBYTERIAN], MONAGHAN, IRELAND.

Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto His name: bring an offering, and come into His courts.—
Psalm xevi. 7, 8.

PUBLIC worship would be more interesting to a great many people if they had a fuller perception of its meaning. We all recognize in public worship a means of grace, that is, an opportunity of getting something. But we do not recognize, as we ought, that it is also an opportunity of giving something. People come to service as they say "to get good," and a great many do get a great deal of good in public worship—a great deal more, perhaps, than they know; and it would be a very great mistake to undervalue public worship as a means of getting what we all so greatly need. But, until we realize that it is also an occasion of giving what we owe and can give, public worship will never excite the interest and enthusiasm it ought to inspire;

nor be even as effectual as it should be as a means of grace.

Is it not a fact that many of the most promising pupils in our Sunday-schools turn out in after life very indifferent church-members? Is it not a fact that many young people who are most remarkable for their attendance at religious meetings, especially if these be of a peculiar kind, such as mission services, or tent meetings, or prayer-meetings, or Bible readings, are remarkable in after life for the neglect of all religious ordinances? These are facts which are often observed, and have from time to time engaged the most serious attention of the ministers of all Protestant denominations. They ask, What becomes of the Sunday-school pupils? Why do not the people worship? And there are long correspondences in religious papers on the subject. As usual, the blame is often laid upon the clergy. And I am sure we do deserve a share of the blame, but certainly not altogether in the way in which we are blamed. They say the services are too long, or too short; that there is too much, or not enough of music; that the prayers are too monotonous, or too varied; that the sermons are too long or too short, too learned or too simple, not practical enough or too plain. Some don't like them because they are read from a manuscript; others like them worse if they are preached extempore. These complaints may be fair or unfair, but that there are such complaints there is no doubt. And the fact of such complaints—so many and so varied—implies a general feeling of dissatisfaction and disappointment.

But, whether these complaints be just or unjust, they don't touch what seems to me the real fault and defect in the whole matter, which is this—ministers don't teach, or people don't learn, that public worship has another object besides the pleasure and profit of the congregation. We fail to teach, or you fail to learn, that public worship is an occasion of giving as well as, nay, rather than, of getting. If you attend

public worship only for what you can get, you may easily be disappointed, since (1) what you can get may not be exactly what you think you want, or what you get may be of such a character that you don't know its worth; and (2) you are not altogether the selfish creature you make yourself out to be; and you naturally get tired of, or indifferent to, this constant appeal to self-interest. But if you felt you were giving something that was valued, it would draw out the higher instincts of love, gratitude, and devotion. Human nature, after all, is not so utterly selfish as is generally supposed. There are other things which move us far more deeply than self-love. And, however, fond we all are of getting what we want, the love of getting is not half as deep in the human heart as the love of giving.

I know there are such creatures as misers in the world, but they are not a very large nor a very popular class of persons. As a general rule, more than half the pleasure of getting is derived from the fact that it is necessary to get in order to give. Who, if he had the choice, irrespective of other considerations, would not rather give than receive? Is it not pleasanter to pay than to beg? Who would not rather do good to others than be himself the object of beneficence? And so it is not to be wondered that people grow weary of services in which they can see no meaning but the possibility that it might somehow do themselves good, of which good they do not feel much need nor see any manifest result. I say, then, the selfish motive is insufficient to draw and keep men to the practise of public worship.

Moreover, if people only attended public worship for selfish motives, they would profit less than if they were influenced by higher motives. There are things, and some of the best things, which can not be obtained by directly seeking them, but may be obtained in quite a different way. For instance, honor is not secured by calling on every

one to pay you deference. The wise man says: "Before destruction the heart of man is haughty, and before honor is humility." Again, the pleasures of good society are not obtained by making claims upon others, but by seeking to please others. Friendship is not secured by demands upon your friends, but by showing yourself friendly. Happiness is not obtained by trying to be happy, but is more likely to come of its own accord to those who make others happy. And so the benefits of public worship are most largely enjoyed by those who seek most the glory of God and the good of others.

Let us think, then, of public worship as an opportunity of giving.

To our fellow-worshippers we may give some things, some things not to be despised! things they often sorely need! things without which their disadvantage is great. They are such as these: example, influence, sympathy, encouragement. Believe me, your absence is a loss and your presence is a benefit to every member of the congregation.

But I want you to think more particularly of giving something to God.

Here we are met at once by the consideration of our poverty. You say, What can we give that He will care to have? Well, strange to say, we have something to give which He very much desires to have; something which He has bought at an infinite price, but which, unless we give, even He may go without. And that is what we call our hearts; in other words, our love. He will not compel us to love Him, but He asks us to do so, and He gave His only-begotten Son to die upon the cross that He might win our love. This first and above all; and everything else we give is but a means and token of this.

What, then, God asks above all is our love—the worship of our hearts; but He asks us to manifest that love by other gifts more visible, just as we like to show our love to our friends by lit-

tle gifts and acts of attention. Of course, we can only give Him of what we have received. And we can not add anything to Him by all our gifts, except our duty and allegiance; but this is just what He values above everything.

In worship we give Him, first, of our time. He demanded this on Horeb, when He gave the fourth commandment. And he requires it still. You say, Of course we keep the Lord's Day! Well, I hope some of you do. But, remember, it is no thanks to any one in this country to abstain from labor on the Lord's Day. The law of the land requires it, and you might be prosecuted as a criminal if you did any labor on that day. But we are commanded to keep it "*holy*." And one of the ways, an almost indispensable way for all who can, is to attend public worship.

But to God, who knows our hearts, the time is of small account unless it is accompanied by our attention. This, then, is the second thing we may give to God: 1st, time; 2d, attention.

Moreover, this attention, if it be real, should carry with it some suitable expression—the reverence of the body and the expression of the lips. We church people are fortunate in this respect, that we have a liturgy which affords expression to the people as well as the clergy, and that we all may bear our parts in offering worship to Almighty God. The music and singing are now almost universal, and if we could only think of His glory, to whom our service of praise is offered, it should stimulate us to offer our very best to Him—our best in outward form and expression; above all, our best in hearty devotion, for thus only can we "give unto Him the honor due unto His name."

There is one other way of giving to the glory of God, which we may not forget—it is included in the text, it is frequently demanded in the Holy Scriptures of both the Old and the New Testaments. I mean, of course, the

giving of our substance for the service of God and for objects of Christian charity.

Let us remember what we give in this way is to be given to God. It is most suitable that such gifts should be given during the service and solemnly dedicated to God. It is part of the worship. Need I say if given to Him it should be given heartily, not grudgingly—liberally, not thinking how little may do, but how much we can afford.

I have spoken of public worship as an occasion of giving. I am aware that what I have said may seem to some to be somewhat new. Let us consider whether it is in accordance with Bible teaching.

That what I have said is supported by the text is, I suppose, sufficiently manifest. Nor does the text by any means stand alone in this respect. The duty, or rather the privilege, of giving to God is very prominent in the Holy Scriptures of both Old and New Testaments. The first, and, indeed, all the early forms of worship consisted of sacrifice and offerings. Such were the offerings of Cain and Abel, of Noah, of Abraham, of Isaac, and of Jacob. And such were the services prescribed by God, through Moses. In connection with the great festivals they were expressly commanded "not to appear before the Lord empty." David indignantly refuses to offer unto God of that "which cost him nothing." The Psalms and Prophets all teach the same lesson, and when such offerings are withheld the defaulters are even accused of robbing God. True, the prophets reprove the people for offering vain oblations; that is to teach them that God, who knows the heart, can not be put off with outward show, when the reality of devotion is wanting; in other words, that He is not to be bribed.

It is, however, more important to be observed that the same principle is upheld in the New Testament. Take, for instance, the teaching of Christ; who does not remember how He approved

of the widow's "two mites"? or how He commended "the woman who was a sinner" when she poured the precious ointment on His feet? and how again He praised Mary of Bethany for a similar act of devotion? Or can we forget His remarks on the conduct of the lepers—"Were there not ten cleansed, but where are the nine? There are not found that return to give glory to God except this stranger." Did not St. Paul write: "I beseech you, therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Is it not also written (in the Epistle to the Hebrews): "Let us offer the sacrifice of praise continually, that is the fruit of our lips, giving thanks unto His name. But to do good and to communicate forget not; for with such sacrifices God is well pleased"?

The passages I have cited are only a few out of many, but they may suffice to show that God requires us to give something to Him, and that He will be graciously pleased to accept and approve of our unworthy offerings—provided always that they are the expressions of humility and not of ostentation, of love and not of selfish ambition. I know the infirmity of human nature, and how hard it is to get rid of low motives even in our best efforts to serve God. But this is no reason against making the effort and persevering in earnest endeavor to serve and please God as we ought.

The wonder is that, unworthy as we are, God would accept anything of us. That He is pleased to accept and approve our poor offerings is surely not due to anything of ourselves, but is to be ascribed to the merits and mediation of our great High Priest—Christ Jesus—by whom alone we may offer acceptable service. That it is so is our high privilege and an occasion of great blessing.

Let us, then, offer with glad and thankful hearts our tributes of praise and thanksgiving to God through Je-

sus Christ, and gladly avail ourselves of every opportunity of giving to the honor of His name, for the cause of religion, and the relief of those that need; confessing ourselves "unworthy to offer unto Him any sacrifice, and beseeching Him to accept our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord."

THE EVERLASTING GOSPEL.

BY THE REV. EDWIN LOCKE, KANSAS CITY, KANS., SECRETARY OF THE KANSAS CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.—Revelation xiv. 6.

My text this morning is taken from that wonderful book of Revelation, which so many good people do not read because there are things in it which pass human comprehension. They perhaps are literalists, and because they can not imagine a street that is paved with gold, or a lamb with seven eyes, they say: "It is no use. I can not understand that part of the New Testament, and I am not going to waste my time over its dark sayings." They forget that the good old apostle of love had been so long alone with nature and nature's God—his sleep disturbed only by sea as the waves came moaning in against the rocks of Patmos, and his days busy with the thoughts of the great Christ and His wonderful sacrifice for sinful man—that like all who thus commune with nature and her God, he became a poet, and altho he gave his vision to us in prose it was imbued with the figurative language of the poet-seer, and it was the ideas rather than the symbols themselves that both God and His servant want us to appreciate. Again, our friends who thus would tell us to omit this book when we read our Bibles, and read something

practical, forget that this sacred canon closes with this language: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Chap. xxii. 19).

The vision of the context is that of the perfect church which surrounds the Lamb, singing the wonderful "new song" that no man could learn, and the song was accompanied with the music of the many harpers; and it was then he tells us he saw "another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and people."

I. In the first place I would have you notice the messenger to whom this everlasting Gospel had been committed, an angel.

I would have you remember that the angels have always been interested in the salvation of man, in the proclamation of this wonderful Gospel. When the shepherds were tending their flocks on the plains of Bethlehem it was angels that came with the message of "Fear not," and it was an angelic chorus that sang the wonderful anthem that morning of "Glory to God in the highest. On earth peace, good-will to men." When the women go out to the sepulcher in the gray of that first Sunday morning, worried, as you often may be, with the difficulties that may seem to be in the way of the labor of love, they found that one of God's angels had rolled away the stone, and they heard in celestial accents the message the shepherds had heard that other wonderful morning: "Fear not ye." Afterward when the risen Lord had led the little church out as far as Bethany, and after blessing them left them awe-stricken, as He went to the Father, two white-robed angels stood beside them and said: "Why stand ye gazing up into heaven? this same Jesus, which is taken up into heaven, will come in like manner."

Yet how often it is that this message, which the angels so delight in, has no attractions for our fellow men. They delight in winging their way through space that they may say to some poor troubled woman, "Fear not, He is risen;" while we, busied with earth's trifles, pass by the house of mourning where abide souls hungry for the word of life that says still, "Fear not."

Then this word, angel, has the added meaning of messenger. That shows what God wants His church to be here on earth—messengers of peace, messengers to warn the world of the danger of sinning, messengers to tell of Him who did salvation bring. Good Gregory the Great, when he was but a deacon, one day walking through the slave-market of Rome, saw some fair-haired slaves from the forests of the far north country, and to his inquiry as to who they were, received the reply: "They are Angles." He with ready wit said: "Not Angles but angels," referring to their light complexions. But the thought has come to me that he spoke with more prophecy than wit, perhaps, for I believe that the great Lord God hath put the burden on the Anglo-Saxon race to be the messengers of the everlasting Gospel to the nations of the earth. We seem to be especially favored of the Lord in our missionary efforts, and God seems to give us peculiar access to the hearts of the heathen world. May He also give us the willing mind, both as a race and as individuals to be the messengers of the Gospel to those who know not of its wonders.

II. In the second place, I would ask you to notice to whom this Gospel is to be carried.

Occasionally you hear some one say: "There is no use preaching to this or that class of people." God says it is for "all that dwell on the earth, every nation, kindred, tongue, and people." And it has been proved that there is no class of men, from the cold, indifferent, high-caste Brahman of India to the

poor, benighted cannibal of the South Sea Islands, but, in yielding to the claims of the Gospel and in surrendering self, has found that the kingdom of God has become to them "righteousness, peace, and joy in the Holy Ghost." It is strange how this Gospel is suited to all sorts and conditions of men. The rich man finds that it brings sweetness to his life that all the wealth of the world could not buy; while the poor man finds that in it there is the greatest of all riches; the wise man finds that he with all his knowledge can not fathom its depths, and his illiterate neighbor finds that to his soul its way is so easy "that a fool need not err therein." Equally strange is it that it suits men of all ages. We are told that Simon Peter, being led to his crucifixion without the gates of Rome, kept murmuring: "Jesus, nothing but Jesus," and that nearly eighteen centuries afterward a great English soldier, as he lay dying, looked up and murmured: "Jesus, love; Jesus, love." The same Gospel had touched the lives of both the old hero apostle and the later Christian soldier, and the same Jesus was the theme of their dying thoughts, those separated by centuries and with entirely different environments.

III. Again let us notice this wonderful message the angel had to deliver over such a wonderful parish: "The everlasting Gospel."

In these centuries error has changed its face and garb many times. We read in the Fathers about the errors of Gnosticism and Sabellianism, and we have to refer to our dictionary to know what they mean. In those same Fathers we read of "the love of Jesus Christ," of "redemption through His blood," of "assurance by faith," and we know immediately what they mean, for it is our Gospel, "the everlasting Gospel." It comforted Stephen as he lay dying beneath the cruel stones at Jerusalem; it brought strength to Paul, as, in the dungeon, thoughts of the desertion of his friends were allevi-

ated by assurance of a crown of righteousness that was in store for him; over yonder in China, as the mob breaks through the wall of the compound, it gives to the heart of the frail missionary who has left her all for Christ a sense of rest; and yonder in poor bloody, downtrodden Armenia it gives strength and assurance of final victory to thousands as they, like Stephen of old, know what it is to die for Christ. The old Gospel, the new Gospel, the everlasting Gospel!

IV. I would have you note and believe that it shall conquer.

It is reasonable to expect that it will be victorious. God spared not His own Son that He might offer redemption to the race; does it not stand to reason that He will see that the sacrifice of that Son is not in vain? Away with the thought that the world must continue to grow worse and worse until the last days. Would you limit the powers of the Almighty? Shall the sufferings of the Son of God be limited by the foolishness of wilful men?

V. Think for one moment of the wonderful combination that is back of this great Gospel.

We live in an age of "combines." Sometimes we have felt their power unpleasantly, and sometimes they have brought blessings to our doors that otherwise we could not have enjoyed. But who ever heard of such a combination of forces as rallies around the cause of this everlasting Gospel of the Lord Jesus Christ? The Lord God Almighty, "who holds the winds in His fists" (you perhaps have seen sometimes the power of that wind as it toyed with a great tree or building before it brought it low in the dust), "who upholdeth all things by the word of His power" (you saw the sun yesterday; you know how much larger it is than our greatest conception, yet God Almighty keeps it in its place by His word), is in it! And God has help as He stands back of this everlasting Gospel. The angels gather round to

add their strength; they are "ministering spirits to the heirs of salvation." Not only so, but all the good of earth, they have joined this wonderful combination as it tries to spread this wonderful "glad story" of man's salvation from sin. No wonder the old heathen emperor, whose workmen had, not once but twice, been driven from the work that he had undertaken, to show that this Gospel was false and its great author but man, should whisper, as his life-blood oozed from his wounds, "Thou hast conquered, O Galilean!" Will you lift the puny arm of rebellion against such power, such a combination of power? Remember, you are mortal, this Gospel is everlasting; you are but one man, this Gospel has back of it God, the angels, the good of earth. Better stop; better yield!

One day I, a youth, drove a team up an old, dry mountain-torrent bed. As we lunched that day I said to another man who had been a little ahead of me all that morning, "Do you say this is a creek-bed?" "Yes." "Why, the dust is six inches deep most of the way up here." "Yes, but sometimes the water comes whirling down here and nothing can stand in its way." We drove on. The red granite rose up on the one side nearly as straight as your hand until it seemed to be cloud-kissed; on the other side the rock sloped back a little and here and there a poor, sickly little piñon pine-tree tried to find sustenance in some fissure in the rock. The dust eddied around us; a cloud crossed the head of the cañon; another added strength to the blackness and then still another! Finally, out of the far away blackness there came a low dull roar as of mighty armies in conflict. The man ahead jumped to his feet and shouted back, "Drive for your life!" Seeing him lash his horses till they ran I did likewise till we got out of the creek-bed at a place where the cañon widened a little. Then I saw the reason for his alarm. Two clouds had met at the head of the cañon, and down that dry bed came the water; six feet high it

rolled and carried everything before it. Down the cañon was another team. The driver heard the noise, saw the coming flood, and jumped up the receding mountain side and held on to a poor piñon pine, while the wagon and team were carried down before the flood. I see the force behind the everlasting Gospel coming this way. I would cry to every son of Adam who is standing in the way: "The Gospel! flee to the rock that is higher than you!" There is safety in "the Rock of Ages!"

THE MARVELOUS "ONCE FOR ALL."

BY JOHN S. MCINTOSH, D.D. [PRESBYTERIAN], PHILADELPHIA, PA.

But now once [once for all] in the end of the world hath he appeared to put away sin by the sacrifice of himself.—Hebrews ix. 26.

THERE are words that are volumes—that must be expanded into volumes to bring out their full meaning. So there are phrases that are libraries—that if their sense were fully expanded would fill a library. Such a phrase we have here in "Once for all,"—all history and the two eternities pack themselves into it. Christ hath been fully revealed not only as the center and key of human history, but as reaching from that lonely eternity past to the full and songful and glorious eternity future when all things shall be gathered together and headed up in Him.

In this one great oratorio of the Messiah there are pulses of holy song, beating through the whole, all having part in the conception of the piece and in its marvelous completion,—the blood, the sacrifice, the holy of holies, etc. These many notes are recurrent; but there are two that are dominant,—"To-day," "To-day," "To-day;" "Once for all," "Once for all," "Once for all."

Exhort one another while it is called to-day;" "To-day if ye will hear his

voice;" etc. "To-day" is what God gives to man, and that alone—the recurrent note of man's opportunity.

"But now once for all . . . hath he offered himself;" "through the offering of the body of Jesus Christ once for all," etc. This "once" or "once for all" presents the marvelous finality of Christ's work. Let us seek to find out some of the great thoughts that are embraced in it.

I. It is the once for all of Christ's humiliation.

Like all the great divine works, in nature, history, and grace, foreshadowings of it appear. So in the prophetic significings of the Holy Ghost there were many foreshadowings of the coming of the Son of God, who was to be revealed in "the fulness of the times," and especially of His humiliation. He was to come to work, to serve, to suffer, to be despised and rejected. The tone-word in Isaiah is given in "Behold, my servant." In His experience He descended to the deepest depths of humiliation. "He made himself of no reputation, and took upon Him the form of a servant." You can trace it all the way from the manger in Bethlehem to that central cross on Calvary.

It was no new thing for Him "to be equal with God;" He had been that from all eternity; but the new thing was the infinite humiliation to which He condescended.

II. It is the once for all of Christ's propitiation.

Once for all He has been unveiled to put away sin forever.

Christ is represented in two comings—in one with sin, seizing upon it and making it His possession; in the other, without sin, unto salvation. In His coming there is one clear, definite, determining purpose, taking in and rising above many. He doubtless came to give clear revelation of God, to give large outpouring of the treasures of truth, to show us how near

God is, to reveal the essential brotherhood of humanity. But one thing on which the Holy Spirit puts His finger in His "signifying," is "the putting away of sin." This is the rock and hope of lost and sinful humanity.

He came with sin. He is dealing with it in three stages:

1st. In His incarnation. He was "made sin." It became His possession, His property.

2d. In His propitiation. He carried sin. He "bore our sins in His own body on the tree." All our iniquities were laid on Him."

3d. In His purgation of sin. He put away sin. He had it, He carried it, He put it away. This is the signification of the scenes of the Great Day of Atonement in which the High Priest wiped out the record of the year with blood. So Christ purges away our sin—away from the conscience, away from the throne, away into the deep—as the scapegoat—never to be found.

III. It is the once for all of Christ's supreme dedication.

It was not a part, but His whole self, that Christ dedicated in His sacrifice, to help us at every point where we need help, where we need Him.

We need Him when we utter the penitent cry, "God be merciful to me a sinner." We need Him when we step out as pardoned sinners into the Christian life. We need Him in the lifelong struggle against sin. We need Him when struggling upward to higher spiritual attainments and activities. We shall need Him when we walk down into the valley of the shadow of death. We shall need Him when the shadows of the judgment loom up before us. We shall need Him when in the world to come aspirations after greater attainments and achievements rise in the soul—again and again—as the endless ages of the world to come are passing.

Once for all He has assured the eternal satisfaction of all our needs.

Oh! how this once for all fills us with humility in view of what we have been and are; with joyous hopefulness in view of what, by Christ's grace, we shall be; with the might of glorious victory through His divine omnipotence. It seals our blessedness forever, for once for all He has revealed Himself to put away sin.

CALL FOR FAITH.

BY REV. GEORGE C. LORIMER, D.D.
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For we walk by faith, not by sight.—
2 Cor. v. 7.

CHRISTIANITY started in Palestine, and from there made deep tours into Africa, Asia, and Europe. After it had reached a certain point it stopped, it could get no further. Seventeen hundred years passed before Christianity gathered up its energies and started forward again, and now with us it has reached a certain point and can get no further. We deluged the entire country a few years ago with literature, asking for aid to carry forward our foreign missions. We held great mass-meetings. The ministers preached about foreign missions, but still the next year we fell behind, to the extent of \$300,000. In the home missions a portion of a town is cleaned up and the Christians stop and go no further. Dr. Parkhurst and all the great ministers of the land talk against vice and crime, but still they run rampant through our country.

My contention is that we lack perseverance. Our faith is small, limited, and shallow. We work timidly. We ourselves are in the way of the progress of the kingdom of God. We are satisfied with too little. A large congregation of 2,000 people will be satisfied with sixty conversions a year and sing the Doxology over it, instead of getting on their knees and praying to God that such a state of affairs should not continue to exist.

There is an enormous amount of un-

belief all through the land. If you follow the teachings of these people who are trying to reconstruct the Bible, in time, after they have shattered your faith, they will say: "The popular belief is that the Bible is true, and we made a mistake." The old lines are the true lines always. In China a woman used all her money to buy silks so that she could have the pleasure of tearing them to pieces. After she had bankrupted herself she was put into a lunatic asylum. This is very similar to the people who are now tearing and rending our Bible. When a person reaches that point in his unbelief that he does not believe in any moral law he is near the crisis of a mighty fall and collapse. He may get up so high that

when there is no precious promise to sustain him, and he would like to retrace his steps, he can not, and ruin and disaster will await him.

God teaches us to live by faith and not by sight. God meant us to be men of faith. The man of sight sees but the face of his brother, while the man of faith sees into eternity. We are living face to face with God, living every day in the reality of His existence. Unbelief, want of faith, paralyzes the Christian energy. When you doubt the Bible, or God's existence, you then begin to want to stay away from church. If you desire to bring this community and this nation to a high plane of Christian worth, faith is the spring of your action.

HINTS AT THE MEANING OF TEXTS.

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

HINTS FOR CHILDREN'S SERMONS.

Why Jesus Calls Children.

But Jesus called them unto Him, and said, Suffer little children to come unto me, and forbid them not.—Luke xviii. 16.

