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REVIEW SECTION.

I.—THE PREACHER AND THE PREACHING FOR THE PRESENT CRISIS.

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VII. PREACHING FOR IMMEDIATELY EVANGELIZING THE WORLD.

THE preaching that is to have this in view must manifestly be *preaching for awakening and revival*—not for emotional or hysterical revival, nor even for sporadic and local revival of the genuine sort, but for a great awakening, such as the church has never hitherto known, that shall reach and rouse and set to work the church of Christendom for the accomplishment of this one object.

From this point of view, the supreme thing to be emphasized in the preaching of the day, if it is to meet the present needs, fulfil the preacher's commission, and be effective, is that it must be essentially and directly evangelistic, and with constant reference to the present status of that commission. The Gospel must be preached as a regenerating and saving power, of present efficacy for the individual sinner, and for all mankind. Now, if ever, preaching should intelligently and constantly aim at the immediate conversion of sinners and of the world. It should be heartily and intensely Gospel-preaching, in this awakening and saving sense.

Such preaching will doubtless rouse opposition, as it always has in the past; but that opposition will be God's testimony and Satan's testimony to the necessity for it. It will not excuse the preacher from faithfully delivering the message Christ has committed to him.

Preaching the Gospel as a saving and regenerating power, by the stated ministry, for the immediate saving of men, is, as we take it,

*The subject treated in this series of sketchy articles will be published later in book form, greatly extended so as to cover the vital current topics connected with it, in more systematic shape. The series copyrighted.

the true and normal method, and the only healthful method, of progress in the work of the church for the lost world. Such preaching is the only kind that makes provision for laying in the minds of the mass of men the deep, rational, and permanent foundation for the proper results of the Gospel, in conscience and character. The lack of such preaching has doubtless made the necessity for the work of *special revivalists*. Special revival work is, of course, necessarily brief, and its limitations of time are such that it can not be other than superficial. Little of permanent value can be expected to come of it, unless there be a previous thorough preparation in the preaching of the stated minister; and it is to be noted, that ministers who depend upon such special work of revivalists are not commonly of the kind who lay such solid foundations in their regular preaching. It can hardly fail to be seen that there is a growing feeling of dissatisfaction with the present large measure of dependence upon the aid of special revivalists, and a deepening conviction, on the part of many of those who best understand the character of the times, that there is needed a great and powerful religious awakening and quickening, such as the church has not known for a generation, or even for a century and more—an awakening that shall begin with, and work out from, the pastors and the churches. That conviction has taken fast hold on many preachers, especially in this country.

The supreme question of the hour for the preacher is, then:

How can I, the ordained preacher and leader of the church, so preach the Gospel as to do my part in bringing about these results, in the saving of sinful men just around me, and of the world of sinners besides?

I. The first necessity is, that each individual minister shall answer this question for himself, and, having found the answer, shall proceed to do his individual duty in his appointed place.

There are certain *general requirements* to begin with. He must take in fully the situation. He must understand the commission and message that have been entrusted to him. He must become possessed with the unhesitating conviction that divine regeneration, by the power of the Gospel, is the only thing that can bring about the needed change. He must become deeply and solemnly conscious of his position as the appointed mouthpiece of God in proclaiming the Gospel. He must firmly and irrevocably determine that he will do his duty—and his whole duty—as required by the Master who has sent him. Then he must consecrate himself to the carrying out of his determination, in absolute and unwavering reliance on divine grace to give the word and work success. All this is just as necessary for the minister, as is the business man's outlook when he enters upon any enterprise. God is a God of order, and Christian work and preaching are rational procedures.

Having secured such command of the situation, and such divine

girding for the work, the preacher is ready to do the one thing he is just now called upon to do as a preacher. *That one thing is*, to direct his Gospel message, immediately and persistently, to the members of his congregation, saints and sinners, in precisely the doctrinal aspect and form required to meet their sins and the sins of the age, and to arouse and quicken conscience.

This assumes that all revivals begin with the awakening of the church members, and extend from them to the sinners beyond. This is a commonplace with those familiar with revival work. It assumes that the preaching should be intelligently aimed at the desired results, and that the preacher is warranted in expecting that such preaching will, by the grace of God, be followed by such results. None but a hyper-Calvinist has any ground for doubting this. It assumes that there are certain great doctrines, or forms or aspects of doctrine, that the Holy Spirit is accustomed to use and bless, in stemming and turning back the tide of sin, and in saving sinners. This may not be so readily admitted; but this is the point to which special attention of the preacher needs to be directed.

1. In making ready for this kind of work, now so imperatively demanded, the preacher needs, therefore, to *study the principles of genuine revivals of religion*, in the light of historical and inductive observation, in order to their methodical and practical application in his own work.

It is as true in revivals as elsewhere, that "history is philosophy teaching by example." Their history constitutes an object-lesson of peculiar instructiveness. There have been Three Great Eras of General Revival in the history of the American church, each of which has been characterized by certain *peculiar features*.

First, there has been, in each case, a providential preparation, in the revival of faith in the dogmatic authority of the Sacred Scriptures as the Word of God, a genuine and general religious revival being apparently impossible with shaken or shattered faith in divine revelation. This revival of faith in the Word has brought the church and the world to the test of the "Law and the Testimony," and awakened and roused them by the exposure of current errors, the uncovering of churchly formality and hypocrisy, and the judgment and condemnation of all sin.

Secondly, there have been, in each case, special phases of error and sin, having their clearly marked differences, and calling for peculiar and appropriate treatment.

Thirdly, there have been, in each case, specific differences in the doctrines presented by preachers, and blessed by the Holy Spirit in remedying the evils by rousing the church and saving sinners—these doctrines being exactly suited to counteract the peculiar errors and sins of the period.

The First Era of American Revivals was that under Edwards and

Whitefield and their successors, contemporaneous with the movement in England under Whitefield and the Wesleys, and dating back to 1740. In the Great Awakening, as it has been called, Edwards, Belamy, and their contemporaries planted themselves solidly on the assumption and distinct reaffirmation of the authority of the Word of God. They met the ultra-Arminianism and churchly legalism by appealing to Paul's doctrine to the Romans in analogous circumstances—the doctrine of *justification by faith* in the Divine Redeemer. This was the one common burden of the preaching of the day. As essentially connected with justification, tremendous stress was laid, in this era, upon the condemning power of the law, and the lost condition of the sinner, in order to leave the sinner hopeless, unless he could obtain justification through the righteousness of the crucified Savior, and find refuge in Him; while the necessity for the new birth was emphasized, in order to bring the formal and godless professor to despair of deliverance and salvation except by the power of the Holy Ghost. These were the distinctive dogmatic features of the first era of revivals, and these were the specific doctrines blessed by the Holy Spirit, in connection with the Great Awakening.

The Second Era of American Revivals—that in which President Dwight, Dr. Edward Dorr Griffin, and others were among the leaders in its earlier phase; and Drs. Nettleton and Finney the leading revivalists in its later phase—may be reckoned from 1797, and it extended well into the nineteenth century. A period of backsliding and moral defection followed the Great Awakening. The errors and sins of this period were again of a peculiar character. The leaders in the reaction—such men as Dwight, Griffin, and the elder Mills—fell back once more upon the Bible, assuming, affirming, or proving by unanswerable arguments, its divine authority, and they directed their preaching intelligently against the prevailing errors and sin. The peculiar dogmatic feature of this era, appearing to a large extent in all the preaching, was necessarily the *sovereignty of God*. The people had largely revolted against God, and needed to be made to feel to the utmost that there is an infinite God, above all and controlling all, and the arbiter of future destiny. The Spirit of God made use of this doctrine of the sovereignty of God in the preaching of that age of revival; and in the teaching of the strong men of the day it became a trumpet-call to repentance and judgment. The message was: "Submit to God, your rightful sovereign." "Throw down the weapons of your rebellion."

The churchly and personal errors and sins of the times were met by emphasizing the doctrines of repentance and of a holy life, and the personal duty to love and serve God with all the soul, might, mind, and strength. The message became: "Repent, and turn yourselves from all your transgressions." "Son, give me thine heart." "Devote yourself and your life to the service of God."

The Holy Spirit led the preachers to use just the doctrines needed to meet the case. It is obvious that the natural tendency of the call to submission and duty was to make *practical Christians*. Great reform movements sprang up, against intemperance, profanity, Sabbath desecration, licentiousness, slavery, war, etc. The great benevolent and missionary agencies came into existence—the Bible Society, Tract Society, Sunday School Union, Mission Societies, etc. A powerful and permanent impulse was given to missions, home and foreign. The opening half of the century witnessed a marked elevation in Christian ideals, character, and activity.

The Third Era of American Revivals began with the great awakening of 1858. It was a revival among the people. It made revivalists rather than was made by them; and has been estimated to have added a million members to the churches. This religious awakening came in a most unusual way, and took on an entirely new aspect. The previous movements were intimately connected with some special presentation of dogmatic truth, or with the appearance of great leaders; but the revival of 1858 came as one result of the pressure of a peculiar providence. A great financial crisis had some time before prostrated the industries of the country; the depression continued and increased until vast numbers, left without work, were on the verge of abject want. In their despair they were driven to turn to God in prayer.

New York city, the center of commercial depression, was the place in which the movement originated. The Fulton Street Noon Prayer-Meeting, established October 8, 1857, with a layman, Mr. J. C. Lanphier, in charge, was the point of origin. That meeting was itself an inspiration. In three months after it was opened the great revival had already begun. In six months "Noon Prayer-Meetings" had spread across the continent, in all the cities and centers, and the revival went with them. Dr. A. P. Marvin, in the "Bibliotheca Sacra" for 1859, says:

"Perhaps there was no period of four months' duration, in the time of Edwards, when the results were so great and astonishing as during the four months which followed the opening of February in the year 1858. And as the present work is still going forward with power, may we not hope that its final results will mark it as the grandest since the planting of Christianity in the midst of pagan darkness and pollution?"

The work spread from the prayer-meetings to the churches, and the preachers added their messages to the sympathetic influence of the union gatherings. In Philadelphia alone, 10,000 new members were gathered into the churches at that time. It was not a revival for preaching the doctrines of dogmatic theology, but for the Spirit to write certain needed practical doctrines in the heart of the church. It demonstrated for Christendom *the power of prayer*. It was a great, sympathetic, social movement, that brought Christians of all denomi-

nations together, heart to heart, and demonstrated and realized the essential *unity of Christendom*, and the power that lies in this unity. It brought to the knowledge of the church sources of untold power hitherto unrecognized. It fixed in the hearts of all Christians the doctrine, that every member of the church of Christ is a *co-worker with Christ* in the work of saving the world, and that a "manifestation of the Spirit is given to each one for the profit" of the church. It thus awakened and led to the development and organization of the *lay element*, which in church and mission work, and in the organized effort of the Young Men's Christian Association, and the various Young People's societies, and in the Salvation Army movement, has made it such an incalculable power in Gospel work.

Apparently the Spirit, with wise purpose, kept the mind of Christians generally centered on the great practical principles that were being wrought into the life of the church; directing the preachers in their regular or revival ministrations, in supplementing the work, and in giving it to some extent a solid basis in the law of God and in the great doctrines of grace.

On the whole, it is easy to see, at this later day, that the revival of 1858 transformed the life and work of Protestant Christendom, and gathered its forces together to hold them in readiness for some mighty future enterprise that should need the combined effort of all Christians in the entire Holy Catholic church. It has been seen, in the discussion of "The Preacher's Commission," that the church of to-day is confronted by such an enterprise—in which ministers are God's appointed heralds and leaders of the people—having as its end a Fourth Era of Revivals in which everything promises to be on a grander scale.

2. Having investigated the principles that have prevailed in recent great and confessedly genuine revivals of religion, the preacher is prepared for the methodical and practical *application of these principles* to the great enterprise that immediately confronts him, and to aid thereby in bringing the Fourth and greater Era of Revivals now confessedly called for.

So much space has been devoted to the survey just made in order to assist in grasping the situation, and understanding, in the light of the history of past awakenings, *just what is needed in the preaching of to-day* to make most powerfully for an awakening that may bring the church to the summit of its achievement, in that immediate, final, and complete carrying out of the Great Commission that seems to be clearly indicated and called for by the "signs of the times."