THE disciples thought that children would be a trouble to the Master, so kept them away. They were mistaken. He liked children; they reminded Him of the freshness and beauty of His home.

There are two main reasons, children, why He wants you to come unto Him:

I. He wants to be your Teacher.

1. You have not far to go to school. He is very near childhood.

2. Now is the time to learn. Nothing like the right beginning.

3. He can teach you everything that is good. You will become accomplished under Him.

4. He is a kind and loving Teacher. You will like Him.

II. He wants to be your Brother.

1. A Brother that will always love you.

2. A Brother that will always help you.

3. A Brother that will never leave you.

GIVE.*

"An Advocate"—Illustrated.

If any man sin, we have an Advocate with the Father.—John ii. 1.

"SIN not," is God's command.

I. But we do sin. "If we say we have no sin we deceive ourselves, and the truth is not in us." Many "deceived."

Illustrate. Pour poison in a glass of water. Look at it, you could not tell; but I know there is "corrosive sublimate" in the tumbler. Deadly to drink. Now I will pour in a "poison-finder"—iodid of potassium; see, a muddy red.

God is the sin-finder in our heart. "I, the Lord, search the heart." He says, "I find sin: all have sinned." Write on slate: "All have sinned."

II. Then must we be punished? Text says, We have an "Advocate." "Advocate" means to "speak for," to intercede.

Illustrate. Boys pleading for boys. Mother interceding for children. Lawyer pleading for client.

Jesus is our Advocate. Lived with us. Knows all. Has gone to heaven and stands "speaking for" us. Anything you want Jesus to do? Have you a case? He waits for you to ask him. Never loses a case.

Little child went to see king. Guard stopped her. Crying. King's little son saw her. Took her to his father. None could say "nay."

Jesus' intercession always prevails.

NICODEMUS NEWSCHOOL.*

HINTS FOR COMMUNION SERMONS.

The Work Finished—The Man Perfect.

It is finished.—John xix. 30.

THE utterances of Christ on the cross reveal His thought and feeling at that time. They were His "last words."

The "It is finished" the shortest, but fullest of meaning. In Greek, but one word, *τετέλεσται*, finished; compact and beautiful—"a sea of meaning in a drop of language."

What was finished?

I. The long line of prophecies. The nature and place of Old-Testament prophecies in the Christian system. These Christ fulfilled.

II. The Jewish dispensation was ended—that of grace begun. Every Scriptural type had now its perfect antitype.

III. His work of redemption. His mission was to save the world. Now His day of toil was ended. "I have finished the work," etc. As the shepherd who had found the lost sheep, He will return to the Father, rejoicing.

IV. His finished work proclaimed the Finished Man. Man educated chiefly by contact with outer world. Life was a real and strenuous discipline to Christ. This discipline is now ended. Heb. ii. 10; v. 8.

O Thou Christ! help us as we meditate to-day upon Thyself and the glorious mission which Thou didst undertake and accomplish for this sinful world.

Z. OHIO.*

Why Christ Longed to Partake of the Passover.

With desire I have desired to eat this passover with you before I suffer.—Luke xx. 15.

How vast His love urging Him on to die for us! He wished:

I. To say farewell to an old friend. Show the value of the Passover to the Jew—how it nurtured, fed, instructed him in God's service, revealed God to him, atoned for sin. How Christ valued this old servant! How we value the old home.

II. To introduce a new friend. Show in what respect the Lord's Supper is an advance on the Passover. It was a change from—

(1) The shadow to the substance; (2) limited to world-wide; (3) the legal to the spiritual glory of Christian dispensation

Last feast in old home—first in new—sadness and joy!

III. To strengthen Himself for coming trial. It did this—

(1) By setting forth is His infinite love for man; (2) by receiving strength from God as He waited on Him; (3) by sharing in the sympathy of His disciples.

IV. To strengthen His disciples. He flashed new light upon them at the table.

(1) He was going away. (2) He was coming for them. (3) The Comforter would abide their Helper. (4) They would overcome by Him. (5) He put them in the Father's keeping.

V. To strengthen His church.
Binding His church :

- (1) By His spirit in fellowship ; (2)
in service remembering His death ;
- (3) by feeding on Him till glory.

ALEPH-BETH-THETA.*

HINTS FOR FUNERAL SERMONS.

Gathered Lilies.

FOR FUNERAL OF A LITTLE CHILD.

My beloved is gone down into his garden to the beds of spices, to feed in the garden, and to gather lilies.—Song of Sol. vi. 2.

THE "Beloved" is Christ ; the "Garden," his church below ; the "gathered lilies," His chosen ones He has taken to Himself.

He has taken your lily—transplanted it to bloom in His paradise above.

I. What a fitting symbol the lily of your dear departed one !

1. The lily is beautiful. So was your child.

2. The lily is frail. So yours.

3. The lily is very fragrant. So yours.

4. The lily is white, spotless—emblem of purity. So was your little child pure and innocent.

II. Remember, too, that every flower has a mission. No blossom blooms in vain : likewise, does every little child fulfil a divine mission of blessing in the world.

1. The mission of a flower is always gladdening. The cheering influence in the world of child-life.

2. The mission of a flower is always refining. A child in your arms and home, even for a brief stay, makes your life richer, deeper, your spirits more gentle and sweet.

III. The Savior has gathered your lily.

1. Sheltered Paradise in which to bloom. Yours still, and safe from harm.

2. Sweet memories of it to cherish. These will comfort lonely hours.

3. Sweet traits to imitate. Will make you better, purer.

4. Sweet influences to draw. Added attraction heavenward. CONSOLER.*

Sources of Consolation.

I would not have you to be ignorant, brethren, concerning them that are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with Him.—1 Thess. iv. 13.

I. THE truth of the immortal life. Our friend lives. What Christ's resurrection means to us. 2 Tim. i. 10.

II. Our friend's present joy. What are the joys of heaven? We have but glimpses. Now we know only in part. "Now are we the sons of God, but it doth yet appear what we shall be." As in faith we behold these joys, can we not sacrifice and endure loneliness for the sake of those who are eternally safe and supremely happy?

III. Our friend's preparation. His life of faith. The good influence that he left. His triumphant death, and the sweet messages of assurance he gave to all. Is not this a consolation?

IV. The will of God. He makes no mistakes. His ways not ours, but His are best. What a refuge at such a time is the will of our heavenly Father!

V. A present, sympathizing Christ. "Go and tell Jesus." CALVIN.*

HINTS FOR REVIVAL SERMONS.

Judas' Way.

And he went his way and communed with the chief priests and captains, how he might betray Him unto them.—Luke xx. 4.

I. What was His way?

- (1) Way of avariciousness. (2)
Way of deception. (3) Way of sin.
- (4) Way of a terrible death.

II. To whom did he go?

- (1) To the chief priests and cap-

tains—the enemies of Christ; they who sought to destroy Him. Thus it ever is; men turn away from Christ and to the pleasures of the world, the “lusts of the flesh.”

“He that is not for me is against me.”

JOHN.*

Blind Bartimæus.

Jesus of Nazareth passeth by.—Luke xviii. 37.

THERE are many incidents in the Word that reveal the great love of Christ for lost and despairing souls, but none that reveals it more tenderly than this scene on the Jericho road where He meets the poor blind beggar, and, touched by his condition, pauses on His journey to heal him.

I. The blind man's condition is a type of the sinner's.

(1) He was blind. All the beauties of God's creation were closed to him. There are two worlds, a physical and a spiritual. As this man was blind to the physical, so the sinner is to the spiritual. He knows not the joy of pardon and doubts its reality. “The natural heart” receiveth not the things of the kingdom. 1 Cor. ii. 14; Eph. ii. 3.

(2) He was helpless. “Had suffered many things of many physicians.” Has lost faith in external remedies, but as he hears of Jesus is filled with emotion and hope. John viii. 34; Eph. ii. 8-10.

II. The blind man's action must be the action of the sinner.

(1) He placed himself in Christ's way. Difficulties were before him and the crowd tried to keep him back, but he allowed none of these to hinder him. John v. 40.

(2) He surrendered himself to Christ. If he had any preconceived notions as to how he should be healed he cast them aside. John vii. 17.

(3) He improved his opportunity. Had he not been healed then he never would have been healed. This was

Christ's last trip to Jerusalem. “Jesus of Nazareth passeth by.” PASTOR.*

The Sign of the Cross.

For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God.—1 Cor. i. 22-24.

CALVARY'S Cross worthy of all consideration—let us consider it as a “sign.”

I. To faith. It is:

1. A sign of the power of God—(a) Stands for truth. (b) Stands for God's love and mercy. (c) God's power in these. The Reformation was not accomplished by the armies of Hütten, but by truth and love in the hands of Luther.

(2) A sign of the wisdom of God. (a) Vindicates the justice of God. (b) Establishes the peace of God. (c) Eternal peace, based upon perfect justice—this the accomplishment of the wisdom of God.

II. To unbelief. It is—

(1) A stumbling block. (a) Unbelief looks for power in physical force. God taught Elijah that His power was not in storm, earthquake, or fire, but in the still, small voice! (b) Unbelief recognized power in the Roman legions, but stumbled at the drooping figure on the Cross!

(2) Foolishness. (a) Greek ideal—happiness through culture and license. (b) Christ's ideal—happiness through holiness. (c) Hence Christ's death for sin was foolishness to the Greek!

Therefore, “We preach Christ crucified,” the power and the wisdom of God; for on the Cross, “mercy and truth are met together, righteousness and peace have kissed each other.”

SIGN.*

WHILE Christ crucified seems to the unbeliever only weakness and folly, the vision of faith transforms Him into the illumining and regenerating power of God.

HINTS FOR MISCELLANEOUS SERMONS.

The Outline of a Glorious Ministry.

For yourselves, brethren, know our entrance in unto you, that it was not in vain: but even, etc.—1 Thess. ii. 1-18.

I. Holy Courage. Ver. 2. Following close on his horrible Philippian experience, he yet says "we were bold." Peter on day of Pentecost.

Prov. xxviii. 1. "The righteous are as bold as a lion."

II. Perfect frankness and sincerity. Ver. 3-6. No recourse to artful methods; no weak compliance; no time-serving. Show true meaning of 2 Cor. xii. 1 to be according to Emphatic Diaglott, "But [it is said] being cunning I took you by artifice."

Prov. xxvii. 6. "Faithful are the wounds of a friend."

III. Astonishing love. Ver. 7-13. Show how beautifully it harmonizes with his sincerity and frankness. In fact the latter are essential to the truest love.

This love was manifested by his earnest solicitude. Ver. 7, 11.

And this was reinforced, and made effective by his blameless example. See

(1) His diligent labor. Ver. 9.

(2) His holy life, ver. 10. (No impropriety in this statement, under the circumstances.)

(3) His meekness and self-depreciation throughout, that God alone might be glorified.

"Christ in you the hope of glory whom we preach," etc. CARLO.*

Cooperation.

Two are better than one.—Eccles. iv. 9.

COOPERATION is the great principle of economic effort. Tendency to form associations.

I. United effort is more effective than independent exertion.

Illustrations abound in mathematics and physics. Atoms of a hammer. "One shall chase a thousand, and two shall put ten thousand to flight."

II. Energy is conserved or wasted according to its adjustment.

Use of cipher. Four men separately trying to lift a large boulder, and then conjointly. Water of Niagara Falls.

"I am the vine, ye are the branches," etc.

III. Cooperation affords scope for the exercise of every talent. Two lawyers on one case. Two physicians. Committees in Congress. Labor organizations. Reforms. Link between engine and cars. Many talents lie dormant until utilized in cooperative effort. One man has a horse, another a wagon.

IV. Men can suffer and bear more conjointly than singly.

Prisoners in Libby Prison. Family burdens. "Bear ye one another's burdens, etc." Sacred Battalion of Theban Army.

V. To render cooperative work most successful individual preferences must yield to the general good. "Even as I please all men in all things, not seeking mine own profit but the profit of many that they may be saved." IRAD.*

OPTIMISM AND PESSIMISM.

BY NEWELL DWIGHT HILLIS, D.D.

And he shall not fail nor be discouraged until he hath set justice upon the earth.
—Isaiah xlii. 4.

OPTIMISM is the cradle of progress. Pessimism is the grave where society's hopes lie buried. Blind faith saith, "All is well;" blind fear, "All is ill," but Christian optimism saith, "All shall be well." For the optimist it is always better farther on. For the pessimist the road to heaven is always one of repair, and its bridges washed away. To-day, of all the philosophies, Christianity alone has the courage of the future. But wise men know that there is no stimulant to toil like the confidence of victory. Contrariwise, fear and foresight of defeat take the nerve out of arm and strength out of heart. Armed with hope, full of some Robert Bruce, single-handed, has captured castles.

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. Christian Unity, not Uniformity. "Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you."—Phil. iii. 15. By A. J. F. Behrends, D.D., Brooklyn, N. Y.
2. Death and Fruitfulness. "Except a grain of wheat fall into the earth and die it abideth by itself alone; but if it die it beareth much fruit."—John xii. 24. By Rev. W. J. Hutchins, Brooklyn, N. Y.
3. The Light-Giving Book. "The entrance of thy word giveth light." It giveth understanding unto the simple."—Psalm cxix, 130. By Rev. O. A. Kingsbury, New Hartford, N. Y.
4. The Duty and Reward of Christian Patriotism. "The Lord is our banner."—Exodus xvii, 15. By David Grigg, D.D., Brooklyn, N. Y.
5. The Foundation of Christian Character. "Whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man that built his house upon a rock."—Matt. vii, 24. By Rev. J. S. Thompson, Los Angeles, Cal.
6. The Great Strife. "Strive to enter in at the strait gate."—Luke xiii. 24. By Rev. J. O'B. Lowry, Kansas City, Mo.
7. Good Citizenship. "Render therefore unto Caesar the things that are Caesar's."—Matt. xxii. 21. By Rev. E. N. Allen, Kansas City, Mo.
8. Spiritual Environment, or Man and Mollusk. "Be not conformed to this world; but be ye transformed by the renewing of your mind."—Romans xii. 2. By Rev. Addison Moore, St. Paul, Minn.
9. Sincere but Not Yet Saved. "Send men to Joppa and call for Simon whose surname is Peter; who shall tell thee words whereby thou and all thy house shall be saved."—Acts xxi. 13, 14. By Rev. R. A. Torrey, Chicago, Ill.
10. Seizing the Chance. "Redeeming the time, because the days are evil."—Eph. v. 16. By Rev. William P. Merrill, Chicago, Ill.
11. White Lies and Black. "I said in my haste, all men are liars."—Psalm cxvi. 11. By Rev. C. G. Mosher, Bangor, Me.
12. A Young Man's Difficulties. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."—1 Pet. iii. 15. By J. P. Carson, D.D., Brooklyn, N. Y.
3. National Sufferings for the Sins of Rulers. ("And it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on the throne to the first-born of the captive that was in the dungeon . . . there was not a house where there was not one dead."—Exod. xii. 29, 30.)
4. The Mission, the Missionary, and the Commission. ("And Balaam said, unto Balak, Lo, I am come unto thee: have I now power at all to say anything? The word that God putteth in my mouth that shall I speak."—Num. xxii. 38.)
5. Changing View-Points and the Unchanging Truth. ("And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them; thou shalt see but the utmost part of them, and shalt not see them all and curse me them from thence. . . . Behold I have received commandment to bless, and He hath blessed; and I can not reverse it."—Num. xxiii. 13, 20.)
6. Class Legislation. ("And Menahem exacted the money of Israel, even of all the mighty men of wealth. Of each man fifty shekels of silver, to give to the King of Assyria."—2 Kings xv. 20.)
7. The Widened Horizon. (Not looking each of you to his own things, but each of you also to the things of others."—Phil. ii. 4.)
8. The Wealth of God. ("But God, being rich in mercy, for his great love where-with he loved us, even when we were dead through our trespasses, quickened us together with Christ."—Eph. ii. 4, 5.)
9. A Preacher's View of a Burning Question. ("He that loveth silver shall not be satisfied with silver."—Eccl. v. 10.)
10. Human Standards of Personal Worth. ("And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: for he loveth our nation, and hath built us a synagog."—Luke vii. 4, 5.)
11. The Pledge of Immortality. ("Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit."—2 Cor. v. 5.)
12. The Cry of Uncompensated Labor: a Labor Day Text. ("Behold, the hire of the laborers who have reaped down your fields, which is of you, kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."—James v. 4.)
13. The Law of Citizenship. ("Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men."—Titus iii. 1.)

Themes for Pulpit Treatment.

1. The Moral Atmosphere of the Home. ("And Lot dwelled in the cities of the plain, and pitched his tent toward Sodom."—Gen. xiii. 12.)
2. Parental Care as to the Associations of Children. ("And Abraham said unto him, Beware that thou bring not my son thither again."—Gen. xxiv. 6.)

ILLUSTRATION SECTION.

SIDE LIGHTS FROM SCIENCE AND HISTORY.

LIGHT ON SCRIPTURAL TRUTHS
FROM RECENT SCIENCE AND
HISTORY.

BY REV. GEORGE V. REICHEL, A.M.,
PH.D., BROCKPORT, N. Y.

"MY GRACE . . . SUFFICIENT" (2 Cor. xii. 9).—This is better understood if we bear in mind that the sufficiency of divine grace lies not in one spiritual factor only, but in many. Hence, we should attribute spiritual development to the agency of spiritual forces in their *combined* power, not to any single force alone.

Mr. Keuchler, of Indianola, Texas, desired to know whether there was a connection between the extent of the year's growth of trees and the season's rainfall. By a series of careful experiments, he found that while there was very great variation in the annual growth of trees, this growth did not correspond with the seasonal rainfall. He came to the conclusion, therefore, that not rainfall alone, nor any single factor, produces tree-growth, but a combination of factors, including such as soil, light, temperature, evaporation and air, as well as moisture whether in dew or raindrop form, continuous or otherwise.

Thus, we grow spiritually by reason of *all* that God sends us. In His economy there is nothing useless, out of place, superfluous, or inadequate. What one dispensation of His goodness does not supply another will. Whether, therefore, it comes with cloud, or light, or howe'er it may, all is ordered together (and "works together") for our good—to all eternity.

WISDOM CONQUERS DISORDER AND VIOLENCE.—Among the many exhibits of interest in the fine-art museums last season was a long-lost painting by Botticelli, found hanging in an almost forgotten corner of the Pitti Palace of

Florence by Mr. William Spence, an English artist.

It represents the goddess of Wisdom, as a young and beautiful woman in floating draperies of white, her brow crowned with laurel. She has a shield slung at her back, and carries a handsomely wrought halberd in her left hand, while with her right hand she clutches the hair of a despairing centaur, whom she has subdued, tho he is armed with heavy bow and arrows. The centaur is recognized as representing violence and disorder, and the aggressive figure of the conquering goddess as inaugurating peace and happiness.

The picture is over four hundred years old, and recalls such passages as these: "Wisdom is a defense," Eccl. vii. 12; "Wisdom is better than weapons of war," Eccl. ix. 18; "Wisdom . . . is pure," James iii. 17.

THE ANCIENT VIOLIN.

BY REV. WILLIAM BIRCH, D.D.,
CHRISTCHURCH, NEW ZEALAND.

WHEN in Genoa (Italy) I was told a thrilling incident which has not been published until now.

In the year 1831, at an auction in London (England) which drew a small crowd of fashionable people, was a black greasy violin, said to be an ancient Cremona, one hundred and twenty years old, and to have been made by the famous Antonio Stradivari.

When the violin was lifted from its case and given to the auctioneer, he held it very gently as if it were a sacred thing. Having described its supposed history, he handed it to a well-known professional artist to show its sweetness and power; but tho the musician no doubt did his best, the tone was not specially fine nor did its power excel that of a high-class modern fiddle. The people looked disappointed, and,

with a long face, but trying to speak cheerfully, the auctioneer called for bids.

After some coaxing, he began with an offer of a guinea, and gradually worked the people up to six guineas, beyond which it seemed impossible to move. At a rapid rate, in one breath, he cried, "A real grand original genuine Cremona Antonio Stradivari!" Some one said, "It does not bear his name!" but the auctioneer explained that some of the violins which had the name were modern and shams, the name having been added to increase the value; and as no one denied it, he triumphantly held up the case bearing the fiddle like a baby in the cradle, crying, "See the sweet little beauty, gentlemen!" He then levered up the bids to ten guineas, where he stuck; but he made frantic efforts to advance, beads of sweat bursting from his brow, running along his nose, from which they were flirtd off with the back of his hand. "Really, gentlemen, only ten guineas for an instrument worth its weight in gold! Ten guineas; going! going! any advance? Why, gentlemen, this is an angel-violin! such a chance has never been before the British public!—a real genuine Antonio——"

At this point, a middle-aged Italian in a velvet coat entered the auction-room, and, as if drawn by a magnet, gently pushed his way to the front. Lifting the violin from the case, he keenly examined it, putting it to his ear and listening as if he thought that, perhaps, something inside might whisper to him, and he handled it fondly as if it were his little child he had found in a shop. He seemed to forget that the auctioneer and the fashionables were watching him. He now stretched out his hand for the bow, and when, in the almost breathless silence of the crowd, he turned his face, some of them recognized him and softly uttered the magic name "Paganini!"

The first three or four notes thrilled every one: in another moment many

were in tears; soon their feet moved as if they wished to dance, one of them exclaiming, "It is superhuman!" Another, "It is divine!" Now they smile and nudge one another for gladness; again tears start to their eyes; they are nerved as if for battle; and when Nicolo Paganini reverently kisses the violin and places it in the case, half a dozen persons cry, "Fifty guineas!" another "Sixty;" others "Seventy;" "eighty;" "ninety;" "ninety-five;" and then, followed by a great cheering, the fiddle is knocked down to the famous musician for a hundred guineas.

At Drury Lane that night, Paganini stood before a packed throng with the ancient fiddle he had bought a few hours previously, and the people were spellbound. He so roused their enthusiasm that they waved their hats crying "Hurrah!" but when he breathed himself into the G string he so much loved, and, with unequalled pathos, made it, as the crowd imagined, pronounce the words, "Home, Sweet Home," a mighty sob burst from the people, and it was some time before they sufficiently overcame their emotion to listen to the next piece.

Like that old grimy fiddle, some of us may feel that we are despised, perhaps we despise ourselves; but let us be of good heart, for we are children of the Heavenly Father—sparks from the anvil of God; and if He take us in His hands, we shall be transformed into an ever-sweet psalm of praise. As the old violin yielded to Nicolo Paganini, let us lovingly yield ourselves in prayer to God, and He will make our daily life a melody divine.

THE discoveries at Tel-Loh and elsewhere in Babylonia have shown that there existed in the Chaldean plain, before the time of Abraham, a primitive civilization equally high with that of the early Egyptian dynasties, and, like it, deeply imbued with the idea of perpetuating personal history and national annuals. . . . It is thus in every way probable that the tribe of Abraham carried from the East records in the cuneiform character inscribed either on clay tablets or on prepared sheepskins.—*Sir J. W. Dawson.*

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

Limits to Attainments in Holiness.

DR. HANDLEY MOULE of Cambridge, in his "Christian Sanctity," says a most discriminating word on a difficult subject:

"But I come to speak briefly of the limits. I will not dwell upon them, but I must indicate them. I mean, of course, not limits in our aims, for there must be none, nor limits in divine grace itself, for there are none, but limits, however caused, in the actual attainment by us of Christian holiness.

"Here I hold, with absolute conviction, alike from the experience of the church and from the infallible Word, that, in the mystery of things, there will be limits to the last, and very humbling limits, very real fallings short. To the last it will be a sinner that walks with God. To the last will 'abide in the regenerate' (art. ix.) that strange tendency, that 'mind of the flesh,' which eternal grace can wonderfully deal with, but which is a tendency still.

"To the last, the soul's acceptance before the Judge is wholly and only in the righteousness, the merits, of Christ.

"To the last, if we say we have no sin, we deceive ourselves. In the pure, warm sunshine of the Father's smile shed upon the loving and willing child, that child will yet say, 'Enter not into judgment with thy servant.' Walking in the light as He is in the light, having fellowship with Him, and He with us, we yet need to the last the blood of Calvary, the blood of propitiation, to deal with sin."

An Ancient Lesson on Missions.