It can not be too strongly emphasized, that, in view of the imperative demand made upon the preacher and the church in the present status of the commission under which they are acting, the situation is one of peculiar gravity. The work to be done manifestly surpasses everything that has heretofore been attempted. The obstacles in the way are immense. No half-hearted consecration, no half-intelligent

purpose, no half-way effort, will either win or deserve success. Nothing short of a *mighty awakening that shall rouse all Christendom*, can possibly lead to the accomplishment of the divinely appointed task of the church.

There is need that every preacher should bravely face the situation, and fearlessly direct his preaching so as to meet the peculiar exigencies. The needs in various regions will differ, but the doctrinal preaching for hastening the coming Fourth Era of Revivals will be required to emphasize, in special manner, the following points:

First, *the divine authority of the Bible* as the Word of God, by which all light, whether in the church or in the world, is to be judged; and *the supreme and sovereign authority of God Himself*, the Creator, Lawgiver, and Judge of the world. This is required in order to restore the faith shaken by the senseless materialism and criticism of the passing time, and to give God His rightful place back of law and conscience and life. Moreover, it is needed to lift Christian doctrine—which is merely Bible teaching, and as necessary to man's spiritual life as air or bread to his physical life—from the discredited position that has resulted from the defects of the teachings of the last Revival Era; and restore it to its true place, as the very basis and ground of all powerful Christian life and activity. There are already clear indications of a reaction in this direction, in the widespread repudiation of rationalistic criticism and socialistic secularism, and in the increasing interest in systematic study of the Word of God. So marked are the signs of change in this regard, that some of the prophets are already predicting the speedy coming of what is needed to save the church life from degenerating into mere sentimentalism—the speedy coming of a *great dogmatic revival*.

Secondly, *the requirements and obligations of the Law of God*. This is requisite, if sinners are ever to understand and appreciate their lost condition, and their need of the Bible salvation as something infinitely different from a mere sentimental salvation; and are ever to "flee from the wrath to come," to find refuge in Christ as their Savior. The dreadful lawlessness and consciencelessness of the age emphasize the call for a "law-work" as profound and thorough as in the age of Edwards or of Nettleton and Finney, or as in the age when Paul had to deal with Roman sinners in his epistle—and for law-work with a trumpet-call to repentance added.

Thirdly, the Bible teaching concerning *justification by faith and regeneration by the Holy Spirit* as the only way, in any age, to vital piety, and a genuine Christian life. The defect of the revival of 1858 in this regard needs to be remedied by the revival of the closing decade of the nineteenth century. In this way alone can the superficial and mechanical character be eliminated from the various phases of churchly life and work.

Fourthly, the necessity for a *new baptism of the Holy Spirit*, to

counteract the swelling tide of worldliness, and to lead the Christian church to understand that its supreme business is the saving of the world by the Gospel, and that to this end its wealth, its energies, and its members are to be consecrated. Nothing else can stop the mad worship at the shrine of Mammon and turn men back to God. Nothing else can lead the church to furnish what is needed for the carrying out of Christ's command. Nothing else can transform the present spirit of self-seeking and self-indulgence into the spirit of self-denial and self-sacrifice, of which Christ Himself set the example, and without which His work can not be done as it should be done; and nothing short of this can extricate the church from the rush of mechanical activity, with the whirl and hum and emptiness of which so many of us are dizzy, and lead to that spiritual service of Christ in the saving of humanity in which the genuine work of the Gospel consists. Most of all is it to be emphasized, that such baptism of the Holy Ghost is the very thing now needed to make available for spiritual results the power of prayer, the sympathetic and social forces, all the rising tides of Christian unity, and all the perfected machinery of religious effort and activity—giving force, and fervor, and divine direction to them all in the conquest of the world for Christ. This is the only way of becoming endued with power from on high.

Fifthly, *the present and immediate obligation of the church to give the Gospel to all the world.* This is absolutely fundamental; since it would be irrational to expect Christians to do what had not been brought home to them as their duty to Christ.

Sixthly, the necessity that the ministry, and the officers of the church, should take their places as the called, appointed, and authorized *leaders and directors in the Gospel work* that must be done. Their failure in this respect was, as already seen, a main defect in the awakening of 1858, and in the subsequent years. There was, doubtless, a providential necessity for this; in order that the lay element in the church might be brought to understand their duties and responsibilities in the work of the Gospel, into which they had hitherto entered to a very limited extent only; and in order that a sympathetic and social element, which is so powerful a factor in all social and religious movements, might be developed and given the large place that belongs to it in our Christianity. The incompleteness of the results was also doubtless intended to teach the church in general—especially the more active lay element, and the ministers themselves—the absolute necessity for the leadership of the ministry, as doctrinal instructors, and as pastors and guides in all substantial and complete Christian work. The experience of the past generation has furnished an example, on a grand scale, of what Paul illustrated when, in writing to the church at Corinth, he represented the church as a "body," in which rational and effective activity requires all the members, from head to feet, to cooperate, each in its own sphere, and to the utmost extent of its capabil-

ities. The day has now come for bringing out and emphasizing this essential ecclesiastical organism, and giving to each part its proper sphere and play, in a combined effort of Protestant Christendom for evangelizing the world.

II. A second necessity, no less pressing than the one already presented as resting upon the individual preacher, but upon which we can not now dwell, is *the organization of a great preaching-campaign*—into which every preacher and leader in the church shall enter—having in view the immediate conquest of the world for Christ, in fulfilment of the Great Commission.

With such preaching for immediate salvation, and such united campaign of Christendom, what would be too great for accomplishment? The preparation for it is complete. Ready, in control of the church, is the learning requisite to translate the Bible into every tongue, within the lifetime of a single generation; ready also the printing-press with which to print a copy of it for every son and daughter of Adam within the same period. Saying nothing of the rest of Christendom, here in our own country are the men from whom messengers might be sent to every hamlet on the globe; and here is the beginning of the very work itself, in the spontaneous uprising, and consecration to the work of Christ, of great multitudes of young men and women, who are either preparing to go or already waiting to be sent. And here is the gold with which to accomplish all this work in so brief space. The great thoroughfares by which the missionaries and Bibles might be sent are open. These considerations and facts open to us the glorious possibilities—what shall the actual be? A complete Christianity, working with full power in the church of this land, and out from it, would, we doubt not, in the course of the next quarter-century—yea, the next ten years—compass the globe with its saving and elevating influences, and usher in the millennial glory. Shall all this be?

The answer will depend, in chief measure, under God, upon what the *ministry* shall be for these coming years, and upon what the character of the *preaching* shall be. Providence has prepared the universal mines for shattering, with equal ease and completeness, the newest and most formidable strongholds of iniquity in the centers of Christendom, and the intrenched citadels of paganism hoary with age. The trains have been laid and are waiting for the impulse, the leadership, the moral inspiration of the ministry—with the “tongues of fire” and the lips touched with the live coal from off the altar of God—to rouse the church, fire the train, and complete the great consummation. **What will the preacher and the church have wherewith to answer the Master, if the work be not done without delay?**

In the series of papers, of which the present is the conclusion, it has been the aim to show that this work left undone will leave preacher and church alike speechless at the judgment bar of Christ.

II.—SIR THOMAS BROWNE—HIS PLACE IN A MINISTER'S LIBRARY.

BY PROFESSOR JAMES O. MURRAY, D.D., DEAN OF THE FACULTY
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THERE is a class of writers usually described as "quaint authors," who hardly receive the attention they merit. They are deemed so far aside from what is practical and useful, that, not having the charm of the novelist, they are let alone. Perhaps the ministry, as a body, are little inclined to be utilitarian in their ethics, but they are in danger of being too utilitarian in their habits as readers. Their duties require so much reading along the lines of religious inquiry, that they come to have too little relish and to take too little time for the lighter sorts. In former papers I have sought to point out the positive gains to the ministry from acquaintances with the poets, historians, novelists, and writers on subjects outside the lines of professional study. In this paper I desire to call attention to "quaint" authors. For perhaps different, but equally cogent, reasons, it would be well for clergymen to know something of what they are. I refer to such books as Montaigne's "Essays," Burton's "Anatomy of Melancholy," Thomas Fuller's "Thoughts," Sir Thomas Browne's writings, and those of Charles Lamb. At present, I can only discuss Sir Thomas Browne.

For many years I have had on my library shelves a small sixteenmo volume of some four hundred pages, published by Ticknor & Fields, consisting of selections from the writings of Sir Thomas Browne. His complete works are found in four octavo volumes. The volume of selections referred to contains the best things of the author. It has been a source of delight to me these many years, and, I think, also of profit. I have never taken it up for a half-hour's perusal without getting something out of it by way of mental refreshment, and often of stimulus or suggestion.

Sir Thomas Browne unites in himself three distinct types of men. He was a humorist, with a keen eye for the oddities and idiosyncrasies of the world about him. He was a mystic, delighting in the incomprehensible things of the universe. "I love," he says in the "Religio Medici," "to lose myself in a mystery, to pursue my reason to an *O altitudo!* 'Tis my solitary recreation to pose my apprehension with those involved enigmas and riddles of the Trinity, with Incarnation and Resurrection. I can answer all the objections of Satan and my rebellious reason, with that odd resolution I learned of Tertullian, *Certum est quia impossibile est.*"

He was also a practical man, a physician of wide repute, devoted to the care of his patients. On the mural monument in the church at Norwich where he lies buried, we find the inscription, *in urbe hic Nordovicensi medicinum arte egregia, et felici successu professorus.* Among

the resolves recorded in one of his commonplace books, is written the following: "To pray daily and particularly for sick patients, and in general for others, wheresoever, howsoever, and under whose care soever; and at the entrance into the house of the sick, to say, 'The peace and mercy of God be in this place.'" The medical profession has contributed distinguished names to English literature—Dr. Mark Akenside, Dr. Samuel Smith, Dr. John Arbuthnot, Dr. Thomas Browne, and in our own time Dr. John Brown and Dr. Oliver Wendell Holmes. But no one of them has a better claim on us for consideration than the subject of the present paper.

The lot of Sir Thomas Browne was cast in a troubled period of English history. He was born in London, 1605. He died at Norwich, 1682. He had thus lived through the reigns of Charles I., the Protectorate of Oliver Cromwell, the Restoration of Charles II., and almost up to the Revolution of 1688. It has been made a matter of reproach to him, that during this period of terrible intestine struggle he should have been engaged in writing treatises on "Urn Burial" and "The Garden of Cyrus," and burrowing in the dusty recesses of antiquarian lore, instead of using his pen as a propagandist of civil opinions. But it is forgotten that he was a busy, faithful physician, looking well after his patients, and using his studies as a diversion; that he was not made for a controversialist, and that, as a Royalist, he was true to his convictions. *Non omnia possumus omnes*. Let us be thankful that we have from him the "Religio Medici" and "The Christian Morals," instead of numerous pamphlets on the questions of the day, hot with epithets, and long since flung into oblivion. Sir Thomas Browne did not neglect the gift that was in him, and the world is better for it to-day.

There are some special characteristics of the man we shall consider before giving any account of his writings. First, his intense craving for knowledge. He was a specimen of insatiable literary curiosity. The Rev. John Whitefoot, his most cherished friend, said of him, in the memorial prepared after his death: "He could tell the number of the visible stars in his horizon, and call them all by their names that had any; and of the earth, he had such a minute and exact geographical knowledge, as if he had been by divine Providence ordained surveyor-general of the whole terrestrial orb, and its products, minerals, plants, and animals." Readers of the "Inquiries into Vulgar and Common Errors," the "Religio Medici," and of the "Urn Burial," find plentifully besprinkled on their pages references to obscure authors who have written on all sorts of subjects, as well as to classical writers. His capacious and retentive memory seems a vast storehouse for this occult learning, from which he draws at command to illustrate his subject. Much of it practical men would impatiently fling aside as the merest rubbish. It had value in his eyes because it was what men had once toiled for, or thought, or felt. He sometimes deftly

turns his use of all this ancient lore to practical ends. How finely he closes Chapter V. of the "Vulgar Errors"! "For the wisdom of God hath divided the genius of men according to the different affairs of the world, and varied their actions according to the variety of actions to be performed therein; which they who consider not, rudely writing upon professions and ways of life unequal to their natures, dishonor not only themselves and their functions, but pervert the harmony of the whole world. For if the world went on as God ordained it, and were every one employed in points concordant to their natures, professions, arts, and commonwealths would rise up of themselves, nor needed be a lanthorn to find a man in Athens."