JONAH was the first formally commissioned missionary to the foreign field. It would not be strange if he should be found to be a typical character in his relation to missions: a permanent warning to the church of God, as to the sin of unfaithfulness in heralding the Gospel, and as to the various forms which such unfaithfulness may assume.

The impression that, behind this brief historical narrative, there is a deeper spiritual meaning, grows upon us as the story is studied.

We observe seven distinct stages in Jonah's career:

1. A distinct and definite commission to the Gentile world with a message from God entrusted to him.

2. An unwilling and unready Spirit, not accepting his mission, and fleeing from the presence of God.

3. A worldly alliance in its place—the ship bound for Tarshish standing for a worldly commerce.

4. An engulfment in the world—represented by the great fish which swallowed him up.

5. A prayer in distress, a salvation out of worldliness and a recommission to the Gentiles.

6. A formal discharge of duty, in delivering a message of warning but without sympathy with sinners.

7. A selfish and unbelieving spirit even in the face of the repentance of the Ninevites.

One or two of these points may need a word of amplification that we may feel their force. For instance, the fleeing to Tarshish ships. In those days commerce was the principal form of trade, and was mainly by ships, the only method of maintaining contact with surrounding people. The ocean was the world's highway, already provided, and furnishing natural facilities for travel and transportation. Hence a ship bound for Tarshish stood for commercial association for worldly ends, etc.

"No man ever sank under to-day's burden. It is when to-morrow's is added, that we give way." The animals have not the forecast of man, neither have they his forecare. "Boast not of to-morrow," and "be not anxious of to-morrow," for in both cases "ye know not what a day may bring forth."

"Desert may not touch his shoe-tie;
Love may kiss his feet."

GEORGE McDONALD.

Three Key-Words.

The natural, carnal, and spiritual man. 1 Cor. ii. 14; iii. 4. Paul here uses three words around which revolves the whole system of practical theology in the New Testament. Hence the need of carefully discriminating between them (*ψυχικός, σαρκικός, πνευματικός*). The word natural is linked with the notion of incapacity—can not. The word carnal with the notion of indisposition—hostility—will not.

The natural man is the man as he is by nature, even at his best, with the noblest endowment and highest attainment.

He is incapable of (1) the reception of divine things because incapable also of (2) the perception of divine things. Compare 2 Cor. iii. 14–18. The mind is blinded even to the plain truth revealed in the Scripture. As absolutely blind to spiritual things as is a color-blind eye to the differences in color, or an absolutely blind person to scenery, or a deaf man to music.

On the contrary the spiritual man—that is the man touched by, taught by, illumined by, the Spirit of God—both perceives and receives the things of God. With unveiled face he beholds, as in a mirror, the glory of God. The spirit has “liberty” to do with him as he will, and transforms him into God’s image, as the sensitive plate in the camera first beholds and then reflects and then receives into itself the very image of the object before it.

For this spiritual illumination nothing else will suffice as a substitute—no native gifts of mind; no scholarly culture or learning. These things are hid from the worldly “wise and prudent and revealed unto babes.” Even the princes of this world knew not these mysteries.

The carnal man is the natural man plus the indisposition to receive and perceive. If one is represented by a blinded eye, the other is by an eye voluntarily closed. The carnal mind has supreme deference and reference and

preference to and for earthly things. It is not subject to the law of God, neither indeed can be. See Romans viii. It is a mirror that is turned downward and reflects that to which it is turned. It minds earthly things and shuts out the heavenly. Hence it becomes more and more assimilated to them. John Wesley’s devoted mother bade him “cultivate holiness.” His reply was, “The more I seek the more I hate holiness. I can not control my loves any more than my likes.”

Per contra, the spiritual man receives and perceives God’s things and relishes them. There is a new capacity open to God, a new nature capable of knowing and loving God; a new disposition, delighting in God, and a new will subject unto God. There is also a new nurture implied; the transformation is not immediately complete. The two natures, the old and new, exist side by side, and the growth of the spiritual crowds out, displaces, the carnal.

Just here lies the urgency and stress of this passage of Scripture. The Corinthian Christians were feeding and fostering the carnal, instead of the spiritual—and the effects were fivefold.

1. There was a prolonged spiritual babyhood. Those who ought, by this time, to be feeding and leading and teaching and helping were still fed and led and taught and helped.

2. There was weakness and failure instead of strength and success. Sin was unresisted; there was strength neither to stand nor to walk in the holy way, and they became stumbling-blocks.

3. There was no capacity for the stronger meat of the Word. The mind was not mature for higher and deeper knowledge of God, but was yet lingering among the rudiments.

4. There was no yielding of self unto God in practical obedience. Self-will was opposed to God’s will, and hence constant friction in relation to Him.

5. There was no real relish for God and divine things. Like Israel turning back to Egypt, sighing for the

leeks and onions. The nightingale's eyes must be put out before it will sing in a cage; the eyes of aspiration are blinded, and so the carnal man is content with his spiritual bondage and slavery.

The practical point is, we may feed the carnal and starve the spiritual, or reversely. And on our spiritual type of character depends our sanctification or spiritual growth, our satisfaction or spiritual joy, our life and peace in God, and our true service.

Figures of Growth.

In 1 Cor. iii. we have two figures representing growth: the babe and the building. We find significance in the very change of figure. The child represents regenerate character, the building, service to God. To insure the growth of a human body, we have only to give it a chance to grow and it has in itself the secret of growth. But in case of the building, amid the best surroundings, it can not add to itself, it must be added to by our own effort. Let holy character alone simply give it food, air, light, the Word of God, the atmosphere of prayer, the unhindered contact with divine things and it will grow, for God's life is in it; but let your service alone, and it will never be service; you must study to promote it, find out God's plan in your life and add stone by stone in the upbuilding of usefulness, in accordance with His architectural design.

Paul in 1 Cor. iv. 1-5 reminds us that there are three courts or tribunals: the court of *man*, of *self*, of *God*. In the first there are friends who judge partially, and foes who judge unjustly, but neither know the full facts or adequately give decisions. Self-judgment is sometimes mercilessly severe and sometimes apologetically justifying. But when God is Judge all the facts are scanned, even motives are unveiled, and a final, fair, and irreversible decision is reached.

The Mission Question in a Nutshell.

Eugene Stock, Esq., secretary of the C. M. S., puts the whole question of missions very briefly thus: "Either Christ came down from heaven to save men or He did not. If not, then our religion is a fraud and to be kicked out of the confidence of men; if He did, then those who have heard the Gospel ought to tell it to those who have not heard and don't know it. And there is no escaping one horn or the other of this dilemma."

Hints on Speaking.

A French axiom says: "Fire in the exordium of an address is fire in straw."

Hook once preached a sermon on obedience to churchly authority from the text, "Hear the church." Whately suggested as a corrective to such mutilation of Scripture another counter text: "If he neglect to hear the church let him."

"Good speaking is thinking on your legs."

"The two great needs of a forcible orator are: 1. Personal convictions. 2. A spirit of love."

"What a darkened chamber is to a photographer a library ought to be to a student—the place where he fixes impressions into permanence."

"Avoid endless 'divisions,' and an 'in conclusion'—they rouse unrest in a hearer."

"First master your subject
Second master yourself."

"Put one idea into a sermon, and as many thoughts as you can."—DEAN OF CORK (DR. MAGEE).

"God gives physical strength for physical exhaustion."

Dean Lefroy says: "Crowds will listen to any message that speaks of sin, salvation, sanctity, and strength."

Kingsley declared: "I never walk up the choir of the abbey to ascend its pulpit, without wishing myself d-dead; and I never walk back without wishing myself m-more dead."

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ILLUSTRATIONS AND SIMILES.

THE CRITICS CRITICIZED.—Archdeacon Watkins, in his Bampton Lectures, states the case against the critics on St. John's Gospel:

"By what laws of evidence is a case to be supported in which almost every witness contradicts the witness on his own side who has gone before, and then contradicts himself? What is the value of that man's evidence who tells us plainly, first, that he is certain, then that he is doubtful, then that he is doubtful about his doubts, then that he is certain as to his doubts about his doubts—but thinks his opinion may yet change? What verification is possible for theories which assure us now that the Gospel is the growth of unconscious myth, now the result of deliberate design; now that its roots are metaphysical, now that they are mystical; now that the work is clearly composite, now that it is absolutely one; now that the discourses are trustworthy, but not the history; now that the history is trustworthy, but not the discourses; now that the author is clearly a Jew, now that he is certainly a Greek; now that he is a Syrian, now that he is an Alexandrian; now that the whole teaching bears the impress of Philo, now that it is permeated by the Gnosticism of Basilides? What dependence can be placed upon investigations which assure us with equal confidence that the Gospel was in A. D. 180, 170, 160, 150, 140, 130, 110, or even far back into the first century?"

HOW TO GUARD AGAINST SKEPTICISM.—To theological students I would give the advice as the best safeguard against the danger of skepticism, to master first and last the contents of the Bible, and never to lose sight of its spiritual truths, which are immeasurably more important than all the questions of lower and higher criticism.—*Philip Schaff.*

CRITICISM AND THE BIBLE.—Criticism can not touch the vital heart of the Bible. So far as criticism is revolutionary and destructive, it is not scientific; and so far as it is scientific, it is perfectly harmless, and in the main purely conjectural. . . . There is the Bible—potent in the past, and potent now. There, in its records, lies the broad line of revelation, in law and psalm and prophecy, growing more and more luminous until the day dawns in Jesus Christ. It is all clear and consistent, and history has crystallized around it. The heart of the world beats in it. The energies that have shaped the advancing centuries are here brought to view. It can never be outgrown; and it can never be discredited. There is an actual history behind it. There is a deathless life within it. And these are driving it with irresistible momentum into the present and the coming years.—*A. J. F. Behrends.*

PROFANITY USELESS.—

Take not His name, who made thy mouth, in vain:

It gets thee nothing, and hath no excuse.
Lust and wine plead a pleasure, avarice gain:
But the cheap swearer through his open sluice

Lets his soul run for naught, as little fearing;
Were I an Epicure, I could hate swearing.
—*George Herbert.*

FRUITFULNESS OF MEDITATION.—Meditation is partly a passive, partly an active state. Whoever has pondered long over a plan which he is anxious to accomplish, without distinctly seeing at first the way, knows what meditation is. The subject itself pre-

sents itself in leisure moments spontaneously; but then all this sets the mind at work—contriving, imagining, rejecting, modifying. It is in this way that one of the greatest of English engineers, a man uncouth and unaccustomed to regular discipline of mind, is said to have accomplished his most marvelous triumphs. He threw bridges over almost impracticable torrents, and pierced the eternal mountains for his viaducts. Sometimes a difficulty brought all the work to a pause; then he would shut himself up in his room, eat nothing, speak to no one, abandon himself intensely to the contemplation of that on which his heart was set; and at the end of two or three days would come forth serene and calm, walk to the spot, and quietly give orders which seemed the result of superhuman intention. This was meditation.—*F. W. Robertson.*

ESSENTIALS OF CHRISTIAN TRUTH.—Three great truths may be specified, which present themselves to the writer's mind as the very foundation of the Christian religion: (1) the doctrine of the reality of the vicarious atonement provided by the passion of our blessed Lord; (2) the supernatural character of the religious revelation in the book of God; and (3) the direct operation of the Holy Ghost in converting and communing with the human soul. Lacking the first of these, Christianity appears to him to be a religion without a system of redemption; lacking the second, a doctrine without authority; lacking the third, a system of ethics without spiritual power. These three principles accordingly are the measure, by agreement with which the truth and falsehood of systems of free thought are ultimately tested.—*Adam Storey Farrar.*

THE RESURRECTION AMONG THE DOCTRINES.—In the heart of the Rockies you will behold many a lofty peak that excites awe and admiration. Yonder in the distance, clad in a shadowy veil of whiteness, may be seen the twin Spanish Peaks. Yonder is Cheyenne Mountain, there King's Mountain. Yonder the Crystal Range, all of them lifting their heads aloft as if to kiss the sky bending over them. But in the midst of all this grandeur there is one that towers above them all—Pike's Peak, sun-crowned, snow-capped, hoary-headed all the year round. The doctrine of the Incarnation of the Son of God is a lofty theme; that of the forgiveness of sins a joyous one; the way of salvation by faith in Christ a necessary one; but the resurrection is the Pike's Peak of the Bible—in grandeur, sublimity, necessity, towering above them all. It was a wonderful thing indeed that Christ should leave His throne in glory and come down and tabernacle on the earth; a marvelous thing it was that He came to do for us. But what would it all have amounted to, if, when He had poured out His life on the cross and been laid away in the new tomb, His body had remained in the grave and moldered back to corruption? A dead Christ could not save us. The resurrection is verily the Pike's Peak of Bible doctrine.—*Ernest Thompson.*

THE DIVINE DEGREE.—Reader, are you a B. A.? This little book is only for those who possess that degree from the King's College. If you are not "Born Again," please put it aside, for this is our starting-point in considering the Fulness of the Spirit as the birthright of every believer. If you have not been born again you have no right by birth to this, the chiefest of New Testament blessings.—*John MacNeil.*

EXEGETICAL AND EXPOSITORY SECTION.

THE USE AND THE MISUSE OF THE LORD'S PRAYER.

BY REV. C. B. HULBERT, D.D.,
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It is in the Sermon on the Mount in Matthew that we find the first record of our Lord's Prayer. In the eleventh of Luke it reappears for substance but in a form less complete. Here we are taught that as our Lord "was praying in a certain place, when He ceased, one of His disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. And he said unto them, When ye pray, say—". It is an instructive fact that we have here given the prayer recorded in Matthew with marked omissions and with some variation.

Had our Lord purposed that the form given in Matthew should be used as a formula, should we not expect that in repeating it in Luke He would be particular to give it in the exact form first used? In giving it with omissions and variation, does not our Lord add force to the interrogatory clause in Matthew, when, not particular as to the form, He says, "After this manner therefore pray ye"? In His own disregard of the letter of the prayer, while retaining the substance and spirit of it, are we not taught that we are not held in bondage to an exact formulary?

To get our Lord's full intent in furnishing a model prayer we need to heed the circumstances in Matthew which caused Him to give it. "When ye pray ye shall not be as the hypocrites;" in "praying, use not vain repetitions as the heathen do, for they think that they shall be heard for their much speaking." "After this manner therefore pray ye."

"The emphasis," says Meyer, "is, in the first place, on the phrase, 'after this manner,' and then, on the pronoun 'ye,' the latter in contrast to 'the heathen,' the former to 'vain

repetitions.'" "Therefore," continues Meyer, "judging from the context, Christ intends by 'this manner' to point to the prayer which follows as the example of one that is free from vain repetitions, as an example of what prayer ought to be in respect to its form and contents if the fault in question is to be entirely avoided, not as a direct prescribed pattern, excluding other ways of expressing ourselves in prayer." In this connection he quotes Luther approvingly: "Having now rebuked and condemned such false and meaningless prayer, Christ goes on to prescribe a short, neat form of His own to show us how we are to pray and what we are to pray for."

It is to be noticed here that the style of closing the prayer by a transitional explanation—"for if ye forgive not men," etc., harmonizes with the view that the prayer was given to defend against injurious error rather than to serve as a prescribed form. As it stands in Matthew in the Revised Version, the prayer is too vitally imbedded in the context, before and after, to be taken out and used independently as a formula without violence. It is a pound of flesh that can not be so removed without bloodshed.

An honest question may here arise: Does it not militate against the use of this Scripture as a prescribed part of public and private worship, that in the gospels elsewhere no reference is ever made to it? It is never repeated; it is never cited; it is never enjoined as a part of religious service. If our Lord originated it with a view to, or ordained that it should hold, the place it now has so generally in religious worship, might we not expect Him to be as express and as definite in stating the fact as He was when He established His Supper? If He had desired its use to be as general as it now is, how natural and easy for Him to have called attention to it in His prolonged inter-

course with His disciples, and especially in His closing interviews with them as recorded in the Gospel of John. In the absence of such a distinct reference to it by Him, how remarkable that we should never have a hint or catch a glimpse of it elsewhere in the Gospels or in the Acts of the Apostles, or in one of the Epistles. May not this fact startle us into the inquiry: Are we justified by biblical authority and usage in giving to the Lord's Prayer the prominence it now holds as a formula in public service? If we are permitted to use it in the way we do, are we not using it to excess? Are we not working it for other than its original design when we make it to take the place of prayer that pours itself out spontaneously from a heart that can not restrain it? In our vain repetitions of it, do we not allow it to slip its meaning and become the inane babble of a dead formalism? Burnt offerings and sacrifices God was wont to delight in, but when they deteriorated into vain oblations and their incense became an abomination, what did God think of them?

We do not dare to deny that God is pleased, we feel assured that He is, when in family prayer or in public worship there is in concert a hearty and spontaneous vocal use of the Lord's Prayer, as of any other memorized portion of the Scriptures; but when reduced to a formula, or used as a divine ornament to a ritual, it recurs with monotonous regularity, or is seized upon as a complement to a prayer or as a help to flagging devotion, does not God account it a hypocritical makeshift and repel it as a vain repetition? May not our Lord often have felt aggrieved when, having furnished a model of the kind of prayer He sought with the one express object to keep His people from "vain repetitions," He is required to see them take that very model and turn it into a formula and use it in vain repetitions age after age? What did he get for His pains? To prevent His people from

indulging in a self-deceptive and injurious practise, He provided for them a wholesome defense, but they go and take that very defense and transmute it into an error as hurtful as the one from which he sought to protect them! I repeat: no hint is given in, or in connection with, our Lord's Prayer, that its Author gave it to be used as a formula of devotion; and Meyer says that we have no evidence that it was ever so used in apostolic history.

Here we are required to advance and notice a painful phenomenon with reference to this prayer. It has not only been changed from a model to a formula, and thus diverted from its original purpose, but it has been augmented by a closing paragraph ("For thine is the kingdom," etc.) which recent biblical scholarship has pronounced spurious. Like other interpolations, it disappears in the Revised Version.

If, then, we now have in our possession our Lord's Prayer in the form he gave it, cleared of all human additions, by what authority do we continue to use it with its unauthorized appendage? "One abuse," says Professor Phelps, "invites another; one abuse justifies another. The principle of a slight abuse is the principle of an extreme abuse." Is it difficult to detect a natural moral affinity between an unauthorized use of the prayer as a prescribed formula and this unauthorized use of what uninspired mind has made an integral part of it? Are we loyal to the truth when in a public use of this prayer we incorporate into it as a part of its original delivery from the lips of Christ this doxological close?

No preacher would be justified in using this closing paragraph as an inspired text for a sermon. Professor Phelps says that two reasons forbid it: first, the preacher's reputation for biblical scholarship; second, his reputation for truth. He says: "The license for using such texts without correction injures the moral and mental habits of a preacher. Whatever may be said in defense of it, it does involve an un-

truth. It imposes upon the faith of an audience." If, according to this high authority, an expurgated passage can not be used as a text, unapologized for, without the charge of untruthfulness, by what rule of morals can such a passage continue to be used as an integral part of the prayer our Lord left?

We are not unfamiliar with the apologetic defense of the continued use of what is, in itself, a beautiful and appropriate close of the prayer. It has been said that it is eminently biblical in spirit and form; that the prayer without it is rhetorically incomplete and unfitted for liturgical use; that an audience, giving it in concert as it stands in the Revision, would be shocked to be brought up abruptly at its close with the mention of "the evil one," not a few saying that they would not use it at all liturgically if it were to be used as biblical scholars say our Lord left it.

To this defense the reply is as conclusive as it is easy. Did our Lord know how to teach us to pray? In giving us an example of prayer, did He leave it so abrupt and incomplete as to require a human addition? May we not find in the very lack of rhetorical completeness our Lord's interdiction against transmuting it from a model into a formula for liturgical use? Let us conclude then that it is best to take the Lord's Prayer as He gave it to us and left it for us. If He did not give it a liturgical form, let us be content to use it, as Meyer says, "as an example of what a prayer ought to be in respect to its form and contents."

There is yet another objection to this interpolation which has much force. It disregards the logic of inspiration. It breaks the continuity of our Lord's flow of thought. This is so glaring that, had the Revisers retained the interpolation, a commentator would be compelled to make it parenthetic. Observe the logical order of our Lord's thought. He requires us to say: "Forgive us our debts as we forgive our debtors; and lead us not into tempta-

tion, but deliver us from the evil one; for (omitting the interpolation) if ye forgive men their trespasses," etc. In Luke our Lord puts into the mouth of the suppliant the logical inference, "for if we forgive not," etc., making it a constituent part of the prayer.

A final inquiry forces itself upon our attention: Has not the crystallization of our Lord's prayer into a formula by a liturgical use of it lifted it to a grade of importance not justified by subsequent revelations of truth? So far as it goes it is perfect. At the time it was taught, it could not have been more replete with the evangelical spirit without anticipating events in our Lord's life yet to be accomplished. Its spirit is warmly evangelical, but its content is wanting in material that entered into apostolic supplication. After the Resurrection, the disciples prayed better than they had been taught by their living Lord. He had himself suggested and necessitated this advance. "Hitherto ye have asked nothing in my name." "I go unto my Father, and whatsoever ye shall ask in my name." Does not this hitherto suggest that the prayer He taught as a model needs to be remodeled as advance of truth and experience might require? As an old wine-skin it could not contain the new wine of Pentecostal experience. The old prayer taught the forgiveness of sin, but it did not ground that forgiveness in the Atonement; it implied regeneration, but it did not express apostolic aspiration after holiness; it discloses confidence in God as a Father, but it does not utter the apostolic shout over the grave; it gives promise of a triumphant kingdom on earth, but it is silent as to an abundant entrance into heaven. As a model it is perfect. As a formulary of Christian devotion, embracing the most precious truths of the cross, it is wanting. It meets perfectly the end our Lord sought to secure; it does not meet, diverted from that end and augmented, the end to which it has been applied.

SCHOOL OF BIBLE STUDY.

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

THE PROPHETS OF THE EXILE.

THE Jewish Exile and subsequent Restoration were essential parts in the preparation especially for two things :

(1) *The establishment of a Religious Center* at Jerusalem, held by a Remnant of the Chosen People trained and disciplined to thorough loyalty to Jehovah, and, waiting for the Advent of the Messiah.

(2) *The Leavening of the World* with the fundamental principles of the Divine Religion, thereby bringing the Gentile races also to wait in an attitude of expectancy for the Messiah.

Two sets of Prophets—the Prophets of the Exile, and the Prophets of the Restoration—cooperated with Divine Providence in the movement that resulted in the inauguration of this *Two-fold Preparation* of Jew and Gentile for the coming of the Messiah and the setting up of the spiritual Kingdom of God.

The *Prophets of the Exile* were Ezekiel and Daniel; the *Prophets of the Restoration*, Haggai, Zechariah, and Malachi.

The *Prophets of the Exile or Captivity*—Ezekiel and Daniel—played a most important part in the direction of the Jews under the divine discipline; in the permanent settlement of the masses of them in the Babylonian Empire, with great centers at Chebar and Babylon; in sifting out and training a Remnant for return to Jerusalem when the 70 years of Exile should expire; and in shaping, with the aid of the prophets that preceded and those that followed them, the future development of both classes.

A *twofold work* needed to be done in correcting the false expectations, sustaining the Messianic hopes, and completing the preparation of a choice Remnant for their return to Jerusalem

—one among the exiles on the river Chebar, and the other among the exiles in Babylon. *Ezekiel* was commissioned for the work among the former class; *Daniel* for the work among the latter.

A *twofold work* needed to be done in outlining the future history for the guidance of the Chosen People in their return to Jerusalem and in their waiting for the advent of Messiah—one having reference to the *more immediate future*, the other embracing the *more remote future*.

The *former task* was committed to *Ezekiel*, who sketches the judgments upon their enemies, and their own restoration, presents prophetically the restoration of the Theocracy, and symbolically pictures the New Temple and the New Regulations for the People and the Land.

The *other task* was entrusted to Daniel, who spreads before them in broad panorama the history of the great coming races till the Advent, and that of the Kingdom of God stretching out beyond.

A *still greater work*—involving remarkable revelations of supernatural power to the Heathen World, and bringing the successive great monarchies to acknowledge Jehovah as the true God—was entrusted to Daniel, and resulted in favor and protection to the Chosen People scattered over these Empires.

Their *combined work* was that of cutting loose the Chosen People from the old traditional ideas and institutions, and of setting clearly before them the coming spiritual Kingdom of Messiah.

First Prophet of the Exile—Ezekiel.