A second characteristic of the man is his unfailling, all-pervasive geniality of spirit. All his writing breathes it. A kindlier nature never expressed itself in literature. Among his resolves, we find this: "Upon sight of beautiful persons, to bless God in His creations, to pray for the beauty of their souls, and to enrich them with inward graces to be answerable unto the outward. Upon sight of deformed persons, to send them inward graces and enrich their souls, and give them the beauty of the resurrection." His tolerance of spirit in an intolerant age springs largely from this sweetness of temper. Thus he says in the "Religio Medici:" "It is as uncharitable a point in us to face upon those popular scurrilities and opprobrious scoffs of the Bishop of Rome, to whom, as a temporal prince, we owe the duty of good language. I confess there is cause of passion between us; by his sentence, I stand excommunicated; heretic is the best language, he affords me; yet can no ear witness I ever returned him the name, Antichrist, Man of Sin, or Whore of Babylon." Again, "I could never divide myself from any man upon the difference of an opinion, or be angry with his judgment for not agreeing with me in that, from which within a few days I shall dissent myself." As one reads his writings, touch on what he may, there seems to exhale from the pages this sweetness of temper, this spontaneous geniality of soul, and we always rise from the reading in gentler, kindlier mood ourselves.

The religious spirit of the man is no less striking. One has but to read another of his "Resolves" to feel this: "To pray in all places where privacy inviteth; in any house, highway, or street; and to know no street or passage in this city which may not witness that I have not forgot God and my Savior in it: and that no parish or town where I have been may not say the like." "To take occasion of praying upon the sight of any church, which I see or pass by as I ride about."

Mr. Leslie Stearns in his essay* seems to imply that he was very latitudinarian or semi-skeptical. I confess I can not find this in the following quotation, but rather the essentially religious spirit of the man, overleaping the boundaries of creed: "At the sight of a cross or crucifix, I can dispense with my hat, but scarce with the thought or memory of my Savior. . . . I could never hear the Ave Mary bell without an elevation, or think it a sufficient warrant because they erred in one circumstance for me to err in all, that is, in silence and dumb contempt; whilst, therefore, they directed their devotions to her, I

* "Hours in a Library," second series, pp. 38-39.

offered mine to God and rectified the errors of their prayers, by rightly ordering mine own." Occasionally we come upon passages in the "Religio Medici," where he touches on religious subjects in a tone which seems to some to imply want of seriousness, when he appears rather the humorist than the Christian believer. As when he says, "It is hard to place those souls in hell whose worthy lives do touch on virtue upon earth; methinks, among those many subdivisions of hell, there might have been one limbo left for these." But this is straining a point against the author, whose "Religio Medici" from first to last breathes a spirit of genial piety. He accepts devoutly Holy Scripture as a revelation from God. Only the interpretations of Scripture he will hold open to question, as when he says, "I can not dream that there should be at the last day any such judicial proceedings or calling to the bar, as indeed the Scripture seems to imply, and the literal commentators do conceive; for unspeakable mysteries in the Scriptures are often delivered in a vulgar and illustrative way."

Without dwelling longer on Sir Thomas Browne's characteristics as a man, let us glance at his main writings. His "Religio Medici," published in 1642, tho written twelve years earlier, in two parts, gives us his thoughts on religious doctrine (Part I.), and on the Christian virtues (Part II.). His "Inquiry into Vulgar Errors" appeared in 1646, soon after the battle of Naseby. It was written while all England was convulsed in the terrible struggle which ended in bringing Charles I. to the block of the executioner. More than any other of his writings, it exhibits the oddities and whimsicalities of the man, and, if it stood alone, would seem to justify the saying of Colend, that "he had a brain with a twist in it." He discusses very gravely such errors as "that crystal is nothing else but ice strongly congealed;" "that a diamond is softened or broken by the blood of a goat;" "that an elephant hath no joints, and a horse no gall;" "that the ostrich digesteth iron," etc, etc. He does this with perfect gravity, with affluence of learned quotations. Among all the "curiosities of literature" there is none greater than this treatise. In 1658, his "Garden of Cyrus" and his "Urn Burial" appeared. In the first of these his vein of mysticism is shown. He labors to show that the Garden of Cyrus, arranged in quincunxes, follows a law of the universe. He ransacks heaven and earth to show that the number five is elemental in the structure of the world. In the "Urn Burial," he seizes on the fact of the discovery of some ancient Roman urns, to discourse on the different modes of sepulture which have been practised in the world, ending with rare and beautiful reflections on the whole subject of immortality. In no one of his treatises is his genius seen to better advantage. It is full of the choicest thought, wondrously expressed. Here is an example: "But the iniquity of oblivion blindly scattereth her poppy, and deals with the memory of men without distinction to merit of perpetuity. Who can but pity the founder of the pyramids? Erostratus lives that burnt the temple of Diana: he is almost lost that

built it. Time hath spared the epitaph of Adrian's horse, confounded that of himself." His "Christian Morals," a posthumous work, is a lengthened series of moral apothegms, often terse, and full of pithy wisdom. They touch on nearly every known form of obligation. They deserve an equal celebrity with the celebrated maxims of Rochefoucauld. They are a mine of sententious wisdom on moral themes.

These are Sir Thomas Browne's main writings. Remembering the daily labors of his busy professional life, it is a wonder where he got time to amass all the learning which they show, or to put into literary form so complete his curious lucubrations. And yet, as we shall see, these quaint treatises have no small value to the preacher. I shall not dwell on them as affording a very true and wholesome mental recreation, tho they may certainly fulfil this high office. Sir Thomas Browne is the most genuine and genial of humorists, and nothing better than his quiet humor can be found to wash out the fatigue from the over-plied brain. But there are other uses to which his wit and wisdom can be put. He has always been to me a suggestive author. He sets the mind to thinking sometimes by the startling quality of his paradoxes, sometimes by the quaint garb in which he has clothed old truths. The best way in which to disclose these merits is by an array of quotations. We shall thus also better understand the secret charm of his style, for it has charm as well as power.