Ezekiel, the son of Buci, a priest, was carried into captivity along with Jehoiachim and the better classes of the people, to the banks of the Chebar, by Nebuchadnezzar, on his second

capture of Jerusalem (598 B.C.). (See THE REVIEW for August, p. 155.) He began his prophetic mission at the age of thirty years—the age of priestly maturity (ch. iv. 23, 30), at which John Baptist and Jesus began their work—in the fifth year of the Exile (ch. i. 1), six years before the final destruction of Jerusalem, and continued prophesying until at least the twenty-seventh year of the Exile. As he was of priestly descent his prophecies breathe a priestly spirit. He was the priest among the Prophets.

Ezekiel's first task was to prepare a Remnant of the Jews on the Chebar for Restoration, by saving them from their idolatrous life, their erroneous views, and their delusive hopes.

[Ezekiel began his work while Jeremiah was closing his prophetic mission among the rural population whom Nebuchadnezzar had left in Judea but who had fled into Egypt (see THE REVIEW for August, p. 155), and while Daniel was entering upon his mission in Babylon.]

Ezekiel's prophecies are based on those of Jeremiah; but with essential unity there was combined the greatest diversity of form, such as a remarkable creative imagination and a powerful eloquence could not fail to give.

The Prophecies of the Book are well arranged in Two Divisions of twenty-four chapters each, corresponding to the two successive phases in the task of the Prophet:

Division First. Prophecies uttered before the Destruction of Jerusalem (from 601 to 587 B.C.) arranged in chronological order. Ch. i.-xxiv.

This embraces:

Section First. The Calling of the Prophet (in the fifth year of the Exile) and his first circumstantial announcement of the destruction impending over Judah. Ch. i.-vii.

Section Second. A cycle of Visions and Discourses (sixth year of the Exile) touching the rejection and expulsion of the Covenant People—detailing the evidences of guilt and specially announcing punishment of the ungodly. Ch. viii.-xix.

Section Third. Several prophetic discourses (seventh year of the Exile), rebuking idolatry and announcing fearful judgments upon Jerusalem. Ch. xx.-xxiii.

Conclusion. Symbolical prophecy of the destruction of Jerusalem (ninth year of the Exile and day of beginning of siege of Jerusalem). Ch. xxiv.

Division Second. Prophecies uttered after the Destruction of Jerusalem (587 to 579 B.C.). Ch. xxv.-xlvi.

This embraces:

Section First. Cycle of prophecies (some before, some contemporaneous with, and some after, the destruction of Jerusalem) against Seven Foreign Nations as representing the Heathen World in its hostility to Jehovah, showing that the fall of the Theocratic Monarchy is not a victory of heathenism over the True Theocracy. Ch. xxv.-xxxiii.

Section Second. The prophecies regarding the Catastrophe (ch. xxxiii. 21) and the restoration of the Theocracy. Ch. xxxiii.-xxxix. These include:

(1) Prophecies of the future salvation of the Chosen People with its conditions and basis (ch. xxxiii.-xxxvi.).

(2) Prophecies in reference to the development of that salvation, beginning with the gift of new life to the people, and consummated in the victory of the Kingdom of God over all its enemies (ch. xxxvii.-xxxix.).

Section Third. Prophecy of the restoration and glorification of the Theocracy, presented in the symbolical picture of the New Temple and New Regulation for the people and the land. Ch. xl.-xlviii.

The prophetic work of Ezekiel is thus seen to be fitted to accomplish the purpose for which he was sent. It paved the way for the restoration of the Jewish Ritual and Religion after the Exile, in the New Temple.

Second Prophet of the Exile—Daniel.

Daniel, the author of the prophecies that bear his name, a Hebrew of noble

birth, was carried away to Babylon in the reign of Jehoiachin, in Nebuchadnezzar's first deportation of captives. (See REVIEW for August, p. 155.)

[Daniel was educated, together with his three friends, Shadrach, Meshach, and Abednego, in the school of Magians, and was named Belteshazzar. He held firmly to the covenant faith, and Jehovah endowed him with extraordinary wisdom and with understanding in wonderful visions and dreams. In consequence of his training and endowments and his practical use of them he was made *President of the Wise Men* of Babylon by Nebuchadnezzar (ch. ii. 48), was *Prime Minister* under the succeeding Chaldean rulers, and was elevated by Darius the Mede to be one of the *Three Presidents of the Kingdom* (ch. vi. 1), in which office he remained till the early part of the reign of Cyrus (ch. i. 21; vi. 29; x. 1). He lived therefore to see the deliverance of the Chosen People, altho he seems not to have returned with them to the mother-country.]

Two facts are peculiarly necessary to the understanding of the mission and Book of Daniel:

1st. He was the divinely appointed instrument in the last of the great outbursts of Supernatural power and glory that marked the special crises of the Old Dispensation. Nor was that the least critical period which was to prepare for the future of God's people from the Exile to the Advent.

2d. His lot was cast and his career run at that great center of Empire where the fate of the Chosen People was to be decided and their future shaped by the monarchs who were brought under the influence of divine and supernatural power and swayed by it.

The task of Daniel, like that of his contemporaries, Jeremiah and Ezekiel, was in general to aid in preparing the Chosen People for the future. This included (1) The preparation of a Remnant for restoration to Judea at the end of the Seventy years of Exile, to establish there, in the Second Temple, the Religious Center for the future development of the People of God.

(2) The preparation of the Mass of Jews for their long centuries of waiting in foreign lands for the coming of Messiah.

But in addition to this Daniel did a *Twofold work* for which his supernatural endowments, and the manifestation of Divine power through him, fitted him alone.

His First Special Work was to reveal Jehovah as the true and only God to the great Monarchs and Empires that were to shape and control the destinies of the Jew.

This was accomplished by the series of unique events whose record constitutes the first half of the Book. In them Jehovah compelled the enemies of His people to see and acknowledge His true place. See the unfolding of *Part First*. The importance of this work, in its bearings upon the history of the Chosen People and the Divine Religion, fully justify the wonderful manifestations of Divine Power that characterized this crisis in history.

His Second Special Work was to give *Historical Perspective to the Messianic Future* and to furnish the *Chronology* for fixing the approach of the Advent and the events connected with it. This was in order to correct the error into which the People very naturally fell of connecting the coming and glory of Messiah immediately with the return from exile.

I. The Historical Perspective.

Daniel, in order to meet this error, graphically delineates the historic character and careers of

The Four Great World Empires,

with which the destinies of the Kingdom of God must be bound up until the opening of the New Dispensation. They are represented—

(1) By the *Four Beasts*, coming up out of the sea.

(2) By the *Image* of Nebuchadnezzar's Dream. They have generally been understood as follows:

1st. *The Babylonian Empire*, represented by the golden head of the colossal image of Nebuchadnezzar's dream

(Ch. ii. 32), and by the "first beast" of Belshazzar's dream (Ch. vii. 4).

2d. *The Medo-Persian Empire*, represented by the image's silver breast and arms (ch. ii. 32), and by the "second beast" (ch. vii. 5).

3d. *The Macedonian Empire*, represented by the body of brass (ch. ii. 32), and by the "third beast" (ch. vii. 6.)

4th. *The Roman Empire*, represented by the legs of iron and the feet, part of iron and part of earthenware (ch. ii. 33), and by the "fourth beast." (Ch. vii. 7, 8.)

These Empires cover the period of history to the Advent and beyond.

5th. *The Fifth Empire, the Everlasting Kingdom of God*, was to be set up during the last of these worldly Empires. It is represented by the stone cut out without hands, that smote the image upon its feet of earthenware and brass (ch. ii. 34, 35), and by the Son of Man, in the judgment scene before the Ancient of Days, to whom universal and everlasting dominion is given (ch. vii. 13, 14).

The Prophet also sets forth the relations of the great World-Empires, especially of the 2d, 3d, and 4th, to the Kingdom of God.

II. The Definite Chronology.

To make the Historical Perspective thus delineated more definite, and to connect it distinctly with the Advent and Kingdom of Messiah, the Prophet is given special revelations concerning:

1st. *The Seventy Years of the Exile* and its close.

2d. *The Seventy Heplads* (490) of years from the end of the Exile, at the 434th of which the Messiah should be cut off as an atonement for sin, and at the 490th of which Jerusalem and the Temple should be destroyed and offerings of bloody sacrifices cease.

This chronological picture of the future was eminently calculated to correct the false hopes of the Chosen

People, and to direct their development from Jerusalem as a center, in the centuries to follow the return from the Exile and the Restoration of the Temple by the Decree of Cyrus.

The *Book of Daniel* naturally falls into an *Introduction* and *Two Main Parts*—the *Introduction* and *Part Second* being in Hebrew, and *Part First*—containing the Babylonian dreams and experiences and some of the passages of which were probably extracts from the public registers or annals—being in the Chaldee language.

Introduction. The removal of Daniel and his three friends to Babylon in Nebuchadnezzar's First Deportation, and their successful training to be personal attendants upon the King. (Ch. i.)

Part First. The Exaltation of Jehovah in the sight of the Heathen World above all other Gods and Powers. Ch. ii.—vii.

[This Part contains the history of the events and revelations in dreams, in which is presented the development of the universal World-Powers hostile to the Chosen People, exhibited in four successive Empires, and the erection of the everlasting Kingdom of God that should annihilate them,—Jehovah being throughout exalted above all other gods and powers.]

It embraces:

1. Nebuchadnezzar's *Dream of a Colossal Image* and its interpretation by Daniel, leading the King's personal acknowledgment that Daniel's God is a God of gods and Lord of kings." (Ch. ii.)

2d. Nebuchadnezzar's attempt to enforce universal worship of a *Colossal Image* that he set up in the plain of Dura—leading to the refusal by the three young Hebrews to worship it and their consequent casting into a fiery furnace, from which God delivers them—resulting in a *Decree of the King Commanding all his Empire to respect the God of these Hebrews* as the greatest of Gods. (Ch. iii.)

3d. The authoritative and recorded acknowledgment by Nebuchadnezzar of the signs and wonders God had wrought toward him—in connection with his *Dream of the Great Tree*, its interpreta-

tion by Daniel, the judgment of madness on the King and his restoration—leading Nebuchadnezzar *personally* “to praise, extol, and honor the King of heaven” who had humbled him. (Ch. iv.)

4th. *Belshazzar's Feast*, with the Miraculous Handwriting on the Wall and Daniel's Interpretation thereof, vindicating by judgment on the King and the destruction of Babylon, *in fulfillment of prophecy*, the place and power of *Jehovah, the Lord of heaven*. (Ch. v.)

5th. *The Conspiracy of the Presidents and the Princes* in the reign of Darius, against Daniel, securing an immutable decree confirming all prayer and petition for thirty days to the King only, leading to Daniel's being cast into the den of lions, and to his miraculous deliverance—resulting in *the King's Decree that all his Empire shall tremble before Daniel's God* as the living and ever steadfast God whose Kingdom is everlasting. (Ch. vi.)

6th. *Daniel's Vision, in a Dream of Four Beasts*, representing the *four temporary Earthly Monarchies*, with the judgment upon them by the “Ancient of Days” (the Eternal), and *the setting up of God's Everlasting Kingdom*. (Ch. vii.)

Part Second. The Historical Perspective and Definite Chronology of the Messianic Future. Ch. viii.—xii.

[These Visions of Daniel unfold, with more precise explanations, *the relations of the successive World-Monarchies* to the Kingdom of God in Israel until the Advent.]

It embraces:

1st. *The Vision of the Ram and He-goat*, representing the *Second and Third Empires*, and especially portraying the attitude of the latter toward the Kingdom of God, and its mighty power and its crushing out without hand (by God's stroke). (Ch. viii.)

2d. The revelation to Daniel of the *Definite Dates of the Great Events* in the future of the Chosen People. (Ch. ix.)

This includes:

(1) The revelation through the Sacred Books (Ch. ix. 2) of the close

of the Exile with the expiration of the 70 years, as predicted by Jeremiah (Jer. xxix.).

(2) The direct revelation, in answer to prayer (ch. ix. 3) (a) of the 70 heptads of years to the destruction of the Temple; (b) of the threescore and two heptads to the cutting off of Messiah, when by means of His atoning death the necessity for the Temple sacrifices should cease; rendering Jerusalem useless as a religious center, and making its desolation necessary.

3d. *Daniel's Vision of the Angel*, on the River Tigris, and *the closing of his Mission*. Ch. x.—xii. This includes:

(1) *The Vision of the Angel* who gives him a fuller explanation of the *Third Empire* and its struggle against the Kingdom of God, with a closing allusion to the resurrection of the dead and the judgment at the “end of days.”

(2) *The Closing of the Prophet's Mission* by Jehovah, who dismisses him from the further contemplation of the destinies of the Chosen People with an assurance of personal acceptance and everlasting blessedness.

The place of the Book of Daniel in the revelation of the Old Testament is thus seen to be a most important one. It is obvious, as Auberlen has observed, that “Daniel's personal fortunes are historically presupposed in his predictions, nay, even form a typical basis for them.” The critical assaults upon the genuineness and authenticity of the Book have always shattered themselves upon its solid basis of realism. It could not have been produced except by such a man as Daniel, in such an age as his, and in such circumstances. It was exactly fitted to meet one of the greatest crises in the history of the Chosen People, and its revelations of supernatural power exactly fitted it to meet that crisis. It furnishes the key, and the only key, to the history, both secular and sacred, of the period, in what was then the center of the Oriental world.

The *Prophets of the Exile*, Ezekiel and Daniel, thus completed the work of preparation for the restoration of a faithful Remnant to the Promised Land to form there a *Religious Center for the World*, and to begin a new and better, because more spiritual, development. They dispelled the false hopes and expectations of the People. They left *the coming of Christ* the central thought of the World, with its date fixed, and the great intervening events and empires standing out in true historical perspective. *The Restoration of*

the Remnant, by the decree of Cyrus, 536 B. C., gave a powerful impulse to the new and more spiritual development.

[The student will find valuable points and suggestions in Hengstenberg, "On the Genuineness and Authenticity of Daniel," Keil on Daniel, Auberlen "On Daniel and the Revelation," Birks on "The Two Earlier and Two Later Visions of Daniel," "Homiletic Commentary" and other recent commentaries on Daniel. The general and historical works mentioned in previous numbers of THE REVIEW will also be of service.]

PASTORAL SECTION.

SYMPOSIUM ON THE CHRISTIAN ENDEAVOR MOVEMENT.

IV. The Advantage of Church Young People's Societies Over Interdenominational Societies.

BY WILLIAM MCKIBBIN, D.D., CINCINNATI, OHIO.

OUR theme assumes a present necessity of organizing the young people of our churches into separate societies peculiarly adapted to and predominantly composed of young people.

Such societies, while permitting their members to share in the generic life of the respective churches to which they belong, and in their ordinances and activities, are to provide a preparatory and supplemental religious culture and training in which distinct recognition shall be given to, and wise use made of, the characteristic qualities of the youthful mind and heart, especially the strength of the social principle in the young.

Our theme further assumes that these societies can not be safely left to themselves, but ought to be organized by the church, and under its control, whether such control be exercised directly within and along ecclesiastical lines, or indirectly through interdenominational unions, composed of and drawn from the members of the denom-

inations, upon the voluntary and elective affinity principle.

Our theme finally assumes that there is felt to be some real or apparent incompatibility between these two forms of organization, restricting choice, for the present, at least, to one of them. The writer will take for granted that the first two assumptions are well-founded, but that the third is so only in a modified form.

What advantage then hath the church society? Much, every way. Chiefly because:

1. It works upon the young at closer range, and with more frequent and continuous contact, *i. e.*, with the maximum of power.

Influence over the young, especially in matters religious, is preeminently a personal one. Personal influence ever acts in the ratio of nearness, and frequency and continuousness of association.

The church society works within the sphere in which association is easy and habitual, where the associational life of the family, the school, the church, and the community are constantly bringing the young people of one church into the company of one another and of those maturer persons who are associated with them in these societies. It works also where this

personal element may be indefinitely reinforced and sustained by the whole social impulse and fabric which centers in the church and neighborhood, and in the authority and sympathy which vests in and emanates from parents, teachers, pastors, and church courts.

2. It utilizes more largely the established and already accredited agencies of church life, minimizing the necessity for new and tentative ones; it operates therefore at the minimum of expenditure.

The motives, associations, habits, and modes of administration that are a part of the current life of any church, local or denominational, which has been long established and successful, constitute an enormous power in operating and maintaining any new agency or mode of activity engrafted upon its spiritual and structural life.

Slow as the churches sometimes are to adopt new methods, yet when they are adopted, their efficiency and permanency are guaranteed in a way impossible by any new and experimental organization separated from church ideas and instrumentalities. The great communions in this land are spiritual and moral Niagaras, capable of driving with tremendous and unailing energy new agencies properly integrated into their administrative systems.

Christ and His apostles recognized this as true of the Jewish Church, of which the Christian Church was in faith and order the outgrowth and development. They refused to leave it, or to separate the later revelation and the newer activities from its structural life until compelled so to do by ejection therefrom.

The desire to separate Christian agencies from organic church life is very largely due to a superficial view and inadequate estimate of the vast energies stored up in church life and available for new movements, and to a more or less latent hostility to church control of any kind whatever.

3. The church society works in the field where the culture it imparts and

the machinery it creates will have its largest opportunity and greatest fruitfulness — the sphere of maximum utility.

The home church is the church home of the young people. It is not a temporary residence, but a more or less permanent abode. Within its bounds and through its agencies their Christian work will be largely done. This is true of the denominational as well as the local organization. The church society prepares for the ordinary rather than the exceptional in Christian activity, the permanent rather than the temporary field of effort. It recognizes that training away from home is apt to make restlessness at home, while culture in the midst of what we have to do, face to face with the conditions under which it must be done, promotes interest in and contentment with that work and facile use of the instrumentalities with which it must be prosecuted.

Nine tenths of the work in and through young people must be accomplished in the churches in which Providence or intelligent choice has cast their lot, and the church society, even when restricted in its outlook to the angles of denominational vision, has a vital value in the advance of Christ's kingdom which is as nine to one over any other form of organization.

4. The church society builds upon and develops the truest Christian unity and prepares for the widest exercise of Christian love.

If, as Professor Giddings says, "the elementary and subjective fact in society is the consciousness of kind," the recognition "of another conscious being as of like kind with itself," then other things being equal the social attraction between Christian and Christian will disclose its greatest power and have its freest play where the elements in common are most numerous and the facilities of social intercourse are greatest in extent and variety. Any alleged instinct of Christian unity which does not find its most forceful and abiding

expression under these conditions is either spurious or defective, is not broad, but narrow, and narrow where narrowness has the least palliation.

Christian unity within church lines prepares for it beyond them. If social action be dependent upon the recognition in others of a Christ nature or spirit of "like kind" with our own, its manifestation among those near at hand, and who frequently meet, can not antagonize or supersede, but must really promote its manifestation between those of "like kind" who meet infrequently and for brief periods. The spirit of Christian fraternity is neither a denominational nor interdenominational matter; it is simply the Christ nature yearning for and recognizing the Christ nature wherever found. If it have no existence, or a feeble existence, at close range and amid constant association, its existence at longer range and in brief and infrequent intercourse will be more apparent than real. It must not stop at the boundaries of the local church or denomination, but it must commence and attain its opening stages there. If we love not the Christ nature in the brethren whom we see constantly, how shall we love that same nature in brethren whom we must from necessity see infrequently and for a little while?

5. The Church Society places the care and supervision of the young people in the hands of those "who will naturally care for" their "state" and who are divinely empowered so to do.

Christianity recognizes the innate dignity of man's nature, the affections implanted therein, and the relations created thereby, and it ever enlists that nature with its affections and relations in its own holy service. The church society has in its bosom the parents, relatives, friends, and teachers of the young people, those whose interest in them is a natural and abiding fact, and those who have that knowledge of their characters and idiosyncrasies which will make that interest intelligent and wise in its expression. Moreover, it

places them under the care and direction of pastors and laymen who have taken solemn vows to watch for their souls and guard their nascent faith. It assumes that such vows are not lightly imposed, and that those accepting their sacred obligations are presumably qualified to discharge the important and delicate duty of shepherding the lambs of the flock.

Nay, it assumes that such obligations are divinely imposed, and carry with them a divine authority and accountability for their discharge. It thus reinforces the appeal to affection by the appeal to conscience.

There is no church in Christendom that does not regard as essential to its very idea that the training of its children should be preeminently in its own hands. No church abandoning this right could have any hope of perpetuating its historic character, either in its denominational or evangelical sense. The abdication of this high office would be the solemn and public pronouncement upon itself of the sentence of incompetency and unfitness to exist at all. To glory in the multiplication of agencies which assume such incompetency and unfitness in any church, is to glory in her shame and to rejoice that she has lost her maternal instinct and capacity.

The church society accepts the church's natural equipment and divine investiture in the training of her young people and builds thereupon. To it belongs the right of precedence.

6. The church society affords the only safe and enduring basis of and stepping-stone to the true interdenominational society.

The function of an interdenominational society is to secure a wider fellowship, a freer interchange of ideas and methods, and a larger degree of cooperation among Christians of every name. It leaves the propriety of denominational existence unchallenged and its integrity and allegiance unimpaired. It rises upon the shoulders and not over the prostrate form of de-

nominalism. It is not a solution nor dissolution of existing ecclesiastical institutions, awaiting a new principle of crystallization, but the combination of them all in a higher unity.

It must spring from the constituent churches, and not be imposed upon them. Its power must be delegated and not inherent. It must be the servant and not the master of the churches. Its terms of fellowship must not exceed

theirs. Good standing in the denomination must be sufficient to guarantee good standing in the interdenominational union. It must not create new lines of cleavage, but build upon that which is common to all the bodies represented.

The church society is therefore an indispensable prerequisite and foundation for the true interdenominational society.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

SEPT. 6-12.—FOR THE DAILY LIFE. *Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.*—Mark vi. 36.

Let our attention fasten on the first clause of this Scripture—send them away.

It suggests, I think, three things very common in the daily life:

A common prayer.

A too meager inventory.

A right action.

First—A very common prayer. The grassy plain of El Batiab, at the northeastern corner of the little lake of Galilee; a multitude of men, five thousand strong, besides the women and the children; the sun rapidly sinking toward the western hills; the great multitude shelterless and foodless; the little anxious company of the disciples, wondering what their plight would be if thus the chill, black night should capture the multitudes.

And then the disciples' prayer to Jesus—at once a suggestion and a prayer—"Send the multitude away, that they may go into the country round about and into the villages, and buy bread for themselves."

A wonder of the Scriptures is that it is so full of pictures of one's own experience.

What man has not frequently seemed

to himself to be like those disciples, compassed with obstacles, weighted with burdens and responsibilities, thronged about with harassments, and anxious and troubled as to how he shall meet and manage and bear them all?

(1) There are the temptations in life. Sometimes they seem more numerous than were these five thousand hungry men, besides the women and the children, thronging the little company of the disciples.

(2) There is the reduplicating power of temptation once yielded to. "It is a great deal easier to find a man who has never done a wrong thing than to find a man who has only done it once."

(3) There are the duties frequently confronting us, hard because of their intrinsic difficulty. Dr. Moffat said that after he had reduced the Bechuanian language to writing, rule and order, it seemed to him as tho he had "broken brains."

(4) There are the bothering harassments of life; the "insect cares." Pascal lamented that in certain moods he could not bear the alighting of a fly on his face without irritation.

(5) There are the monotonous duties with which life throngs, hard because so monotonous.

(6) There are the great sorrows of life. What a pathos in these words I came on in a book I was reading on "A

Summer in Skye": "Ay, it's a sad thing, Mr. M'Ian, when death takes a child from the breast. A full breast and an empty knee, Mr. M'Ian, makes a desolate house."

And now, amid these temptations, difficult duties, buzzing harassments, great sorrows—this is our common prayer: Send them away, let me get out of them.

It is right to pray thus. And tho this common prayer of ours is sometimes answered, it is seldom completely answered. Sometimes it is not at all answered. "Send them away," prayed the disciples. "Give ye them to eat," was the reply of Jesus.

But when this common prayer of ours is not answered, and the thronging troubles stay, they are divinely allowed to stay for a holy and benignant reason. The multitude remained, but our Lord enabled the disciples to feed the multitude. Pray your common prayer, but if it be not answered, be you sure He intends something better than the answer you crave to your common prayer.