In his way of handling religious questions, there is always quaintness of expression, but never anything like flippancy. He is earnest and sincere, whatever oddity there may be in either the view or the style. Here is his confession of faith: "But because the name of a Christian is become too general to express our faith, there being a geography of religion, as well as lands, and every clime being distinguished, not only by their laws and limits, but circumscribed by their doctrines and rules of faith: to be particular, I am of that reformed, new-cast religion, wherein I dislike nothing but the name; of the same belief our Savior taught, the Apostles disseminated, the fathers authorized, and the martyrs confirmed; but by the sinister ends of princes, the ambition and avarice of prelates, and the fatal corruption of times, so decayed, impaired, and fallen from its native beauty, that it required the careful and charitable hands of these times to restore it to its primitive integrity." Sometimes the note of seriousness is very deep in touching on religious matters. He utters thoughts of great pith and moment with an almost severe gravity. He puts abstract things in a very concrete way. "God hath not made a creature that can comprehend Him; it is a privilege of His own nature. '*I am that I am,*' was His own definition, not Moses'; and it was a short one, to confound mortality that durst question God, or ask Him what He was. Indeed, He only is; all others have been and shall be; but in Eternity there is no distinction of tenses; and therefore that terrible term, *predestination*, which hath troubled so many weak heads to conceive, and the wisest to explain, is in respect to God no prescious determination of

our states to come, but a definitive flash of His will already fulfilled, and at the instant He first decreed it; for to His eternity, which is indivisible and all together, the last trump is already sounded, the reprobates in the flames, and the blessed in Abraham's bosom."

There are also to be found passages, which finely convey, by aptness of illustration, some of the deeper realities of Christian experience. They spring so ingenuously from his heart that they are wonderfully touching. The following would have delighted Dr. Arnold of Rugby, who had, as one of his favorite texts, that to which reference is made in the closing sentence: "Some believe the better for seeing Christ's sepulcher, and when they have seen the Red Sea, doubt not of the miracle. Now, contrarily, I bless myself, and am thankful that I live not in the days of miracles; I would not have been one of those Israelites that passed the Red Sea, nor one of Christ's patients on whom He wrought his wonders; then had my faith been thrust upon me, nor should I enjoy that greater blessing pronounced to all that believe and saw not." How ingeniously and wittily he rebukes that insatiable prying spirit which can receive, in matters of faith, nothing short of a mathematical demonstration, in these words: "I can read the history of the pigeon that was sent out from the ark and returned no more, yet not question how she found out her mate that was left behind; that Lazarus was raised from the dead, yet not demand where, in the interim, his soul awaited; or raise a law-case, whether his heir might lawfully detain his inheritance bequeathed unto him by his death, and he, tho restored to life, have no plea or title to his former possessions."

If the Christian world had only acted on the principles conveyed in the following sentences, blending so much good sense with kindness of heart, how much better off were Christendom to-day! For the history of religious disputes shows as much want of common sense as sweetness of temper: "Every man is not a proper champion for truth, nor fit to take up the gantlet in the cause of verity; many from the ignorance of these maxims, and an inconsiderate zeal for truth, have too rashly charged the troops of error, and remain as trophies unto the enemies of truth. A man may be in as just possession of truth as of a city, and yet be forced to surrender; 'tis therefore far better to enjoy her with peace, than to hazard her on a battle."

All the extracts given above are taken from the "*Religio Medici*." The "*Christian Morals*" is just as full of these suggestive, incisive thoughts. It abounds in pithy sayings about the duties of common life which show us how genius can vivify and give edge to commonplace moralizings. Many of them are quotable. They would, in a sermon, catch the attention of the common people. As when he says, "Sin by old ethics and the classical rules of honesty. Put no new names or notions upon authentic virtues and vices. Think not that morality is ambulatory, that vices in one argue not vices in another; or that virtues which are under the everlasting seal of right reason, may be stamped by opinion."

Is not this a lovely statement of the duty of gratitude? "Annih-

late not the mercies of God by the oblivion of ingratitude; for oblivion is a kind of annihilation, and for things to be as tho they had not been is like unto never being. Make not thy head a grave, but a repository of God's mercies."

Here are wise words upon solitude and society:

"He who must needs have company, must needs have sometimes bad company. Be able to be alone. Lose not the advantage of solitude and the society of thyself, nor be only content, but delight to be alone and single with Omnipresency."

One would hunt long and far among ethical writers for a finer presentation of what Christian charities really are than what these words contain:

"Moses broke the tables without breaking of the law; but when charity is broke, the law itself is shattered, which can not be whole without law, which is the fulfilling of it. Look humbly upon thy virtues; and tho thou art rich in some, yet think thyself poor and naked without that consuming grace which thinketh no evil, which envieth not, which braveth, hopeth, believeth, endureth all things. With these sure graces, while busy tongues are crying out for a drop of cold water, mutes may be in happiness, and sing the *Trisagion* in heaven."

We have space for no further quotations. Enough have been given, however, to give the readers of this monthly a taste of Sir Thomas Browne's quality. His writings have that quickening power which is among the rarer gifts of genius. He can not be taken up for an odd half-hour, without leaving something in the reader's mind that will grow, germinating thoughts that expand as we dwell upon them. He is eminently an author to fill up spaces between severer toils. He is an author that soon becomes a friend, a kindly companion, whose kindly humor makes every sojourn with him delightful and profitable.

III.—A STUDY OF "THE RAVEN."

BY WM. ELLIOT GRIFFIS, D. D., ITHACA, N. Y.

THERE are some who might wonder that the Savior of men should bid His disciples "consider" an objectionable bird like the raven. In every land this "grim, ungainly, gaunt and ominous bird of yore" is feared and disliked; and, curiously enough, its name is nearly the same in most languages. Its malignant expression, color of plumage, marrow-curdling croak, fetid odor, and solitary habits do, indeed, cause mankind to study and watch it with superstitious attention; but it is surely not with superstitious eye that our Master bids us consider it. For, above all things, Jesus commands us to keep our minds from superstition. He would say: Mark it closely, look down underneath appearances; think of this lonely, solitary bird, and see how God provides for it; its life, in freedom from care, is the very reverse of that toilsome anxiety so often seen even among rich and aspiring men.

The reference of the Savior is probably to the helplessness of the fledgling in the nest, as well as to the sure maintenance of this common scavenger-bird of Palestine, ever flying restlessly about to satisfy its voracious appetite. Without

barns or storehouses, this uncanny fowl, as well as mother-hen and sparrow, is the object of the Heavenly Father's love and care. Christ might have drawn for us a lesson from a beautiful bird—as from a dove of snowy plumage, or from the lark that rains melody from its throat, but His precepts are to sinful and spotted human beings, just as His care is to His creatures, whether honored or dishonored of men. Thus would He teach that the lowest and vilest among us, even the Publican and Magdalen, may take hope and remember that, tho they have sold their birthright, yet God's love to them ceases not. In the discourse of the Great Instructor, the raven and the lily alike are made our teachers.