Second.—A too meager inventory. "How much have ye?" Jesus asks. "Five loaves and two fishes," the disciples answer.

Yes, the disciples have this much. So we, toward temptations, have some power of resistance; toward hard duties, some little strength; in great sorrow, something to be thankful for; amid annoying harassments, some ability of self-control.

"But what are these among so many?"

But, too usually, we stop here at what we have.

What fools these disciples were, looking at their five loaves and two fishes! All the time looking only at these and forgetting to look at Christ.

What fools also are we! Go on with your inventory, and count Christ in.

Third.—A right action. These disciples, going on in their inventory and counting Christ in, yielded what they had to Christ, and then went on in the

expectation of His help. And how they triumphed thus! There is no more important lesson for the daily life than this, that Christ and what we have are mightier than any multitude.

Pray Luther's prayer and, even tho your common prayer be not answered, you shall be mightier than all the thronging crowd of temptations, troubles, sorrows. "Strike, Lord, and do not spare, for I lie down in Thy will. I have learned to say amen to Thy amen. Thou hast an abiding interest in me greater than I have in myself; and willingly, therefore, am I at Thy disposal."

SEPT. 13-19.—OUR PEACE.

For he is our peace.—Eph. ii. 14.

The root meaning of the word peace is very beautiful and suggestive. The Greek word is from a verb which means to join. And our English word—peace—its root is *pak*, to fasten; from it comes the Saxon word *pac*, passing into our more usual word *compact*, which means adjustment between two parties. So *peace*, etymologically, means the joining of that which has been disrupted. Thus it comes to mean harmony. To have peace is to have contention cease, to have harmony in one's self, toward one's fellows, toward one's God.

Our Scripture says of Jesus Christ: "For He is our peace."

First.—Christ is our mental peace.

(1) As resource from life's perplexities. When problems confront and sorrows darken and strange Providences make questions, I do not know where the mind can get quiet except in the refuge which the Person Christ affords. He knows, He loves, He rules. I do not know any real refuge from life's most tasking questionings but Him.

(2) As ideal for life's attempts. In this difficult attempt to live nobly Christ is the ideal. He gives peace by showing how to do it. Inside the chapel of the Ascension, as it is called, on the Mount of Olives, is an indenta-

tion in the rock, said to be a footprint of Jesus, made at the moment of His ascension. The French Bishop Arculf, who visited the spot as a pilgrim eleven hundred years ago, says that then the prints of both feet were to be seen in the dust of the ground within the church. "And altho the earth is daily carried away by believers, yet it still remains as before, and retains the same impression of the feet." A friend of mine was there. A pilgrim asked him, "Can you tell me where I can find the footprints of Jesus?" My friend answered, "The footprints of Jesus are to be found wherever His story is known. You can not only look down at them, you can walk in them." As the old collect has it, "We kiss Thy footsteps when we love Thy ways, when we humble ourselves and walk in Thy paths." Here is mental peace for us. Christ is the plain example and ideal for holy living.

(3) Also Christ is our mental peace because He is such answer to our askings about the Beyond. Where can you get such peace about the great Beyond as in the 14th of St. John, for instance?

Second.—Christ is our moral peace.

(1) As toward God.

A fundamental conception of God is that He is holy. But holiness is the opposite of sinfulness. Toward sinfulness, and by the degree and measure of its immaculateness, must holiness be displaced. And the holiness of God has expressed itself against sin. Christ in our nature and in your stead and mine received upon Himself the awful displacement of the Divine Holiness against sin, received it and exhausted it.

"I can not understand the wo
That Thou wert pleased to bear,
O dying Lord! I only know
That all my hope is there."

So, now, Christ having reconciled us to God, we may be at peace with God.

(b) Also, Christ is moral peace toward the man's self.

As to conscience. Conscience is quieted at the vision of the atoning Christ.

By furnishing an inexhaustible object of affection. Ah, to have heart rest! And one has it when the heart centers upon Christ.

By furnishing highest incentive to duty. For Christ's sake—this can conquer as can nothing else; disinclination from duty difficult.

Third.—Christ is our social peace. The spirit of Christ makes brotherhood as can nothing else. Learn—

(1) The way to get peace—get Christ.

(2) Why we do not have more peace—because we do not enough assimilate Christ. Be joined unto Christ, and He who is peace will join us to peace.

SEPT. 20-26.—CHRIST THE LIGHT.
Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—John viii. 12.

First.—Christ is the Light of the world for guidance.

What the fire pillar was to the Israelites, marking out their way for them, as they toiled through some difficult night march, that is Christ to men to-day. What those huge lights were in the Temple, here at the Feast of the Tabernacles when our Lord probably said these words, and symbolizing that ancient fire pillar—those huge lights, streaming their rays out into the gathering darkness and refusing radiance to no street or court in all Jerusalem nor to any leafy booth builded beyond the city on the hillsides, that is Christ to men to-day. And notice there is no sectionalism in our Lord Jesus. He does not say He is the light for any special persons or places or nations or neighborhoods. I am the Light of the world, He said.

The deepest need for men is light for guidance. A babe is born.

And the best prayer you can make for your child is—Give him light,

Lord. And for yourself also. And over against your child's need and yours Christ stands, the light for guidance.

Christ is the light for guidance because—

(1) He is the Light. Inherently He is light. Very significant the word here. It does not mean lamp, but light. Forth He shines, the one complete specimen of true living. Every other guidance has blur and blackness on it. He is light; and in Him is no darkness at all.

(2) Christ is Light for guidance because He is the light so placed that all may see it. He is the light for life set down among ourselves, and mildly shining on us out of a human nature such as we stand in. This is the substance and body of the great truth of the Incarnation.

Therefore, since Christ is such light for guidance—

(a) Hold to Him.

(b) Test things by Him.

(c) Make Him your motive.

(d) Let Him disclose the way of victory over temptation.

(e) Be sure that even amid death's darkness this light shall not fail.

Second.—Christ is the light which nourishes and invigorates the true life. "He that followeth me shall not walk in darkness, but shall have the light of life." That is to say—I am sure we may put this meaning into it—the man accepting Christ shall have the light which nourishes and invigorates his life, the light of life, the light which makes a true life possible. That is the special function of light. It nourishes. It invigorates. It renders possible life's processes. Life is tonic.

Third.—How may we enter into this guidance and invigoration? We are not left in doubt. "He that followeth," etc. This is the sum of Christian duty, that we follow the light. But this following involves:

(1) Trust. To follow is to trust. I must trust a guide before I can follow him.

(2) Obedience. I must actually go whither the light leads.

How true it is, that we do not see the light because we do not sincerely follow. This is the open secret. "He that follows," etc., that is trusts and obeys.

SEPT. 27-30; OCT. 1-3.—THE EN-
THRONED CHRISTIAN.

And made us sit together in heavenly places in Christ Jesus.—Eph. ii. 6.

"Together," "together," "in Christ Jesus"—now the thought of share and union with and identification of the believer with his Lord weights the words in our Scripture.

First.—There is here disclosed a comforting mystery, the intensely intimate union of the believer with his Lord. This comforting mystery of the union of the believer with his Lord is otherwise in Scripture revealed to us under various figures.

(1) The figure of the vine and the branches. John xv. 1.

(2) The figure of marriage. Eph. v. 31-32. "The child can not, while it is yet a babe, at any rate, enter into its mother's feelings, it is far below the mother; but the wife communes with her husband; she is lifted up to his level; she is made a partaker of his cares and sorrows, of his joys and his successes, and the intimacy arising out of their conjugal union is of the closest kind. As is your relation, O woman, to your husband, and as is your relation, O man, to your wife, such is the relation which exists between you, as a believer in Jesus, and Christ Jesus your Lord!"

(3) The figure of the members of the body. What union more vital? says the apostle. Eph. v. 30. "For we are members of His body, of His flesh, and of His bones."

But not only is this comforting mystery of the intensely intimate union between the believer and his Lord disclosed in Scripture by various figures, it is also manifested by various illustrations, e.g., Matt. xxv., the scene of the Judgment. "Inasmuch as ye did

it to one of the least of these my brethren, ye did it unto me."

Also, Saul on the way to Damascus. "I am Jesus of Nazareth whom thou persecutest," that is, in the persons of the humble Christians whose persecution was his errand to Damascus.

Also, this comforting mystery is revealed to us in Scripture by direct statement.

These "togethers" in our Scripture. "If a man love me he will keep my words, and my father will love him, and we will come and make our abode with him." "Ye are of God, little children, and have overcome them, because greater is he that is in you than he that is in the world." Great, dim words these—but meaning certainly profoundest union.

Second.—There is here disclosed a wonderful result. Because thus joined with his Lord, the Christian is enthroned; he sits with Christ in heavenly places.

(1) Because his Head is there, says Augustine, "Assuming the human, not the angelic nature, and glorifying it with the robe of a holy resurrection and immortality, He carried it above all

heavens, above all choirs of angels, above all the Cherubim and Seraphim, placing it at God's right hand. There it is praised by angels, adored by dominions, and all the powers of heaven bow before the God-man above them. This human nature is my whole hope and my confidence. For in our Lord Jesus Christ himself is a portion of each one of us, flesh and blood. Where, therefore, a portion of me is reigning, there I believe that I shall reign myself. Where my flesh is glorified, there I know that I shall be glorious."

(2) Because his laws are there.

(3) Because his strength is there.

(4) Because his hopes are there.

(5) Because his training is for heaven.

(6) Because his longings run thitherward.

Third.—Some practical applications:

(1) Behold the dignity of the Christian.

(2) See the test of being Christian—that one is living the heavenly, enthroned life.

(3) Behold, the true method of resisting temptation—live in the heavenly sphere and so rise above temptation.

PREACHERS EXCHANGING VIEWS.

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

A Correction.

DR. REMENSNYDER, in his article on "Church Unity," in the July number of the *THE HOMILETIC REVIEW*, makes the statement, that in Sweden there are 5,500,000 Lutherans to but 4,000 dissenters. This, tho correct by statistical methods, will convey a very wrong idea of the religious aspect in that kingdom to those not acquainted with facts. The Lutheran is the state-church of Sweden. Every skeptic, unbeliever, and wrongdoer must belong to the state church, if he will or not.

The noble king himself is compelled by law to belong to that church. There is a law issued of late years (1872, I believe) under which religious people—and they only—could separate themselves legally from the state church; but the law is unreasonable; severe in certain particulars, so the dissenters prefer to stand nominally in the state church, tho in reality they are separate denominations. There are in Sweden 38,094 Baptists, 14,507 Methodists, 72,575 "Friends of Mission."

AUFRIK SJALANDER.

OAKLAND, CAL.

Has the Minister Time for Reading and Study?

Dr. Parker.

I AM strongly of opinion that clergymen (and also Sunday-school teachers) should read and study deeply and critically so far as they possibly can. Notwithstanding the many duties incumbent upon a clergyman, he, nevertheless can not for a moment neglect the great every-day questions that call for solution. Then, constant study must be given to the preparation of his sermons in order to bring something new and old out of the Treasury of Truth.

The Word must be rightly divided and treated discreetly and ably and demonstrated before his audience. He must be a workman and teacher that needeth not be ashamed. Slipshod, careless, and commonplace generalities will hardly do before an intelligent audience; the clergyman must classify and properly arrange his duties, appointments, etc. But on no account must his reading and study suffer and himself deteriorate through laxity.

PLYMOUTH, ENG. THOMAS HEATH.

DR. PARKER writes to us:

"I have just (July 17) read a note in the HOMILETIC REVIEW that a Swiss pastor heard me preach in the City Temple on 'Dr. Parker as Preacher, Pastor, and Student.' I never preached on so poor a theme. The Swiss pastor is utterly wrong: up and down, through and through, in and out, he is absurdly mistaken. In the same number, there is a reference to Dr. Shaw's remark of another of my sermons: 'It had evidently been committed word for word,' etc. Nonsense! Absolute nonsense!"

[The references of Dr. Parker are to a statement in Dr. A. T. Pierson's "Hints and Helps, Textual and Topical," in THE HOMILETIC REVIEW for June, p. 534; and to Dr. J. Balcom Shaw's article on "Some Great Preachers I have Heard," in the MARCH REVIEW, p. 286.—*Editors.*]

SOCIAL SECTION.

THE SOCIAL PROBLEM.

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

The Lost Power of the Individual.

THE statement has been made that remorse is now but rarely seen in actual life, that it is a thing of the past, or belongs to fiction and poetry, as in the case of Macbeth or Karl Moor. Whatever the statement may be worth it is evident that there has been a decided loss in the feeling of individual responsibility. In ethics the emphasis is being shifted from the individual to society, so that the effective moral forces are treated as social rather than personal. Then, the freedom of the will is denied; the personality is regarded as purely a product of physical

force; character is formed as the bush or the brute, and every choice is but a necessary link in the necessary chain of causation. It is taught that we are made by heredity, by environment, by competition in the struggle for existence, by the survival of the fittest. Under these circumstances the individual is helpless, remorse is cruel torment based on a false conception of life, conscience is virtually destroyed, and accountability is a myth.

Not less marked is the effect of this theory on the energy of the will of the individual. If all is done for us or if necessity is the mother of everything, what is the use of individual effort and

initiative? Why trouble ourselves about our conduct or the course of the world? As well concern ourselves about the movement of the stars. If formerly the individual was the sole consideration, now society absorbs the attention as well as the individual. We are in all seriousness informed that the individual has no rights, that all rights are social. Hero-worship is declared ended; heroes are reduced to social evolutions; personal merit vanishes; special reverence for the great names of history is like reverence for the elephant because the largest animal.

If we take the social standpoint it can be made plausible that society is the actor; but it is no less clear that the individual standpoint makes the individual the prime factor in history. This is proof that both the individual and the social organism must be considered in human action. We get the truth by apprehending the organism as composed of individuals. They are the concrete reality, the organism being but individuals in an associated capacity. Nothing but a false abstraction fails to see in society the action of the individuals which compose society.

To those who sneer at this correct emphasis on the individual we refer to the unmistakable records of history. Where the record of the nations is clear it is largely a record of individual initiative and execution. The history of Israel is in a marked degree the history of its prophets. Even with the higher criticism accepted we must put Moses, David, and Solomon at the head of the law, of prophetism, of the psalter, and of the wisdom literature of the Bible. And what is Christ to Christianity? He alone is sufficient to establish the power of the personality. Christian history is a great social movement, the process of the kingdom of God on earth; but the determining forces were apostles, church fathers, theologians, popes, reformers. When we come to modern times we find some individual

as the epoch-making factor, as Spencer, Wesley, Schleiermacher, Ritschl. Not less is the power of the individual manifest in secular scholarship and movements. Bacon, Kant, Darwin are a few names of a great host. The French revolution was a social upheaval; yet the individual actors who determined the upheaval are well known. The disgusting character and polluted reign of Louis XV. seemed to require a revolution for purification. Voltaire and Rousseau were embodiments of the revolution before the revolution. Men of terror made the Reign of Terror. Mirabeau, Danton, Robespierre are prominent figures in the Revolution, just as Napoleon is the prominent person afterward. What a might that single name stands for among the nations, in armies, on battlefields, and in history!

These are but hints; each one can add indefinitely to the list. The conclusion is inevitable; history does not warrant the loss of the individual in society. We may call history the product of social forces; but these social forces are composed of individual factors, with distinct individuals as originators, leaders, and dominant actors.

Here is the deep lesson we so deeply need. The individual must again be made aware of his responsibility and power. He is more than a drop lost in the stream and swept resistlessly onward by the current. He may be the fountain. Personalities are in demand, men distinguished because distinct from a mere mass of human beings, who can originate thought, can inaugurate new movements, can change currents, and can resolutely move toward a chosen goal tho all men move in the opposite direction. Leadership is needed. Where shall we look for this in our churches but to the pastors? In the overwhelming social problem we need leaders, strong personalities, ethical, spiritual, who stand with humanity because they stand with Christ and the Father.

Our Danger and Its Lessons.

In our social crisis things are moving with far greater rapidity than could be foreseen by the deepest insight and the keenest prophetic vision. The revolution which so many dread has come nearer and is sweeping along more rapidly than any one expected. Those who make a specialty of the trend among laborers know that the revolutionary spirit is strong and on the increase. There is enough of despair and recklessness and anarchy to occasion dread when depression in business, lack of employment, strikes, and lockouts add fresh fuel to the overheated passions of infuriated classes. But no one was prepared to believe that the time had come to transfer the class war from our industries to politics. Gold and silver, protection and free trade, have become of far less significance as party principles than the fact that the appeal is made to class prejudice. It is a real war of persons, not merely a contest about ideas and things. The conflict has been openly declared as sectional—as that of the West and South against the East. That reminds one of the outbreak of the Civil War. The fight is announced as one between the country and the city, as of the farmers against the manufacturers and merchants, of laborers against capitalists. It is declared to be a war of freedom, of emancipation, of slaves against their masters and oppressors. An uprising of the masses against the few is prophesied. A demoniac yell from the multitude is the response to the most virulent attacks on the Supreme Court for declaring the income tax unconstitutional; on banks, corporations, syndicates, monopolies, speculation, and vast fortunes.

These are momentous and startling facts; we deal with them here simply as facts, not with their causes, not with the justice or injustice involved, not with the party politics which have brought them to the front. It is the

lessons in the facts which concern us. Can the nation stand the strain? Must not the effect on society thus rent in twain be disastrous? The dominance of passion threatens to override all considerations of justice for the sake of partizan ends. Not only will business be seriously affected and the standard of ethics lowered, but the gulf already existing between the classes will be deepened and widened. The strife may be represented as sectional, but it can not possibly remain so; it is the strife between capital and labor, between wealth and poverty, in every State and in every community.

Considered as forebodings these things are appalling. Yet as we contemplate them we do not want to forget the rule of the philosopher who declared that human affairs are not to be mourned over, nor to be ridiculed, nor to be rejoiced in, but to be comprehended. Briefly we shall indicate some of the lessons to be learned by Christian patriotism from the situation.

For the study of the situation we enter no plea. It would be useless for all whom the deep needs and actual dangers of the crisis do not impel to this study. Reporters who have lately inquired into the feeling of the masses express their astonishment at the bitterness existing against capitalism. Yet the half is not told by the newspapers.

Among the lessons to be heeded we notice: 1. The causes of the class antagonism must be investigated. Little will be accomplished by denouncing the appeal to class prejudice in politics; it is far more profitable to inquire into the grounds of the effectiveness of such appeals. A large part of the press constantly fans the flame of class passion. It is notorious that many of our papers speak of capital as if the sole consideration in national welfare. Labor is treated as subordinate to capital. The toilers are depreciated compared with the captains of industry. Aside from the journals devoted specially to labor this has become

a general characteristic of the press. Laborers at least get the impression that the papers are in the hands and are run in the interest of the rich.

If a war breaks out the laborers must do the fighting as well as the other members of society. But has any one heard of prominence being given to laborers in peace and arbitral conventions? The people rule in the United States, theoretically; yet in the great social movements is not the attempt made systematically to take the concerns of the people out of the hands of the people? Great political conventions are held which consider the masses only so far as they have votes to give or to be purchased. Can the laborers who know and feel these things be blamed for rebelling at this treatment? These facts must be added to the actual sacrifices and sufferings of the masses, in order to fathom the causes of the situation. The earnest student in his impartial inquiry will find that in many cases labor as well as capital is to blame for the situation.

2. A deadlier blow than has ever yet been aimed must be struck at corruption. Augean stables need cleaning, and laborers have an impression that it can only be done by rising in their might to accomplish it. People feel insulted when told to be calm, so long as they believe that a single bond sale robs the national treasury of millions; so long as they are convinced that the cupidity of bosses and officials is limited only by their ability; and so long as they feel that it is doubtful whether the present condition is worth saving. People act according to their faith, and it avails little to say that the corruptions are exaggerated.

Not less must the death-blow be struck at the industrial corruption. The subject is too deep and too vast for this article. Many attempts have been made to do it justice; but we question whether the human mind is capable of this. Many laborers despair of justice with the present indus-

trial system—hence the trend toward revolution. Nor are laborers alone appalled at the corruption in our industries. All classes begin to realize them.

We quote from Ben Tillett, of London, in order to show what views prevail among laborers. What he says gives their convictions in the United States as well as in England:

“One of the most regrettable signs of the times is that our judges appear to be governed by their class passions when hearing cases in which labor asks for justice. Political corruption degrades the bench equally as it debases society. The working class has lost all confidence in the integrity of our judges.”

3. The conflicting classes must be brought into more intimate personal and fraternal relation. Ethical considerations must prevail between capitalists and laborers whose sole bond of union now is the wage. The Christian idea of brotherhood must take the place of the sole concern for pay and profit. It is time to consider to what a heathenish and materialistic level the industrial motives have sunk. The greed for pecuniary gain has lost sight of the numerous bonds that ought to unite the classes, such as morals, religion, the love of country, and all the higher interests of humanity. When, however, a country is prized solely because it has resources which can be coined into money, those who fail to get the money will see no special reason for preserving the country.

A Toronto paper prophesies disaster for the United States:

“They carry within themselves germs of self-destruction. The republic is honeycombed with pestilential microbes. Let us no longer lose any sleep over the threats of the United States. They are themselves on the verge of disruption. Within twenty years we may see the octopus split up into two or even three republics, and then there will be so much fighting between themselves that they will have no desire to twist the lion's tail or infuriate the Canadian beaver.”

On such prophecies we lay no stress; but they are an evidence of the dis-

covery of destructive forces in our Union. The saddest fact is that among our own citizens there are many who see reasons why these prophecies may become true. They say that we are hurried toward a precipice. The worst of it is that a kind of paralysis has seized them and they see no way of escape. In their despair they ask: "What shall we do?" But they have no satisfactory answer themselves and receive none from others.

There is hope in the fact that there is a growing realization of the situation. As this realization comes there surely can be no question in our pulpits and churches respecting the course to be pursued. So far as men are concerned our hope is in those who are the light of the world and the salt of the earth. For our people there is but one way of escape, and that consists in rising on the materialism that is crushing us, into the great things which Christ taught and lived.

For the Thinker and the Worker.

Gold is bright and it dazzles; there are many whom it blinds.

The man who said that the ocean is but a tear in the eye of the earth, must have felt the sorrow of our social condition.

Man has been called the only eye of the world that looks heavenward. But suppose that this eye looks only earthward, what relation does the world then sustain to heaven?

Now we know why the ideals have vanished and divine inspiration is dying. "The divine spark boils no soup, roasts no beef, does not even light a cigar."

We complain of our toil, our burdens, our sacrifices, our sorrows, but forget that the heart, like the diamond, must be cut if its beauty is to flash on the world.

Lichtenberg, professor in Goettingen at the close of last century, collected different expressions which indicate that a man is drunk. He found fifty-three such expressions in Low German, and one hundred and three in High German.

Experience is the best teacher. Only from the social problem itself can we learn what the social problem requires. This teacher, unfortunately, has rather inattentive hearers. A wise man has hinted that it is one of the most evident lessons of history that no one takes its lessons to heart.

Yes, the true life is blessing. He who was the Life went about doing good and left the record that it is more blessed to give than to receive. It was more than poetry when the poet said: "Do you want to sweeten the dying hour of a parting one? If you love him, strengthen him by showing him how, while dying, he may yet somehow bless humanity."

Undoubtedly many survivals of savage and barbarian stages of humanity are met with in the slums; but it is a mistake to think that these survivals are confined to the slums. Take a peep into some of our palaces. There are brilliant circles whose humane civilization is inferior to that of the dogs which licked the sores of Lazarus.

The rapid progress of the social democracy has aroused German Christians. Besides the organizations of evangelical laborers in northern Germany, those in the middle, the west, and the south contain about one hundred thousand members.

We need thinkers who consecrate life itself to the solution of the great problems which confront our age. The solution must, however, be for all not merely for the thinker. The earnest thinker is the hardest worker, and no one has a better claim to be called a

laborer. One must dig and quarry to find the philosopher's stone; and when he has found it but few may be able to look down into the depth where it lies. The thinker is a solitary toiler in proportion to the depth at which he works.

In primitive times, and even now among some barbarians, money is some useful article which can be employed for actual needs as well as for a medium of exchange. In such cases there is less danger of the miserly hoarding so common among enlightened nations. The money itself is value and does not merely represent value. This was the case when such objects as oxen and sheep were the medium of exchange. When iron was used as money it could be converted into arrow-heads, spears, or shovels. The utility of bars of salt, which circulate as money in some parts of Africa, is evident. Strips of cloth are used as money on the same continent; they can be sewed into garments, when necessary. When money becomes a symbol of value but has no inherent use for the possessor, the value may be lost in the symbol. It is forgotten that its use is its value.