In pagan lands, even tho protected from firearms, this bird is abhorred and hated, and made the scapegoat for a thousand foolish superstitions, but in the Bible see how different is the conception. In Genesis, Mosaic law, Proverbs, Canticles, Isaiah, the historian, law-giver, poet, and prophet mention the raven. With their references, are we not all familiar? Yet nowhere in Scripture do we find the debasing and frightful superstitions which in heathenism clustered around it.

We acknowledge, indeed, that there are superficial reasons for some of the common notions about this black-feathered creature. It is the most intellectual of all birds, and has proportionately the largest brain and nervous system of any winged creature. Its weird and shrewd countenance seems full of cunning and evil. Its inky hue, the hue of night, its power of vision, its retentive memory, its gift of mimicking the human voice, its "flirt and flutter," its reclusive and suspicious habits and harsh croak, have helped to give it its uncanny reputation, and, perhaps, its putative character for preternatural knowledge.

Even our own age is not free from superstition in regard to the repulsive but harmless bird, which looks so much like a crow, but is distinctly different; since crows are gregarious, while ravens are solitary. Shakespeare's score or more allusions to the superstitions of our fathers show how tenaciously they believed that

"The sad presaging raven tolls
The rich man's passport in his hollow beak,
And in the shadow of the silent night,
Doth shake contagion from her sooty wing."

Let but a raven croak, and at once we augur and argue that some one is going to die. No doubt of it, since on the average sixty persons decease every minute in this world of ours. The idea of a raven croaking when death is near is doubtless founded in truth, but it is because the Creator has gifted these birds with a very keen sense of smell, and not on account of any supernatural knowledge. The odor of approaching death is, perhaps, so grateful to them, that they utter a loud croak of satisfaction instantly on perceiving it. When near sheep, if a tainted smell is perceptible, they cry vehemently. From this propensity in the raven to announce that the scent of death is agreeable to him has probably arisen the common notion that he is intellectually aware of its approach to particular individuals of the human race, and that he foretells it by his croakings. In passing over a human habitation, from which a sickly or cadaverous smell may escape, it is perfectly natural for him to announce his perception of it by his cries, but his knowledge comes from his keenness of scent, not from any supernatural inspiration.

Full of interest, and profoundly pathetic, is the story in the Koran of the raven instructing Cain in the early morning of the world, when there were no gashes on its bosom, called graves.

"God sent a raven which scratched the earth to show Cain how to hide the shame of his brother. For the fratricide carried the dead body of his brother about on his shoulder, not knowing where to conceal it, until it stank horribly; and then God taught him to bury it, by the example of a raven, which having killed another raven in his presence, dug a pit with his claws and beak, and buried him therein."

Among our pagan forefathers, especially the Scandinavians, the Danes, and Normans, a raven on a banner was a symbol of slaughter, and hence of victory. The raven, too, acted as their pathfinder when they made their compassless voyages on the trackless sea. Not then, as now, was the world girdled, and the universe tired round and round with lines of faith born of science—the notation of things unseen but eternal. The Norse sailor's earth was neither a globe, nor was its surface cancellated with meridians and degrees. The magnetic needle had not yet pointed its trembling and mystic finger; but, perched on the dragon prow and allowed his freedom, the raven first gave notice of the landfall by flying off to the invisible but approaching shore. If he returned to the ship, land was too far away. Possibly Leif Erickson may thus have been guided to America. The Norse sagas tell us that Folke took three ravens with him. One, set free, returned to Ferro; the second came back to the ship; the third held its course onward; and Folke, following, discovered Iceland, and gave it its name.

What our Norse forefathers did, Father Noah had done long before. From the ark, floating above the primeval world, he sent forth first the bird of discovery; and then, says Jewish tradition, he cursed the bird black for not finding land. Pliny, also, says that these sooty fowls were used as guides to navigators. They were carried out to sea by the inhabitants of Taprobane, and let loose to indicate the direction of the land by flights. So in Scotch ballads, the raven is a guide to sailors.

In Norse mythology—the religion of our ancestors before the dawn of Christianity—Woden, whose name we keep in Wednesday, was king of all the gods and the supreme one in heaven (called Walhalla); and the raven was sacred to him, and his popular name was Rafnagud or the raven-god, because of his omniscience, and because the ravens were his messengers.

The region whence the fathers of New England came was once settled by the worshipers of Woden, who, in the imperishable names left by them as landmarks in Northern England, and indeed all over Northern Europe, show also the waterlines of their primitive faith. Scrooby, first home of the Pilgrim Fathers, as its form shows, was founded by the Danes, while next to it on the railway is Ranskil, or Raven-Skelf; that is, the knoll of the ravens.

In Norse mythology, the verses of the sagas, the story of the runes, and the pictures of the primeval artists, alike tell of the two ravens perched on the shoulders of Woden. Their names are Munin and Hugin,—perception and reflection, or observation and memory. Every day these messengers fly out into all the universe, searching heaven and earth. Then they bring back tidings to their master, and whisper them in his ear; and so the king of gods knows all things, because on one side perches the restless raven of perception, and on the other broods the bird of memory. Significantly also, on the shoulder of the old Teutonic witches, seers, and fortune-tellers, perches the whispering raven. In a word, here are even more clearly embodied in poetic form the Semitic and Aryan myths, especially the Jewish and Greek, which credit the raven with superhuman mind and memory.

Can this illustration teach truth or enforce Christian theology? Can Pagan mythology of our ancestors set a reflector back of the burning lamp of the Savior's message? May we not obey the commands of Christ by considering the raven in human as in natural history, and in the expanse of literature as in the blue of the sky? Let us see.

Edgar Allan Poe, born in Boston, Mass., February 9, 1809, was perhaps the most original and brilliant of our American poets. He was still a young man, even in the last year of his life. He was gifted in intellect, and was a leader in athletic sports. In him, Southern fire and Northern culture were mingled. In some respects he was a typical young American. He wrote a poem called "The Raven." We are all familiar with it as a product of transcendent genius and

consummate art. What is the meaning of that poem? For it has a meaning. Let us look. It is something more than a fantastic mosaic, a creation of jingling rhyme, more than a vagary of diseased imagination, and beyond all dreams of delirium. It is a creation of loftiest genius. Possibly it is a spiritual biography.