Interesting stories are circulated by the press respecting the readiness of Wendell Phillips to lecture for mechanics and laborers for much less pay than he usually received. The workingmen in and around Boston hold him in grateful remembrance for his sympathy and helpfulness. To the stories in circulation the writer can add two which were related by the eminent orator himself, but a few years before his death.

The first one illustrates that a prophet may be without honor in his own country. Phillips stated that it was decided to hold a meeting in Boston for the benefit of a poor and worthy man. The admission was to be by ticket; and as he and other well-known speakers were announced it was thought that a good attendance would be secured and

a handsome sum realized. By actual count eighty-nine persons were present. These had by no means all paid for their admission. The speakers had generously distributed complimentary tickets.

The other story was occasioned by a conversation with him about his lecture on "The Lost Arts," when he stated that this lecture had never been written surprise was expressed that as an extemporaneous effort its diction was so elegant. He then said: "I never wrote out an address unless I thought that I might be mobbed. In such cases I always found it advisable to have in black and white the exact language used."

Official statistics of the strikes in France from 1890-1895 have been published:

YEAR.	Number of Strikes.	Laborers Involved.	Number of Days Lost.	Laborers Involved in Each Strike
1890.....	313	118,941	1,340,000	380
1891.....	267	108,944	1,717,200	408
1892.....	261	48,358	917,690	185
1893.....	634	170,123	3,174,850	268
1894.....	391	54,576	1,062,480	139
1895.....	405	45,801	617,469	113

The following, from *The Outlook*, is as true to life as it is touching and instructive:

"Some English newspaper critics have found a promising 'boy poet' in the person of Edmund Curtis, a youth who works in an india-rubber factory where golf-balls are made. His verses attracted public attention, and a philanthropic gentleman agreed to educate him for three years. There was a touching scene when he said good-by to his fellow-employees. They shook him by the hand, shed tears, and said: 'Don't forget that you came from the people; don't forget Silvertown and the miseries we suffer, and the things we have to put up with.'"

It has become common for men to look down for their joys. For the toilers who have so few on earth the loss of heavenly hope is especially sad.

Those who on life's sea behold only the stars beneath them forget that the real stars are above, while those beneath are only reflections.

SCHOOL FOR SOCIAL STUDY.

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

The Social Democracy.

For the student of socialism and of all the social movements of the day no subject is of more vital importance than that of the Social Democracy. Whether regarded as a system of doctrine, or as a great practical movement toward revolution, a knowledge of it is essential for understanding the hope and the purpose of the laboring masses. It has a definite program, and this distinguishes it from the various socialisms which are vague and sentimental; its organization in Germany is compact, and in point of unity and efficiency it may be compared with the Catholic Church and with the German army; and in other countries it exerts great influence over laborers, sometimes in the form of a leaven molding their opinions, and often effecting organizations of great and growing influence. Indeed, there are indications that its definite program will more and more become the rallying-cry of laborers, and will eventually take the place of the more indefinite forms of socialism.

For the history of the subject we must refer to such works as those of Laveleye, Ral, Kirkup and Ely. Among its antecedents are the various older communistic and socialistic movements in France and England. Its pioneer in Germany was Ferdinand Lassalle, of Jewish origin, a disciple of Hegel, and an aristocrat, who espoused the cause of laborers. He was a fiery agitator who undertook the difficult task of arousing the laborers to a consciousness of their condition, and of uniting them for the purpose of resist-

ing oppression and improving their situation. He held that self-help with the cooperation of the state would produce the desired change. His scheme to form productive cooperative associations with the aid of money furnished by the state was never realized. His agitations were ended by his untimely end in a duel which resulted from a love affair.

Carl Marx, with whom Friedrich Engels was intimately associated, must be regarded as the real father of the Social Democracy. He, too, was of Jewish origin and a disciple of Hegel. His principles were given in epitome in the "Communist Manifesto," which was published fifty years ago and closed with the oft-quoted words: "Proletarians of all countries, unite!" His chief work, however, is that entitled "Capital," called the bible of the Social Democracy. It aims to put political economy on a new basis which shall furnish the conditions for the relief of the laboring classes. So important is this work that the writers on political economy in all lands have been obliged to reckon with its principal doctrines. Among its teachings which have been the occasion of much discussion among economists and have deeply affected laborers, that which makes labor the source of all exchange value is among the most important. It is the development and application of David Ricardo's theory. Marx claims that the value produced by labor does not go wholly to the laborer. His labor is bought by the employer for less than its actual product; the rest goes to the employer in the shape of profit. The

laborer earns this surplus; but he is exploited, is robbed of it by the employer whom it enriches as an "unearned" increment. This doctrine of the robbery of the poor for the benefit of capitalists is at the root of much of the bitterness of laborers. The problem of Marx is how the full value of his labor can go to the laborer.

The improvement of the condition of the laboring classes is based by Marx altogether on political economy. He was a materialist and his system is materialistic. With economic redemption he thinks that all other requirements for social salvation will necessarily be added.

Standing on the basis furnished by Marx the Social Democracy has a program which contains two parts, one referring to the ultimate aim of the party, the other to the temporary relief of laborers until the ultimate aim is attained. It is the ultimate aim which constitutes the essential peculiarity of the party and which is of especial value for our purpose.

The Social Democracy holds it as an axiom that the present industrial system known as individualism, liberalism, the Manchester school, and as competition, is inherently wrong and must be destroyed. Reforms of this system are merely palliatives, not cures; and it is dangerous to lay much stress on reforms for fear that laborers may become content and thus be diverted from the revolution which is required by social welfare. The present system must be overthrown in order to get rid of the curse of capitalism. Now capital and the production wrought by its use are in private hands. This makes some men lords and others slaves, some idlers and others toilers, some rich and others poor; and so long as capital remains in private hands this condition is declared to be inevitable. Even if employers are humane the system will curse laborers; but the fact that wicked men use this system for their selfish purposes, that makes the social condition the more intolerable.

The remedy proposed consists in the transfer of all private, productive, competing capital into social capital. That is, the democratic state, often called "the state of the future," is to be the owner of the land, the mines, and all the plants and tools of production, is to be sole employer of labor and the possessor of all the products of labor. All are to labor, but under the direction of the state. Thus all the capital is to belong equally to all and is for the use of all; the state is the body of the people, and what it possesses is for them. Individual competition is ended, because each works for the same object and each shares in the work of all. Socialism in this extreme form is to take the place of the present individualism.

The reward of labor is to be determined by the state. Property can be held by the individual, but it can not be used for production, it can not be turned into capital, the state being the sole capitalist. If certificates of labor are issued to the workers, they can with these certificates draw from the magazines of the state whatever articles they desire, such as food, clothing, furniture, books, works of art. These are actual property, and in the possession of these objects there may be inequalities among the citizens according to industry and economy. But there can be no private productive enterprises, and no industrial competition between individuals.

With these general ideas the Social Democrats end their scheme at present. They refuse to give details, declaring that these must be left to the future. Thus many questions remain unanswered: How the industries shall be managed, whether all kinds of work shall receive the same remuneration, whether the reward is to be according to hours of labor or to individual needs, and many other details are left to the time of the inauguration of the state. How the state is to be inaugurated is also a matter of conjecture. Legislative means are advocated. When the

Social Democrats get the majority they will, it is said, peacefully legislate their state into being. But will the other classes submit to this peaceful revolution? Will the Social Democrats be content to wait till they outvote all the rest? Will they abandon their scheme if they see no hope of getting the majority? No one questions that every opportune moment to inaugurate the socialistic state will be seized, whether the means required be peaceable or violent.

The Social Democrats have repeatedly announced in their program that religion is a private affair. The leaders and many of the followers are avowed atheists; but their principles, being democratic, tolerate religion. A state church is out of the question; but voluntary religious associations of all kinds could exist, just as is now the case in the United States.

The other part of the program refers to the immediate relief of laborers. Before the state of the future is realized all the good that can be obtained out of the present social system is to be secured for the toilers. The forty-seven socialists in the German Parliament watch every opportunity to expose the ill-treatment of laborers and to improve their condition. The party is the advocate of the cause of labor and has won the sympathy of the masses.

The Social Democrats of Germany claim one-fourth of the population or twelve and one-half millions. They are strongest in the cities and industrial centers. In Berlin they cast over twenty thousand more votes than all the other parties, and five of the six members of Parliament from the city belong to that party. They claim that they would have the majority of the population if they could win the laborers in the country as they have gained those in the cities. Within a few years they have made great efforts to gain the laborers on farms; but the task is much more difficult than where the population is dense.

In the work of propagandism mar-

velous energy is displayed. Numerous journals are controlled by the party and an extensive literature is circulated. Many public meetings are held to discuss the interests of laborers and the views of the party. For spreading their views the Social Democrats use the home and the street, the saloons and the factory. Often the women are the most fanatical propagandists. With all the vigilance of the police, it has repeatedly happened that in a single night ten thousand copies of inflammatory circulars were secretly scattered through the houses of Berlin. The adherents of the party are by no means confined to laborers. Singer, a millionaire, is one of their leaders. Students, scholars, professional men, and noblemen belong to the party. It is a mighty uprising which finds its explanation in the gross injustice and flagrant abuses of the industrial situation. Thus far Bismarck, Parliament, the church, and the state have not been able to check the movement, and no force has been discovered to impede its progress.

In the Latin countries, in Austria, in Holland, and in other Continental nations the Social Democracy has many adherents. In England the Fabian Society has essentially the same aim, and socialistic principles are spreading rapidly among laborers. In the United States the same principles are adopted by many foreign-laborers, and they are also gaining adherents among the native population. In all the enlightened nations state socialism is on the increase, though this does not always mean that the extreme form advocated by the Social Democracy is adopted.

The literature on the Social Democracy is very extensive. Its principles are discussed in the various histories of socialism. On the relation of Lassalle to the party see "German Socialism and Ferdinand Lassalle," by W. H. Dawson. The Erfurt Program, on which the German Social Democracy still stands, is given, Appendix I, in Ely's "Socialism and Social Reform."

LIVING ISSUES FOR PULPIT TREATMENT.

Saloon Patronage in Boston.

For they eat the bread of wickedness, and drink the wine of violence.—Prov. iv. 17.

A NUMBER of scientists are now engaged in the impartial study of the saloon question. They are grouped as a Committee of Fifty, and have been organized over a year. President Seth Low, of Columbia, is president of the committee; Charles Dudley Warner, vice-president; and Prof. Francis G. Peabody, of Harvard, secretary. The city of Boston was chosen for special study and a preliminary report of some of the results obtained by the committee was made by Professor Peabody in the July *Forum*, under the title "Substitutes for the Saloon."

The first attempt was to measure the average daily patronage of the 606 saloons of the city. In every case the number of persons entering the saloon was counted or estimated without regard to the question whether the same person entered one or more times.

The method of obtaining the information was through the police. Each patrolman was asked to estimate the probable daily patronage of each saloon on his beat, and his evidence in doubtful cases was fortified by evidence of the saloon-keepers themselves. These returns were then checked and tabulated by the police captains and given to the commission. In this way the whole city of Boston was covered.

The results show that for the 606 saloons there was an average daily patronage of 226,752. This is an army of equal to about one half the entire population of the city, which was 496,920 according to the census of 1895. Of course among this number are many repeaters and some non-residents, but Professor Peabody thinks the patronage of non-residents is largely offset by the patronage of the great number of places not here enumerated, such as

hotel bars, private licensed clubs, the licensed grocers, and the unlicensed resorts where residents drink daily.

Professor Peabody accepts the estimate, which he considers a conservative one, that on the average these 226,752 saloon patrons spend 10 cents each per visit. On this basis the amount spent in Boston's 606 saloons daily is \$22,675, which in the year of 300 days reaches \$6,802,500, or over \$11,000 per saloon.

In contrast it may be stated that the total cost of running the Boston public-school system in 1894-95 was \$2,061,168; the cost of the fire department \$1,041,296; the police system \$1,318,186, and the city parks \$2,241,814. The combined cost of these four departments was \$6,662,456, which is considerably less than the drink bill of the year.

Boston had that year 239,666 male residents. Of these 83,136 are under 20 years of age and therefore excluded by law from the saloons. The males above 20 years of age numbered 156,530, so that the patronage of the Boston saloons is as if every man in the city drank every day, and in addition treated a friend from the country every other day.

A very noticeable feature is the congestion of the saloons into particular quarters of the city. In the Back Bay district there is not a single licensed saloon, and in the Dorchester district only three, with a patronage of 600 from a population of 42,000. On the other hand, police districts 2 and 4, with only 23,214 population, support 162 barrooms with an average daily patronage of 75,285.

A study of the substitutes for the Boston saloons shows that there are 29 coffee-rooms, with a daily patronage of 15,378; 227 lunch-rooms, with 47,565 daily patronage; 35 reading-rooms, with 10,825 daily patronage; 56 clubs, with 2,500 daily patronage, and 225

pool-rooms, whose daily patronage reaches 22,650. Professor Peabody, however, questions whether pool-rooms may properly be classed with saloon substitutes, since a large portion of them are opposite or adjacent to saloons. Reckoning in the pool-rooms there are 572 saloon substitutes, with a combined patronage of 98,918, as contrasted with the 226,752 patrons of the saloons.

The Immigration Problem.

*They be replenished from the east. . . .
and they please themselves in the
children of strangers.—Isaiah ii. 6.*

ONE of the questions which it is very probable will receive considerable attention in the next sessions of Congress is that of immigration. Records of immigrants were first made in 1821. From that date until 1890 the relation of immigration to total population is shown by decades in the following table:

Decade ending	Immigration.	Gain in Total Population.	Per Cent. of Immigration to Gain.
1830	143,439	3,232,198	4.44
1840	599,125	4,203,433	14.25
1850	1,713,251	6,122,423	27.98
1860	2,598,214	8,251,445	31.49
1870	2,314,824	7,115,050	32.11
1880	2,812,191	11,597,412	24.33
1890	5,346,613	12,466,467	42.09
Totals	15,427,657	52,988,428	29.11

The table shows that during the 70 years from 1820 to 1890 there were received over 15,000,000 immigrants into this country. During the same period the gain in total population of the country was from 9,633,822 in 1820 to 62,622,250 in 1890, or a total of 52,988,428. This would show that immigration was responsible for 29 per cent. of the growth in population during the 70 years. Beginning with 4.44 per cent. in the decade ending 1830 immigration increased until it reached 42 per cent. of the total gain in population in the decade ending in 1890.

More than 5,000,000 immigrants landed on our shores during that period.

The census of 1890 showed that there were 9,249,547 foreign-born persons in the United States at that time. The number having foreign-born parents reached 20,676,046, or 33 per cent. of the total population. Of the 9,000,000 foreign-born in this country in 1890 there were 30 per cent. from Germany, 20 per cent. from Ireland, 13½ per cent. from England, Scotland, and Wales, 10½ per cent. from Canada and Newfoundland, 10 per cent. from Scandinavia, and only 15 per cent. from other countries, for the most part the south of Europe.

But since 1890 there has been a marked change in the source of our immigration. In 1890 there were 11.4 per cent. of the total from Italy; in 1891, 13.5 per cent.; in 1892, 10.6 per cent.; in 1893, 16.4 per cent.; in 1894, 14.9 per cent.; and in 1895, 13.7 per cent. It is generally admitted that these South Europe immigrants are a far poorer class. Prescott F. Hill, secretary of the Immigration Restriction League, estimates that of recent Italian immigrants 86 per cent. have no occupation and 68 per cent. are illiterate.

George Junior Republic.

*Train up a child in the way he should go;
and when he is old he will not depart
from it.—Prov. xxii. 6.*

THE George Junior Republic, which was described in "Living Issues" in a former number of this REVIEW, is proving fully as successful as last year. About one hundred children from the most degraded portions of New York city are constantly cared for at Freeville, the home of this little republic within the great Republic. Here the boys and girls are given three or four weeks of country air and wholesome food. They are left to govern themselves by president, congress, courts, police, etc., precisely as they must learn to do in the real Republic. This makes them strong and self-reliant.

MISCELLANEOUS SECTION.

THE HYMNS OF BISHOP COXE.

BY REV. JAMES H. ROSS, A.M.,
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ARTHUR CLEVELAND COXE, of the diocese of western New York, died July 20th, shortly after his noon meal and a protracted conversation, while eating it, on the resurrection of believers. In 1884 he had written an Easter hymn, which was suggested by, and partly translated from, the well-known Easter chorus in Goethe's "Faust," and published it in a volume of his poems entitled "Hallowe'en and other Poems." Evidently the theme has been a favorite one with him for more than half a century, because of its prominence in the New Testament, in the ecclesiastical year of the Episcopal Church, of which the Bishop was an observer and a historic expositor, and because he was nearing his three-score years and ten, having been born in 1818. The first line of his Easter hymn, supplementary to the eighty-seventh stanza of his "Hallowe'en," is:

"Christ is arisen."

The Rev. F. M. Bird was the author of the article in Julian's "Dictionary of Hymnology," published in 1892, relating to the hymns of Bishop Coxe. He enumerated and annotated nineteen of them, including a translation of one from the Latin. On the other hand, the Rev. W. G. Horder, an English hymnal compiler and specialist, only three years earlier, referred to the bishop as "known in England by three hymns." He is known in America by at least six very meritorious ones. The Rev. Lyman Abbott, D.D., in his "Plymouth Hymnal," 1894, included four of them. Some are classics upon such commanding themes as "The Christ," "The Church," "The Communion," and "Missions." Hence they are not liable to become obsolete for a long time to come; not until they

are surpassed by better hymns on the same great subjects.

The hymnist is born, not made, and he is not born so often that the displacement of these hymns by new and better ones is liable to occur very soon. To be the author of one hymn, well known among English-speaking peoples, is an honor that Providence confers but rarely. To be the author of three hymns well known in England and of six well known in the United States, among all denominations, is distinction enough for a memorial article.

Most of his hymns were written in his young manhood, when he was in the early twenties. His experience in this respect is one of many illustrations that the poetry and hymns of youth may deserve something better than sneers and indifference.

"Oh, where are kings and empires now?"

is the first line of his hymn relating to the growth and perpetuity of the Church of God "a thousand years the same," when compared with the appearing and disappearing kings and empires of old, the kingdoms of the world. The hymn is selected from his "Chelsea" ballad, published in *The Churchman*, 1839, in ten eight-line stanzas. Bishop Coxe, in later life, became a convert from Presbyterianism, was a churchman indeed, an ecclesiastic of the High-Church type. What he wrote has, however, been appropriated unhesitatingly by numerous compilers, regardless of denomination-alism, as is true now of all compilers in the selection of all hymns.

This hymn was the occasion of a memorable and well-known incident when the general conference of the Evangelical Alliance was convened in New York city in 1873. An eye-witness described the scene and placed his account at the disposal of the Rev. Samuel W. Duffield:

"It was at the time," he wrote,

"when so much had been said about the 'prayer test,' and when we scarcely knew whether the faith of the church might not have been shaken for the moment by the universal storm of skepticism. President Wolsey was giving the opening address. After referring to the prevalent skepticism, he looked up with that peculiar twinkle of the eye which we all recollect—at once expressive of denial and satisfaction—and repeated the first stanza of Bishop Coxe's hymn :

'Oh, where are kings and empires now,
Of old that went and came?
But, Lord! Thy church is praying yet,
A thousand years the same!

"For a moment there was silence. In another moment the full significance of the reference had flashed on every mind and the response was instantaneous and universal. Shouts, waving of handkerchiefs from the ladies, clapping of hands, stamping of feet—I never knew anything like it. Round after round continued until the storm of applause ended in a burst of grateful tears. No one doubted that the church still believed in prayer and that the tempest had passed without the loss of a sail."

"When o'er Judea's vales and hills" is the first line of a poem written in 1840, entitled, "Hymn to the Redeemer." From it two beautiful hymns have been selected, whose first lines are :

"How beauteous were the marks divine!"
"Oh! who like Thee, so calm and bright!"

In some collections the stanzas are combined into one hymn. There are few hymns that surpass those of Bishop Coxe in description of the earthly life of the Redeemer and in expression of love to Him. A stanza commonly omitted is as follows :

"The bending angel stooped to see
The lisping infant clasp Thy knee,
And smile, as in a father's eye,
Upon Thy mild divinity."

His "Watchwords; a Hymn for the Times," appeared in his "Athanasian,"

1840, and afterward in the "*Lyra Sacra Americana*." It is martial in tone and spirit, and is to be classified in the list of hymns on spiritual warfare. Its first couplet is :

"We are living—we are dwelling—
In a grand and awful time."

Some stanzas are included by the Rev. Lyman Abbott, in his "Plymouth Hymnal," 1894, which are wanting in most hymnals. They are as follows :

"Hark, the onset! Will ye fold your
Faith-clad arms in lazy lock?
Up, oh, up, thou drowsy soldier;
Worlds are charging to the shock.

"Magog leadeth many a vassal,—
Christ His few, His little ones;
But about our leagured castle,
Rear and vanguard, are His sons!

"Sealed to blush, to waver never;
Crossed, baptized, and born again,
Sworn to be Christ's soldiers ever,
Let us, Lord, at least be men."

The Rev. Charles S. Robinson, D. D., in his annotation of this hymn entitles it "A Call to Service," and suggests that one or two stanzas from another author might well be added to it :

"Men of thought, be up and stirring night
and day;
Sow the seed—withdraw the curtain—clear
the way:
Men of action, aid and cheer them, as ye
may!
There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a flower about to blow;
There's a midnight blackness changing into
gray.
Men of thought and men of action, clear the
way!

"Lo! a cloud's about to vanish from the
day;
And a brazen wrong to crumble into clay.
Lo! the right's about to conquer: clear then
way!
With the right shall many more
Enter smiling at the door;
With the giant wrong shall fall
Many others, great and small,
That for ages long have held us for their
prey.
Men of thought and men of action, clear the
way!"

One of the British national hymns is, "Now Pray We for Our Country." It

is a stanza from Bishop Coxe's "Chronicles," or meditations on events in the history of England occasioned by visits to its cathedrals and abbeys. "Now Pray We for Our Mother," was his original writing, and it was a summons to Americans to pray for their mother country. It would have been opportune on many occasions if it had been adopted into American hymnals; never more so than in recent Christian Endeavor international conventions, when international fellowship has been expressed, and at the time of the recent threatening of war between the two countries; but, with the modification, it has been sung by Englishmen as a prayer for their own country. The Rev. James Martineau, D.D., LL.D., the English Unitarian, adopted it in his "Hymns of Praise and Prayer," 1873, and it has been used by at least three English Nonconformist hymnal compilers, as follows:

"Now pray we for our country,
That England long may be
The holy and the happy,
And the gloriously free!

"Who blesseth her is blessed!
So Peace be in her walls;
And joy in all her palaces,
Her cottages (colleges) and halls."

The stanza appealing to Americans is as follows:

"All ye who pray in English,
Pray God for England, pray!
And chiefly, thou, my country,
In thy young glory's day!

"Pray God those times return to not,
'Tis England's hour of need!
Pray God for thy mother, daughter,
Plead God for England—plead!"

"In the silent midnight watches" is the first line of a poem which, as a hymn, has been used chiefly by soloists rather than congregations. Philip Phillips was accustomed to sing it very impressively. The singers who have accompanied evangelists, since the famous union of Moody and Sankey, and including Mr. Sankey himself, have found it a favorite when wishing to appeal in verse for an immediate de-

cision of self-surrender to Christ. Mrs. Harriet Beecher Stowe, whose death occurred in the same month as that of Bishop Coxe, wrote a kindred hymn as to its theme and uses, entitled, "Knocking, Knocking, Who is There?" It was published in her religious poems, 1867. The pathos of the two hymns, in their respective conclusions, is a contrasted one. In the hymn of Mrs. Stowe the Savior is represented as still knocking; whereas, in the hymn of Bishop Coxe, the sinner is represented as entreating at the shut gate of Heaven. Much of the entire controversy in recent theology, relating to the future of the impenitent, is embodied in the eschatology of Bishop Coxe's hymn, but we do not care to consider controversial theology in this connection.

On Good Friday, 1850, he began a missionary hymn. How many stanzas he wrote we do not know. It was completed in 1851, in the grounds of Magdalen College, Oxford, while he was making the tour of England. It then contained six four-line stanzas. It was published in "Verses for 1851." In its origin, therefore, it was an international hymn, begun in America, finished and published in England. Afterward, it was appended to the English edition of his "Christian Ballads." He never wrote a finer hymn; few have written so good a missionary hymn, altho superior missionary hymns have been comparatively numerous. It relates to the nations, the many nations of the earth—the Gentiles; the extensiveness and efficacy of the atonement of Christ. Its first couplet is:

"Savior, sprinkle many nations;
Fruitful let thy sorrows be."

The seekers after God are declared to be as numerous as the race. They are believed to be unconscious, if not conscious, seekers after Him. The last stanza is a prayer that the Word and the preacher of Gospel truth may be sent to "every creature" speedily. Naturally enough, owing to its partial English origin, as well as to its

intrinsic merits, the hymn is well known and extensively used in England.

On Ascension Day, 1858, he wrote a Communion hymn at St. James' College, Maryland, whose scriptural text was the words of Jesus, in instituting the Lord's Supper: "Take, eat; this is my body." It was printed for private uses. In the "Cantate Domino," Boston, 1859, the year following its composition, it was published. It is as follows:

"Body of Jesus, oh, sweet food!
Blood of my Savior, precious blood!
On these Thy gifts, Eternal Priest,
Grant Thou my soul in faith to feast.
Weary and faint, I thirst and pine
For Thee, my bread, for Thee, my wine,
Till strengthened, as Elijah trod,
I journey to the mount of God.

"Then clad in white, with crown and palm,
At the great supper of the Lamb,
Be mine with all Thy saints to rest,
Like Him that leaned upon Thy breast.
Savior, till then I fain would know
That feast above by this below,
This bread of life, this wondrous food,
Thy body and thy precious blood."

"Breath of the Lord, Oh, Spirit Blest!" appeared in the *New York Independent*, Whitsuntide, 1878. It was written long before its publication. Bishop Coxe considered it more worthy as a hymn than any other poem or hymn that he wrote. But compilers and congregations often disagree with hymnists as to the merits or demerits of their productions. We have hunted in vain for this hymn in hymnal collections.

We have said that Bishop Coxe was a Churchman. By his hymns he became involuntarily, but inevitably, a member of the Church Universal on earth, so far as such an organization exists, visibly or invisibly. But beyond doubt, he is a member now of the Church Universal in Heaven, and it is impossible to think of him and others like him except as being there what they were here—leaders of the service of song.

FREDERICK B. MEYER: THE SECRET OF HIS POWER.

BY REV. WM. H. BOCOCK, FLATBUSH, N. Y.

PROBABLY Frederic B. Meyer is not to all men what he is to the writer. *Tot homines, tot mentes.* His manner of conceiving and expressing truth in his devotional writings may not appeal to all. But I have yet to meet one who has listened to his earnest and searching words without being deeply moved. No one can deny that he is a man of exceptional power.

Never shall I forget the first sermon I heard him preach. It was at Northfield a year ago last summer. We had been listening for a week to other men—men known throughout the land for piety, understanding of the Scriptures, and success in Christian work. But people who had listened to him the summer before kept saying, "Wait till Meyer comes." At the beginning of the second week he came.

Expectation had been so aroused that we were prepared to be disappointed. And truly his appearance as he sat upon the platform was disappointing. Slender and fragile in build, bent over at that time with lumbago, with a small head, and face peaked and thin, he seemed, except for the shining of his countenance, completely destitute of those outward graces which command the eye, and are half the battle to a speaker. But all thought of disappointment fled when he began to speak. In a voice, not strong, but clear, sympathetic, penetrating, he announced a text which I did not remember to have seen, "They that receive abundance of grace shall reign in life." The royal life of conquest over self—how beautiful and winsome the ideal became under his graphic touch! How faithfully he dealt with his hearers, flashing the searchlight of God's purifying truth into many dark corners of the heart and shaming us because of our carnality. At its conclusion we felt dazed, as tho we had seen some

unaccustomed sight—the sight of ourselves as we really were and the sight of ourselves as God would have us be. The impression thus produced by his first sermon was deepened and intensified as, during the week following, he spoke to us from such texts and themes as, “Wherefore, O King Agrippa, I was not disobedient to the heavenly vision,” “The potter and the clay,” “The spirit overcoming the flesh,” “Married to another,” “The Pentecostal gift,” “Fellowship with Christ.” We had many times listened to men who had handed us truth across the counter of their personality, but here was a man who drew up truth, clear, fresh, and satisfying, out of the deep well of his own personal experience. We heard not simply texts and their exposition, but we were allowed to see the workings of a living soul under the healing touches of God’s spirit, and the truth reached us with a recommendation from a life which could not be mistaken. His words, therefore, were authoritative: every tone and accent of his speech rang true. Was it strange that the entire convention received a marked spiritual uplift. Surely here was power of a high order.

Not always is a man on his native heath what he is on foreign soil. Dr. John Hall once called attention to the well-known fact that certain brilliant pulpiteers, who supply churches for short periods and who captivate by their eloquence, are sometimes a kind of pianette with a limited number of tunes, rather than Eolian harps from whose strings the free winds of heaven evoke music. Mr. Meyer is of the latter rather than the former order. It was my privilege to hear him in his own church last summer, and to compare him with other leading preachers in London. I also met him in his study. His church—Christ Church, Westminster Bridge Road, Newman Hall’s former charge—will seat, I should say, 1,500 people. It is filled every Sunday morning and evening. In the afternoon he has an audience of

800 men; he also preaches on Thursday mornings, but to a smaller congregation. And the work which these services represent is in addition to constant writing for publication, the superintending of the numerous activities of his church, and the other duties of the pastoral office. All this is proof of power.

But others are men of power. Power of any kind is attractive and compelling. Many preachers in London and elsewhere draw large audiences, but I would call attention to the leading quality of Mr. Meyer’s power. It is mainly spiritual. Let me compare or contrast in one particular the preaching of F. W. Farrar and F. B. Meyer. It was my good fortune to hear Dean Farrar in Westminster Abbey on “Enthusiasm.” The editor of *The Outlook*, commenting on this sermon in its columns, spoke of it as one of the three great sermons he heard in Great Britain. And indeed it was great in the highest sense of the word. It was in Dean Farrar’s best vein. It was the product of ripe scholarship, interfused by the divine enthusiasm with which it dealt; and it revealed the historical research, the rhetorical grace and power, and the noble spiritual and ethical temper characteristic of the speaker. It dazzled while it warmed. It was powerful, but the elements of its power were many. None but Dean Farrar could have done it.

The following Thursday morning I heard Mr. Meyer, and, strangely enough, on a similar theme—*The Lamp and the Furnace*. The material of the sermon was comparatively slender, gathered mainly from the context, but it was on fire. The sermon itself was a lamp and a furnace—light and heat. The simplicity, directness, calm intensity, and a peculiarly wistful element in the speaker’s utterance, brought it home, and in the hush of the immense church one felt that the Spirit of God was dealing with the souls of the listeners. There is a difference easily felt between the quiet of admiring interest and the

deep calm of spiritual introspection. I may have been mistaken, but I felt, that with a slighter equipment of rhetoric and scholarship, Mr. Meyer was producing a deeper and more lasting effect.

What, then, is the secret of his unusual power? I have anticipated the answer. We find it, I think, in his consecration.

What is the secret of any preacher's power? It is folly to seek it in any single thing. Power is not generated by tricks of voice or gesture or style, but it wells up out of the life. The sources of all pulpit power are twofold: personality and spirituality. By personality we mean what a man is by natural endowment and education, by heredity and environment. Spirituality is the power which is added when the personality of the man is linked to the personality of God, when what the man is is completed by what God is. The measure of any Christian worker's power will depend on the fulness and richness of his personality, and the entirety of his consecration. With equal consecration the man of greater natural force will do the larger work. But the man of less original power, but greater consecration, will excel his more gifted brother in spiritual usefulness.

The power of Mr. Meyer has its source in his spirituality rather than in his personality, tho the two can not be thus separated except for clearness of thought. He is a conduit rather than an original fountain. To the outward view certainly he is not indebted to nature more than the average man. And just because of this he is a most encouraging character to study. One feels in meeting and hearing him, perhaps mistakenly, that he himself is fitted by nature to do as well.

If his force resided in great physical or magnetic power he would discourage men of weaker frame. Fowler and Wells said of Henry Ward Beecher, "He is a magnificent animal," and Mr. Beecher has himself told how in moments of inspiration he has felt his

heart-pump fairly lashing the blood up into his brain. A man of such vitality can not help being great, we say, and feel no particular incentive from his example. But physical vitality does not figure as an important element in Mr. Meyer's power. Not that he is wanting in bodily strength, but that he is no better off in this respect, if so well off, as the average man.

Nor is he a man of exceptional intellectual power. In this, too, there is incentive and encouragement. We decline to accept his own modest estimate of himself. "I am," said he, "a man of two talents." His sermons and addresses are not marked by that intellectual quality which is so conspicuous in the sermons of F. W. Robertson and Phillips Brooks. Of this, however, he is not destitute. Occasional paragraphs will disclose profound and discriminating thinking, but power of mentality is not characteristic of him above other intelligent and educated men.

Nor is his attractiveness to be found mainly in the charm of style or utterance, tho in both he has peculiar excellence. I have already alluded to his manner of speaking. His language is a clear and transparent medium for his thought. His illustrations are graphic and luminous, and often a sentence will possess marked poetical beauty. His ability in this respect is due in part to natural literary aptitude and in part to early and painstaking practise. He tells us that at the beginning of his ministerial life—I quote his own words: "I sought to interest men by mental conceptions, polished sentences, and vivid and striking metaphors; I found it did not keep them." But the power of clear and beautiful expression is no longer his main reliance; it is rather like the polish and ornamental scrollwork on the flashing blade of the rapier.

I trust that I have not minimized Mr. Meyer's natural gifts for the sake of proving a point. I am very confident, however, that his great power does not emanate from brawn or brain,

or from social, linguistic, or oratorical graces, singly or in combination, but that it emerges out of the depths of a life hidden in God. Whatever gift or grace was his—of writing, speaking, working, giving, suffering—he deliberately laid upon the altar eighteen years ago, and the fire of the Holy Ghost descended upon the sacrifice.

But this final and irrevocable surrender was not made without much "kicking against the goads." At that time he had been some years in the ministry. Doubtless he was a useful man, as the generality of ministers are, but without special power in speech or work. Mr. Moody heard him during this period, and is reported to have said that he was an indifferent preacher. But two young men, Stanley Smith and Charles Studd, with Hudson Taylor, came into his life. He saw that they had a joy and strength which he lacked. To his question how he might get it, they replied, "Give yourself up to God, everything to God." The struggles through which he passed before he became willing to make the surrender are best told in his own words:

"I had given up all but a closet, but there were things which were making it impossible for me to live a true life, just as a man can not have a healthy house if he has a cesspool under it. I went by myself, knelt down and said, 'My God, I want to give my whole nature to be thine forever.' Just then the devil said, 'Take care what you are doing; don't let yourself go into God's hand, there is no knowing what He will ask you to do next.' I said, 'What do you think He will ask me to do?' 'Well,' the devil said, 'it is quite likely He will ask you to go into the Salvation Army.' Now I believe in the Salvation Army, but it wasn't quite my sort. But I said, 'What else will God ask me to do?' 'Well,' the devil said, 'the next time you go to a party you will have to stand up in the midst of all the guests and preach a sermon to them.'"

It was some time before he was led to see, from the analogy of an earthly father's love for his child, that God would never ask him to do what was against his nature and best judgment. At last he reached the point where he

could say, "Lord, I am not willing to be all for Thee, but I am willing to be made willing."

After that there came a change in his life. He thus speaks of it:

"I was rather afraid of my people before, very afraid of my elders and deacons and especially afraid of some of the people in my congregation who were wealthy, lest I might offend them, and they might leave me and go to another church. But as soon as I was all for Christ, I did not care to please men; I had to serve God and believe that He would maintain me, and that my salary was not to be paid by my church, but by my Master. The Son had made me free, and I was free indeed to be a slave to Him."

This was the negative gain—loss of the fear of his people; but there was also a positive gain, which he thus describes:

"But when I began humbly to try to realize the heavenly vision, I laid my whole being open to the torrent of God's power, which is always seeking to reach men, and suddenly, to my surprise, I found that God was pouring through my life river after river, and this began to be realized, 'He that believeth on me, out of him shall flow rivers.' Oh, how I welcomed that text! I said, 'Lord, from to-day I am not going to dam up the water, but I am going to be a channel through which the royal power of God Himself may reach men and women.'"

These words are not the utterance of enthusiastic impulse under the spell of revival excitement. I quote them because they afford the key to eighteen years of remarkably successful spiritual work.

Universal experience shows that it is easier to attain than maintain a high altitude of Christian living. But for eighteen years Mr. Meyer has kept on the heights. How has he done this? By faith in the keeping power of God and rigorous and continued practise of the approved methods of the holy life. I need only enumerate a few of these which he finds especially helpful. He watches against temptation. The extent to which he carries this will be understood when I say that he regards

it as imprudent for him to visit an art gallery. Then, like Brother Lawrence, that Carmelite monk of the seventeenth century, whom Mr. Meyer often quotes and whose little book has greatly influenced him, he makes a continual practise of the presence of God, keeping up, as he says, "a constant ripple of holy and loving converse with God in the most natural manner and about the most trivial interests." Then he puts feeling into the far background and greatly magnifies faith, believing that when he has fulfilled the conditions and asked God for anything that He has promised, he receives it, and altho he experiences no change in his feelings, he reckons that he has it simply as the result of asking and claiming. Then he is a reverent, loving, and constant student of God's Word. There are many ways of studying the Bible, but he studies it for spiritual food, asking, as he ponders over a paragraph, "What life-lessons and truths does this teach?" As these emerge one by one, he appropriates them and begins to live by them. Truth in its relation to life is more interesting to him than truth in its relation to other truths in a system. He spends many delightful hours in this study, which he places above prayer as a means of grace—hours which he has secured by giving up unnecessary social pleasures and needless sleep. And then lastly he believes in the power of God to deliver a man from known sin. He does not believe or teach sinlessness, holding that "there are many things in which we hourly offend and which are sinful in God's most holy sight," but that one may be kept day by day up to the limit of his light, and receive power to give up, one by one, the deep-lying sins of his nature as the growing light reveals them.

Let me, in closing, quote a passage, in which he beautifully expresses a well-known fact of Christian experience and gives his philosophy of sanctification:

"Here is the regenerate soul. It stands with its full face toward Christ. The light of Christ strikes down upon it, and, as in Switzerland the sun at dawn only strikes the loftiest mountain and leaves the valley as yet unreached, so when Christ first begins to deal with a soul, He does not show the soul the whole of its depravity, but He deals with one or two or three outstanding sins. Directly the soul sees that it says, 'Never again, I will give that up to God,' and it shoots up on to a higher level, and for some happy weeks or months lives upon a higher plane of Christian enjoyment than ever before. Then there comes another moment, it may be a month or a year after, and the great light of God's revelation within reveals something else which has never been noticed or suspected, which the soul has done comparatively innocently, but instantly that sin stands out before God as the one thing to be dealt with. The soul shudders for a moment, and then says, 'I treat that as I treated the former one, I yield it,' and it shoots right up again, and goes on to a higher level than ever. The process is repeated upon that higher platform. So life is one great stairway upon our dead selves to higher things. My growth is simply because God is revealing things deeper and deeper. As a line is made up of a number of dots, so the Christian life is made up of a number of surrenders to God, but you do not think them to be surrenders because your heart is so taken up with what He is giving that you drop the thing that holds you to take the better thing He gives."

Now in all this there is nothing new or wonderful, unless it be perhaps that Mr. Meyer lives up to his teaching. He simply tells us the methods by which his own life has become what it is, and the great value of that life for study lies in the fact that it shows again what God can do in and through a man, not gifted by nature above the average, when he is entirely consecrated.

SYMPOSIUM ON CHURCH ATTENDANCE.

I. How Can the Church Better Reach the Men?

By REV. JOHN BALCOM SHAW, D.D.,
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ALTHO a recent relative increase in the male membership of the church may, as it is claimed, be mathematically demonstrated, the fact still re-

mains undisputed and indisputable that the church is not popular with men, and is therefore reaching only a small proportion of that part of our population. Those inside the church and those outside the church both know that the attendants at our prayer-meetings, our missionary meetings, our sociables and rallies, and at the services for public worship on the Sabbath are largely women. Compare the audiences which crowd our theaters and lecture-halls with those which are in attendance upon our religious meetings, and the unpopularity of the church with men will be made so apparent and so pronounced as to be well-nigh humiliating. There are some churches, of course, that can count up more male adherents and attendants than others, but the general average, when taken, is anything but creditable or encouraging.

Where does the fault lie? With the men, no doubt, to a great extent—an extent greater than they themselves would be likely to admit. The spirit of the age, which is one of restlessness and excitement, has made a quiet, restful, thoughtful hour in the house of the Lord uncongenial and uninviting to them; in some cases, many cases, they find the sacred suggestions and self-searching silences of the sanctuary too pointed and penetrating to be either comfortable or tolerable. These and various other reasons, for which they themselves are wholly responsible, will account in part for the breach which now exists between men and the church.

But some of the blame belongs elsewhere. There is another side to make answer, and if the answer be honestly, candidly given, the responsibility will stand almost equally divided; one half of the fault, at least, will be found lying at the door of the church. Here, then, should be our angle of attack, our base of maneuver. Instead of complaining of the men and excusing ourselves because they are stolidly unresponsive and unapproachable, we

should become introspective and self-reformatory, locating and removing the barriers which the church itself has cast in the way. Let us confess our faults to one another! An open confession, besides being good for our souls, will greatly aid the solution of the problem before us.

One reason—and I am coming more and more to feel that it is the chief reason—why the church is unpopular with men, is because men are unpopular with the church. The fact is, we are altogether too fond of the women, and too much inclined to be content with their loyalty and support. When the church seeks the men as diligently as it now seeks the women, it will find them, and in equal numbers.

I. As a rule—there are exceptions, many exceptions, but of these we are not speaking now—men are neglected homiletically. The average sermon which is preached to-day, I believe, is not calculated to interest, much less to attract, men. I am willing to go even farther than that, and say that I believe the average sermon of to-day is not prepared—using that word in its broader homiletic sense—either for men or by men. It is written by a man and delivered by a man, but if a sermon is a growth, an outgrowth, the product of contact and contagion, as we believe and say it should be, then the mold in which it is cast is feminine rather than masculine, being prompted and punctuated, as it is in most cases, by knowledge of and association with the women and not the men. If preachers knew the cares and conditions under which the great mass of men live, their peculiar temptations, their strange and often secret struggles, the influences which are thrown around them and the impulses awakened within them, knew the nineteenth-century man as his fellows know him, their method of sermonizing would instantly undergo a change.

The man of to-day, especially as found in our great cities, is a peculiar but a most interesting and, as it seems

to me, a most likely type. He is restless and nervous, it is true, but his restlessness and nervousness only tend to make him more enterprising and aggressive. His habits may unfit him to sit through a long service in the church, but they often make him better able to perform a valuable service for the church. He is secularly absorbed, yet his secularity has not robbed him of his innate good-nature and kindness. He is fond of pleasure, and still it can be said that his pleasure-seeking does not crowd the stern and sober duties of life off his calendar. He is, for the most part, kind-hearted, courteous, sensible, manly, responsive. Surely such a person as this ought not to be a hopeless case. He is not. If we will study his tastes and temperament, his habits of mind and habits of life, and will apply to his case the principle of adaptability, we shall have no difficulty in reaching him, nor, after we have reached him, of interesting and influencing him.

What kind of a sermon does the man of to-day want? The sermon which is fresh, practical, simple, sensible, and straightforward, and deals with modern topics, the affairs and interests of our present-day life. Rhetoric he does not like. Philosophy he is equally averse to. Theology is unpopular with him. Sensationalism he despises. What he wants is plain, homely, wholesome truth put tersely, earnestly, and interestingly—the truth as it is in Jesus brought down to date and applied to the life that now is.

There is no need of our becoming shocked right here, and making loud and passionate protestations of our duty to preach the Gospel without modification and without conformity to the demands of the world. This is not modifying the Gospel; this is not conforming it to the world. It is simply adopting the apostolic principle of becoming all things to all men, varying our methods, but not altering the truth, adapting and applying the

Gospel to the needs and conditions about us—the very things which Christ did, and did invariably. Study our Lord's methods, His parables and metaphors, His incidents and illustrations, and you can not object on conscientious grounds to a homiletic response to the homiletic needs of the times.

II. Continuing our confessions, we shall have to admit that the men are also neglected pastorally. When are our calls made? Occasionally in the evening when all the family are likely to be at home; now and then, perhaps, on a holiday when the same conditions are probable, but usually, about generally, our visits are paid in the afternoon, and therefore are calls upon the women and children. We do not see much of any of our men, and some of them we do not know at all. Many a man who is now indifferent to the church would respond to its calls and enter into its life with interest and cordiality if he knew his pastor and was held and influenced by his personality. Personal influence is one of the strongest scepters we wield. How can we hope, without it, to make ourselves a power with men? We can not hope to, and we shall not. Contact with the men of our parish will not be found so impossible or so difficult a thing as we sometimes imagine it to be. We could easily give up an evening a week to pastoral work, and perhaps more, if we would cease making so many outside engagements. We might divide the time devoted to pastoral visitation between the men and women, calling at the houses as we have been doing, but also calling equally often at the offices and business houses of our parishioners. The latter calls can not, of course, be of the same length or the same character as the former; indeed they should not be calls at all, in the strictest sense, but merely a drop-in for the purpose of a handshake and an interchange of greetings—brief, informal, and cordial. Any man receiving such an attention, whatever his standing, appreciates it, and a feeling of

appreciation in and of itself will dispose him kindly toward his minister. There are various other ways in which a pastor bent upon knowing and reaching the men of his congregation will find opportunities for doing such pastoral work. Desire, not necessity, is the mother of invention.

III. There is one other dereliction which we might own to one another, namely: a neglect of the men in the organization of the church. How many of us have men's missionary societies? How many of us have circles of King's Sons, as well as of King's Daughters? How many of us have a single organization within our churches for men only? Not for young men or for boys—they get more attention—but for the rank and file of the men of the church, the men of maturer lives and more settled characters. And yet with some of us the women's societies run up into the teens. Are the women the only ones that ought to be set to work? Are they the only ones that will respond to our efforts and give us their aid and cooperation? I do not believe it. The men are busy, fearfully busy in a city like New York, absorbed and preoccupied during the day and fatigued and exhausted at night; but they make time for other things, and could and would make time for religious work if it were given them to do, and made attractive and interesting. Few people will turn squarely away from an opportunity to do good that is right before them, provided that opportunity appeals to them as a practical and personal one.

We must, therefore, give the work of the church this aspect or perspective, and lay it directly and heavily upon the consciences of the men; we must so plan and organize that work that it shall presuppose, demand, and attract the participation of the men; and when we do this the men will come forward and bear their end, at least as they do not now. Then there will be no debts upon our foreign board or upon our home board, but our treasuries will

be full, and the churches vastly more alive and energetic.

I can not help feeling that when there is inactivity among the men of our churches it is due more to the defective leadership or imperfect organization of the pastor than to the indifference or unresponsiveness of his parishioners. There ought to be a men's Missionary Society in every church. Every church ought also to have a men's Social League whose object should be to develop acquaintance among the male adherents of the church. There are other societies for men which we might easily and profitably form, and which, if properly organized and wisely guided, would not, I feel confident, lack for supporters. Let us show more interest in the men, and there is no doubt that they will reciprocate by manifesting more interest in the church.

Is Christianity Dying Out in the United States?

Dr. H. K. Carroll, of *The Independent*, attempts to answer this question in *The Forum*. He compares the census of 1890 with that of 1895.

According to the former census there were 20,618,307 communicants in the United States, and up to last year the totals had been increased to 24,646,584—a gain of 4,028,277 in five years. During the same time there was a gain of 23,075 churches, and 21,646 ministers. These figures do not fully represent the gain in new members, because the 1,500,000 losses by death had first to be made up before a net increase could be shown. The value of church buildings, lots, and furniture in 1890 was about \$680,000,000; now it is thought to be fully \$800,000,000.

Great and powerful, therefore, as are the forces antagonizing Christianity, and dark as the outlook sometimes seems to be, it is still true that the forces at the command of our religion were never before as potent and effective as now, and that never were so many Christians ready to lay down their lives for Christ as now.

MINISTERS' SONS.

REV. WM. P. BRUCE, YONKERS,
N. Y.

GALTON, in "Hereditary Genius," says that "the divines as a whole have had hardly any appreciable influence on founding the governing families of England or in producing our judges, statesmen, commanders, men of literature and science, poets, or artists." This, together with the familiar slur upon "ministers' sons and deacons' daughters," encouraged the compilation of the appended list of distinguished sons of the clergy. Many not here mentioned have filled honorably the positions God assigned them and their names are in the Book of Life. These are a few taken from the uninspired pages of history which "makes haste to record great deeds but often neglects good ones." The manse need not despair of prizes where her sons are.

Among Poets :

Joseph Addison.	Oliver W. Holmes.
Samuel T. Coleridge.	Edward Young.
William Cowper.	John Keble.
Ben Jonson.	Ed. H. Bickersteth.
Oliver Goldsmith.	Clement C. Moore.
Alfred Tennyson.	James Thomson.
James Russell Lowell.	John Trumbull.

Among Hymnists :

Benjamin Boddome.	James Montgomery.
John Chandler.	Reginald Heber.
Edward Caswell.	Nahum Tate.
A. Cleveland Cox.	Charles Wesley.
John Mason Neale.	Henry Ware, Jr.

Among Theologians :

J. Addison Alexander.	Archibald A. Hodges.
Leonard Bacon.	Karl Imman Nitzsch.
Isaac August Dornier.	F. Schleiermacher.
August J. Dorner.	Henry Ware.

Among Preachers :

Henry Ward Beecher.	Charles H. Spurgeon.
Jonathan Edwards.	Richard Salter Storr.
Frederick W. Farrar.	Gardiner Spring.
Robert Hall.	John Wesley.
John Howe.	J. S. Buckminster.
J. Mitchell Mason.	Lyman Abbott.
Norman MacLeod.	F. W. Krummacher.
Adolphe Monod.	Henry J. Van Dyke.

Among Commentators :

Henry Alford.	Matthew Henry.
John Albert Bengel.	Herman Olshausen.
Thomas K. Cheyne.	A. Penhryn Stanley.
Charles J. Ellicott.	

Among Essayists :

Matthew Arnold.	J. Henry Leigh Hunt.
P. Francis [Junius?]	Gotthold Ephraim
William Hazlitt.	Lessing.

Among Artists :

Joshua Reynolds.	William R. Ware.
Christopher Wren.	Richard Watson.

Among Philologists :

Joseph A. Alexander.	Gilbert Wakefield.
Henry G. Liddell.	Charles D. Yonge.
Edward Robinson.	Gregor Wilhelm
August W. Schlegel.	Nitzsch.

Among Historians :

Archibald Alison.	Henry Hallam.
George Bancroft.	Francis Parkman.
James A. Froude.	William Robertson.

Among Philosophers :

Ralph W. Emerson.	Karl W. F. Schlegel.
Thomas Reid.	Francis Wayland.
F. W. J. Schilling.	Noah Porter.

Among Jurists :

Lord Ellenborough.	Stephen J. Field.
Chief - Justice of	David Brewer.
England.	David Dudley Field.
William Strong, U. S.	Sir Travers Twiss.
Supreme Court.	Samuel Puffendorf.

Among Statesmen :

Henry Clay.	John B. Balfour.
Edward Everett.	Allen G. Thurman.
Sir Wm. Harcourt.	William E. Forster.

Among Scientists :

Louis Agassiz.	Reginald S. Poole.
Karl Linnaeus.	Leonard Enter.
W. H. Wollaston.	Edward Jenner.
H. B. Tristram.	John Bell.
Charles H. Hitchcock.	Theodore Billroth.
Ed. Danl. Clarke.	John Abercrombie.
Robert Brown.	Johann F. Encke.
Heinrich Olbers.	Thomas Browne.
Charles T. Newton.	Eilhardt Mitscherlich.

Among Miscellaneous Authors :

James W. Alexander.	Increase Mather.
Hosea Ballou.	Conyers Middleton.
Charles A. Bristed.	Samuel Miller.
John R. Brodhead.	Donald G. Mitchell.
W. J. Conybeare.	Joseph C. Neale.
Jonathan Edwards, Jr.	Charles Eliot Norton.
Ebenezer Erskine.	John Owen.
Alex. H. Everett.	Mark Pattison.
Thomas G. Fessenden.	Gardner Spring.
Henry M. Field.	William Stead.
William Godwin.	Thomas B. Thorpe.
Joseph I. Headley.	William Ware.
Richard Hildreth.	Richard Whateley.
Charles Kingsley.	H. L. Wayland.
Cotton Matier.	

Among Signers of Declaration of Independence :

John Hancock.	John Witherspoon.
Robert T. Paine.	George Taylor.
William Williams.	George Ross.
Francis Lewis.	Samuel Chase.

Besides these may be noted :

Samuel F. B. Morse,	Levi P. Morton, Vice
inventor of method	President.
of operating tele-	Lord Thurlow, Lord
graph.	Talbot, and Right
Cyrus W. Field, or-	Hon. Lowe, Chan-
ganizer.	cancellors of England.
R. Ingersoll, infidel,	Sir J. G. Wilkison
Grover Cleveland,	and Com. V. I.
President.	Cameron, travelers
Chester A. Arthur,	Horatio Nelson, ad-
President.	miral.
Aaron Burr, Vice-	Adoniram Judson,
President.	missionary.

EDITORIAL SECTION.

SERMONIC CRITICISM.

Two Treatments of a Text.

A very rich passage is the following from the Psalms:

Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble: I will deliver him and honor him. With long life will I satisfy him, and show him my salvation.—Psalm xci. 14-16.

One has presented its theme as:

"The Glorious Privileges of the Godly."

The following is his suggestive treatment:

I. Some features in the characters of the godly.

1. Love to God. 2. Knowledge of God. 3. Prayer to God.

II. Some of the glorious privileges of the godly.

1. Deliverance from danger. 2. Exaltation and consequent safety. 3. Answers to prayer. 4. The presence of God in trouble. 5. The conference of distinguished honor. 6. Satisfaction with the duration of their life upon earth. 7. Full salvation.

This may be regarded as a very rich treatment; in fact, as an over-supply of materials; but the analysis has no obvious principle, the order is confusing, and there is nothing to fix the truth in the memory. Moreover, it leaves out the one emphatic feature of the passage, Jehovah's "I wills." We would suggest for a different treatment, the theme:

"The Seven I Wills of Jehovah, or the Seven Blessings of a Godly Life."

This may be treated as follows:

The Seven "I Wills" of Jehovah, the Covenant of God, or the Seven Blessings of a Godly Life.

These naturally fall into three distinct classes, belonging to as many

stages or phases of the godly life, and may be presented as follows:

I. The Two Initial I Wills, or Blessings at the starting-point, pledging—

1st. Deliverance from sin and Satan. "I will deliver him because his heart is set on me."

2d. Exaltation and security, through his knowledge of the Divine character and attributes. "I will set him on high because he knows my name."

II. The Three I Wills of the Christian Course, or the blessings by the way, pledging—

1st. Power to prevail with God in prayer, to secure needed supply and grace. "He shall call upon me and I will answer him."

2d. The perpetual divine presence in trouble—the shadow of God as a refuge. "I will be with him in trouble."

3d. Divine deliverance and honor in danger and disgrace. "I will deliver him and honor him."

III. The Two Crowning I Wills, pledging—

1st. Long life in the favor of God. "With long life will I satisfy him." See Ps. xcii, 13-15 on the blessed old age of the righteous.

2d. God's full salvation in the heavenly glory. "And I will cause him to see my salvation."

All these blessings—filling time and spanning eternity—Jehovah WILLs should be his who knows His revelation of Himself in the Gospel of His grace, and by faith in the Cross clings to Him.

Success in Preaching.

DR. ALEXANDER MACLAREN, the distinguished English Baptist preacher, when he was lately congratulated publicly on completing fifty years in the ministry, said:

"I have tried to make my ministry a ministry of exposition of Scripture. I know it has failed in many respects, but I will say that I have endeavored from the beginning to the end to make that the characteristic of all my public work. And I've tried to preach Jesus Christ, and the Jesus Christ not of the Gospels only, but the Christ of the Gospels and the Epistles; He is the same Christ. I believe that the one thing the world wants is redemption, the power of that Gospel on the individual soul; and that men know they want it."

EDITORIAL NOTES.

The Twentieth Century's Call to Christendom.

I. The call is emphasized by a fact. That fact is that we are just approaching the Nineteen-Hundredth Anniversary of the birth of Christ.

The Nineteenth Century of the Christian Era will close and the Twentieth Century begin somewhere between Christmas of this year (1896), and February to April of next year (1897). This has been established by the investigations and calculations of the best scholarship; so that it may be said to be universally acknowledged that Christ was not born on Christmas in the year 754 after the founding of Rome—as Dionysius mistakenly put it in making up our common chronology, and as the Roman church endorsed it—but in the year 750 or 749, the latter year being far the more probable, and toward the springtime the more probable date. This conclusion rests especially upon the indisputable fact that Herod the Great, in whose reign the birth of Christ took place, died in the fourth year before the commencement of our Era, or in the year 4 B. C., according to the proper reckoning. That will be nineteen hundred years ago next Easter.

The Nineteen-Hundredth Anniversary of Christ's birth is not, therefore, several years off, but just upon us—not further away than the close of the present year or the opening months of 1897.*

It is not, however, the purpose in the present connection to present with

* See Matthew ii. 1; Josephus, "Antiquities," xvii. 9, 8; Andrews, "Life of Christ;" Robinson, "Harmony of the Gospels.

any fulness the arguments that have led the scholars of Christendom to the so general acceptance of this change of date. We hope to have them presented soon by able and authoritative writers on this subject. Our present purpose is strictly practical, for—

II. The call is to an imperative and pressing duty.

The simple fact that we are just to cross the threshold of the Twentieth Century ought to be enough to rouse all Christendom to this duty. Our desire is to let the Twentieth Century utter its own trumpet-call to our twenty thousand subscribers, largely heralds of Christ's Gospel, and to our much larger number of readers, and through them to the Church of Christendom, for the final rally of the Nineteenth Century with a view to final victory for the Gospel in the opening years of the Twentieth Century. Brethren, does not Christ call us all just now by his Word and by the signs of the times, to cooperate in inaugurating *a movement all along the line for the immediate evangelization of the world?** We ask you, in Christ's name, to consider carefully and prayerfully, some reasons that urge to such a movement.

1st. Nineteen centuries have passed since Christ uttered the "Go ye" of the Great Commission, and it is still

* The present crisis in Christendom and the reasons for a great and immediate forward movement of the whole Church are presented in "Christ's Trumpet Call to the Ministry, or the Preacher and the Preaching for the Present Crisis," by D. S. Gregory, D.D., LL.D., recently published by Funk & Wagnalls Co.

true that the majority of mankind are unsaved. Almost a thousand millions of our lost race perish in the life of each generation without the Gospel. Does not that Commission throw the responsibility for all this upon the Church of Christ, and especially upon its leaders, the ministry?

2d. We have evidently reached a great crisis in the history of our race, when nothing but the universal spread and triumph of the Gospel can save the Church and the world from dire disaster. The Gospel has wrapped up in it the solution of all the industrial, financial, political, social, and moral problems of the age with which the philosophers and statesmen and philanthropists are hopelessly struggling. Is not the call a clear one, to those who have the Gospel and understand its regenerating and transforming power, to apply it speedily in making over mankind and transforming human institutions by this divine agency?

3d. Christ requires that we should give the Gospel to the world immediately. His command is "Go ye into all the world and preach the Gospel to every creature." That is the plainest of commands. It means us personally. It means now, for it is in the present tense, and God has now unquestionably, for the first time in the centuries, removed out of the way every obstacle to the immediate evangelization of the world and given to the Church everything needed for the completion of the work of preaching the Gospel to the world. The whole world is open and accessible physically, geographically, politically, to the gospel messengers, and waiting for them.

The Church has the means, the messengers, and the promise of the Spirit at her command, and seems dangerously near to suffering eclipse of faith and blight of life because of her failure to avail herself of them in fulfilling her great and pressing mission. Christ is waiting for her to move in obedience to his command. Who among her leaders will risk the responsibility of holding back or of hindering the onward movement He demands?

4th. The organizations and machinery necessary for the immediate and world-wide forward movement to victory and conquest for Christ are all ready and in working order, and need simply to be directed under the quickening breath of the Spirit of God. The agencies are all organized for reaching every class and condition of mankind. There are our general societies—Bible, Tract, etc.,—and our special societies in all denominations, for home evangelization. There are the numberless agencies for saving heathendom through the foreign mission work. There are the lay organizations that take in substantially the church-membership of Christendom—the Young Men's Christian Association, the Young People's Societies for Christian effort, the Armies of the Cross, etc.—already marshalled for the final conflict. Every agency needed to reach all the world is already in existence. And all these organizations will inevitably deteriorate into *mere machines* and become hindrances rather than helps, curses rather than blessings, unless they speedily become Spirit-filled and consecrated to the accomplishment of their intended work. And does not the responsibility for their use fasten

itself chiefly upon the ministry as the leaders of God's hosts?

The reasons in favor of the movement are unanswerable and overwhelming.

A year and more ago the Secretaries of the Foreign Missionary Societies of the various religious bodies sent out a paper calling the Church to the "Final Rally of the Century." We understand that they are now planning for an Ecumenical Council of Missions to mark the coming anniversary. All this may be well; but discussion and resolutions always fall short of saving the world. What is needed is well-directed personal effort for saving men and saving the world, reaching out from one to another in all directions till the tide of sacred influence shall belt the globe. Hence, we ask the personal questions of *each one* of our readers:

1st. Are you ready to cooperate in this great movement *now*?

2d. Are you ready to consecrate yourself to and to enter upon this work *now*?

3d. Are you ready to cry mightily to God for the gift of the Holy Spirit of power for the work *now*?

4th. *What will you do NOW?*

We have only some brief suggestions to make for aid and guidance. Are they more than Christ requires in this great crisis? They are as follows:

1st. That you set to work in your sphere immediately yourself.

2d. That you stir up the Christians next to you and seek the salvation of the sinners nearest you.

3d. That you seek to rouse every Christian organization with which you are connected—whether church, or young people's or missionary society—

to enter immediately upon the work for which it was made and for which it exists, the work of giving the Gospel to the world for its speedy salvation.

4th. That in all this you do not wait for some one else, or some organization or mass of Christians, to move, but that without delay you yourself rise to present duty by taking advantage of present emergencies and opportunities.

It can not be denied that the task is gigantic, almost appalling; but the Gospel, as Paul assured the Roman Christians, is "*the power of God* unto salvation." Even in the Old Dispensation the Lord, by the prophet Malachi, cried to Israel: "Bring ye all the tithes into the storehouse, and prove me now therewith, . . . if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." What limit then to Gospel grace in this the dispensation of the Spirit? God delights in Pentecostal scenes. We have only to cast ourselves on the divine grace in a full consecration.

In so doing we shall, by the grace of God, make the movement for which Christ calls world-wide and effective, and the Twentieth Century will dawn with bright prospects for the conquest of the world for Christ.

We ask you to ponder this matter prayerfully and make your own decision regarding your personal duty, *as one of the appointed leaders of God's host*, and to let the Master know and the world know what you purpose to do as your part and in your place. Give us and give the Church the benefit of your prayers, your counsel and your hearty co-operation. *Is it not for the Master's glory?*

Power of Popular Oratory.

WE have had occasion in the columns of THE HOMILETIC REVIEW to call attention to the immense difference between "preaching the Gospel" and "reading the Gospel." The past few weeks have emphasized the love of the people—and especially of the uneducated people—for oratory of the distinctively popular type. According to the testimony of the newspapers Mr. William Jennings Bryan, of Nebraska, in the Democratic National Convention in Chicago, carried off the nomination for the Presidency of the United States from all his abler and better-known competitors by a single remarkable display of impassioned oratory. As a member of that convention is said to

have expressed it, he had the power to "raise the gooseflesh" on his hearers. A month later the same man is represented as having substantially emptied the great hall of Madison Square Garden, New York city, of an audience predisposed to be moved by his eloquence, by reading a carefully prepared speech to which he had devoted much of the intervening time. People love oratory, and even the ruder sort of it is often vastly more effective than all the wisdom of the wise.

And this is as true in preaching as in politics. We must not, of course, be understood as favoring rant, or fustian, or sophomoric vapping, but direct, face-to-face utterance of the vital truths of the Gospel by a soul all on fire with them.

THE QUESTION BOX.

Dr. Joseph Parker seems to be thoroughly orthodox in his sermons, but why does he never close his prayers with the familiar formula, "For Jesus' sake," or one of its equivalent forms? Has he any theory that leads him to avoid the common practise in this matter?

Dr. Parker's prayers, as printed in "The People's Bible," are mere fragments expressing or suggesting only the main thoughts. His actual conclusions are practically always omitted, as out of place in such condensations. He does, however sometimes, use the equivalent of the formula in question, tho varied after his own unique method, e.g., on p. 160 of Vol. I. on Matthew, he concludes a prayer with, "And the infinite Gospel of the blood of Christ be our hope and joy in the time of torment and despair. Amen." Again, we have on p. 238 of the same volume, "We wait with one grand expectation for Thine infinite answer of pardon and peace through the blood of the Lamb. Amen."

Correction of note concerning Dr. Cunningham Geikie in June number of THE HOMILETIC REVIEW.

We were led by the encyclopedias to say that Dr. Geikie was a Presbyterian while

settled at Sunderland and Islington, England. We are glad to be corrected by a foreign correspondent familiar with the facts. While at those places he was not a Presbyterian but a Congregationalist.

In your answer to a question asked by J. G. M. (August, 1896) with reference to emotional Christianity, you make the following statement: "Conversion is not a matter of emotion at all, but an intelligent turning about in one's course of sin and turning to a course of obedience to Christ."

I am afraid that many persons, in reading this statement, will confound your definition of conversion (which to me, appears to be of a rationalistic nature) with that of regeneration, and I wish to ask the following question: Is it possible for any one to be regenerated without having some feelings of emotion?
W. A. K.

We distinguish carefully between "regeneration" and "conversion." The former is God's work, in giving the man a new spiritual life. It changes man's nature, reversing the whole trend of his intellect, feelings, and will. It not only involves the feelings or emotions, it revolutionizes them. "Conversion," on the other hand, is man's work, in turning to a life of intelligent, loving, willing obedience to God.

NOTICES OF BOOKS OF HOMILETIC VALUE.

INTRODUCTION TO THE LIFE OF JESUS: AN Investigation of the Historical Sources. By Alfred Williams Anthony, Professor of New Testament Exegesis and Criticism, Cobb Divinity School. Silver, Burdett &

Co.: New York, Boston, Chicago, 1896. Price \$1.

This is a useful little book, which the author describes as "an attempt to present the

documentary evidence for the existence of Jesus Christ on earth, and to show the sources whence a description of that life may be drawn." He presents his subject under three divisions:

1st. *Heathen Sources, including Direct Witnesses and Quoted Witnesses.*

2d. *Jewish Sources.*

3d. *Christian Sources, including the Catacombs; the Apocryphal New Testament Writings; Extra-Biblical Sayings of Jesus; Gospels, once Current, now Lost, and known only through Fragmentary Remains and Citations in Ancient Documents; the Church Fathers; the Epistles of Paul; the Gospels.*

ADONIRAM JUDSON GORDON: *A Biography with Letters and Illustrative Extracts drawn from Unpublished or Uncollected Sermons and Addresses.* By his son, Ernest B. Gordon. Fleming H. Revell Co., New York, Chicago, Toronto, 1896. Price \$1.50.

An interesting, sympathetic, and instructive life of a man of pronounced personality and large spiritual power, who had many ardent friends and admirers. Dr. Gordon was a pronounced Premillenarian, holding that the chief function of the Church in the present dispensation is that of "witnessing," as a provisional stage of effort, remanding the ultimate conversion of the world to the period beyond the second coming of Christ. The biographer lays special stress upon this doctrine and Dr. Gordon's relation to and advocacy of it. But however erratic Dr. Gordon may appear to some to have been in certain of his views, his fundamental theology may be summed up in the title of one of the chapters of his Biography: "Errant Man and the Inerrant Book."

STUDIES SUBSIDIARY TO THE WORKS OF BISHOP BUTLER. By the Right Hon. W. E. Gladstone. New York: Macmillan & Co. London: Henry Frowde, 1896. Price \$2.

This book is a fitting supplement of the great edition of Bishop Butler's works, recently issued by the same enterprising publishers under the editorship of the distinguished English statesman. Mr. Gladstone is not a theologian, nor is he a metaphysician, but his views, while not, therefore, to be considered authoritative, are entitled to weight as coming from a man of the largest observation and experience, and their presentation is full of interest arising from his intellectual fertility, versatility, and perspicacity. The discussion necessarily takes a broad range, treating, among other things, of Butler's method and its application to the Scriptures, his censures, mental qualities, points of positive teaching, a future life, necessity or determinism, teleology, miracle, the mediation of Christ, probability as the guide of life.

One of the most satisfactory chapters is that in which Mr. Gladstone criticizes Butler's censurers, all of whom are modern—Mr. Bagehot, Miss Hennel, Mr. Leslie Stephen, Mr. Matthew Arnold, etc., and not one of whom has any of the qualifications, theological, philosophical, and logical, requisite for the comprehension and criticism of Butler and his system. Perhaps the most unsatisfactory portion of the work is the treatment of the questions of eschatology, on which Mr. Gladstone declares himself to be largely indebted to Professor Salmund's great work on Immortality, tho he holds quite different views from the professor. But however one may differ in his views from the venerable author, he cannot but be amazed at the marvelous intellectual keenness and activity of the great octogenarian.

THE STARS OF GOD. By E. Fitch Burr, D.D., LL.D., Author of "Ecce Cœlum," "Pater Mundi" "Ad Fidem," etc. Hartford: The Student Publishing Company, 1896. Price, \$1.

Many of the readers of THE HOMILETIC REVIEW will recall the profound pleasure with which they read and perhaps reread Dr. Burr's earlier books, especially "Ecce Cœlum." His pen has lost nothing of its old cunning. By a substantially new presentation of the great astronomical facts up to date he leads, by the stars, up through the vast reaches of the universe to God their Maker. The closing chapters treat of "Astronomical Religion" embracing the reality, unity, and personal greatness of God, His vast empire, immense activity, love of law and order, providential and moral government, and closing with man's need of a fuller revelation of God than astronomy furnishes. To those who want to get a bird's-eye view of the solar system, the star systems, the universe system, this book is worth scores of the ordinary works on astronomy.

EDEN LOST AND WON.—Studies of the Early History and Final Destiny of Man as Taught in Nature and Revelation. By Sir J. William Dawson, LL.D., F.R.S., etc. New York, Chicago, Toronto. Fleming H. Revell Co., 1896.

This is the latest-issued volume in a very valuable and suggestive list of works by the distinguished geologist and thinker. In Part I. Principal Dawson considers "the physical and historical probabilities respecting the authorship of the Mosaic books." In Part II. he treats of "man and nature, fallen and restored." The book is one of rare interest, clearness, and power, and should be read by all who are interested in Genesis and the higher criticism.

HELPFUL DATA IN CURRENT LITERATURE.

THE CONTEMPORARY REVIEW for July contains an article on "Africa North of the Equator." The writer, Mr. Alfred E. Pease, says in opening: "What the New World was to the men of the Elizabethan era, and what the East Indies were to the men of the last century, Africa is to the adventurers, travelers, traders, El Dorado hunters, authors, and politicians of our time. The field is so vast that all the best years of the life of the most energetic man are hardly sufficient to make him familiar with all the problems that face him in any one corner of the Dark Continent."

The article is accompanied by a map of Africa north of the equator, which presents the present positions of the European races that are dividing up that region—British, French, German, Portuguese, Spanish, Italian. A study of the article and the map will enable one to get a pretty clear view of the political, military, and missionary situations, and a better understanding of the present British policy regarding Egypt and the Sudan. British control of the Sudan seems to be a necessity in the interests of freedom and civilization.

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