Poe was but thirty-six years old, when, in his little cottage at Fordham, near New York, he had wrought out to its final form this weird poem. His life had been one of sin, of reckless dissipation, of gambling and debt, of waywardness, drunkenness and ingratitude. We do not brand him as a sinner above all who dwelt in the great city. Gladly would we cast the veil of charity over that dark and disastrous career, but a very long mantle of charity is needed to cover the moral blackness of that life. Tho we pity, and, for the sake of his genius, would gladly forget the foulness; yet the simple facts require the statement that the life of Edgar Allan Poe was one of shipwreck and moral waste, tho we do not believe of exaggerated moral depravity. Of him it is said in explanation:

"The critical instinct, coupled with an impulsive temperament, high ideals of perfect performance, and a powerful pen, is a fatal gift to any man. The path of such a one will be strewn with friendships which he has stabbed many and many a time unconsciously; his life will be haunted with vain regrets for words gone past recall, carrying consequences he did not reckon upon, hurting those he loves, missing those he aimed at. His way leads steadily through bitter animosities, bitter remorse, and, bitterest of all, isolation from his fellows, who shall clothe him with a character foreign, antagonistic, and repulsive to his better nature. If he be not possessed of an o'ermastering will, a thick skin, and a healthy, cheerful temper, it leads to morbidness, gloom and despair. . . . So with this nature, and his devastating pen in hand, he traced (that) descent into the living tomb. He wrote: "I have no pleasure in stimulants, It [indulgence in drinks] has been the desperate attempt to escape from torturing memories—memories of wrong and injustice and imputed dishonor—from a sense of insupportable loneliness, and a dread of some strange impending gloom."

I fancy he tried to typify this unhappy mission that had come to blast his life in that poem in which he "wedded despair to harmony."

In a word, the raven settled on the bust of Pallas, goddess of Wisdom, even as that critical impulse had settled on Poe's genius. His soul was never lifted from that shadow. He was himself of that fell work "the unhappy master." The poem of "The Raven" is a drama of the spirit; it is the story of Poe's own life, half expressed, half concealed, in the runes and hieroglyphics borrowed from Norse mythology.

To men and women who count themselves the gifted and the successful, Poe's life and his masterpiece preach a powerful sermon. Tempted to think that they are not as ordinary mortals, but above them and more, they try to imagine God will not deal with them as with average humanity. Yet, genius can not sin without retribution. Even the rare and heaven-endowed prodigy can not defy God and His holy law. Before heaven, even Goethe and George Eliot, Napoleon and the Iron Duke, if adulterers; Poe and Shelley and Byron, if drunkards and blasphemers and roués, are to stand before the same bar with the common ruffian and the obscure villain. No gifts of mind or body will avail to screen the transgressor in that day when the secrets of all hearts are revealed. Nor must we ever forget that this marvelous power of memory dies not with the brain that records acts and words. Cast a sheet of writing in the fire, and even on the filmy ash of it you can read the letters ere they are swept into the draft. So, memory perdures after brain is dust. "God requireth that which is past." Unto the man who lived only to gratify his desires on earth, God said with love, and with justice, "Son, remember." Memory ought to be God's solace, His messenger sent like a dove to rest on us, with the words uttered from heaven: "Thou art my son, with thee I am well pleased."

"Memory," says an old song, "is the only friend that grief can call its own."

But memory, to be a friend, must be sweet and pure. It must be the dove living with the clean, even in bonds; not the raven, even tho free, feeding on carrion. The dove and the olive leaf and the rainbow are for the faithful and obedient, and for those who hearken to God's voice and, heeding, love and follow; but to the disobedient—they who neglect and sneer at, and put out of their minds God's call—only the deluge and the raven; in this life, even tho the life to come be veiled, the unclean beak in the heart, its gloomy form over the door, and the soul lying in its shadow, "to be lifted nevermore." Experience of this world only works disappointment, and to waste the life, while spurning God's call to repentance and to consecration, brings at the end only remorse; for even when it is too hard to repent, memory lives, and the tooth of remorse still gnaws. It is with the neglect of the call to repentance, as it is with grave crime; and so we read, as Froude has written it:

"Remorse may disturb the slumbers of the man who is dabbling with his first experience of crime; and so, too, when the pleasure has been tasted, and there remains to the man naught but to survey the ruin that has been wrought, the furies may take their seat upon the midnight pillow; but, for the most part, the meridian of evil is left unvest, so that he who had chosen an evil course is left free to pursue it to the end."

A final question remains. Poe is the teacher of gloom, and the burden of his master-poem is despair. Was, then, Poe's own hopelessness a finality here and hereafter?

This question, for his mortal life, has been answered. It admits of no debate to say, that during his days on earth, Poe was an inconsolable soul, a lonely pilgrim, cheered by no hope, who sank at last under the intolerable burden of despair. Concerning his life in the "desert land" of invincible habit, in the "home by horror haunted," the raven spoke truly. In the earthly Gilead there was no balm; but, concerning "the distant Aidenn"—Poe's fantastic solecism for life in God—it is not for the Raven, nor even for the tortured spirit to answer.

For the sinner yearning for holier life, there is a "nevermore," indeed, but it is of sweeter sound. In his agony of soul, Poe, we can not but believe, hoped against hope to be joined to his better self. As to life hereafter, only the Maker can give true assurance. Before Him—and to all inquiry by the finite of the Infinite as to the fate of the individual—church, priest, prophet, bird or devil must be dumb. None but the Father of souls can either judge justly of, or satisfy the penitent's desire or save or destroy. Well may the vilest of the sons of men, even the hopeless victim chained during life in the flesh to the corpse of despair, gain a courage superhuman, when bird or devil, priest or dogma contradicts Almighty love. How often has organized authority, or human judgment, attempted to ventriloquize for the oracles of eternity, and to seal the doom of the individual soul! Perched upon what man loves, resting as usurper upon what incarnates his aspirations, it mimics the voice of the Christ, and gives answer of doom or weal. To all such, the outraged soul, whether of poet or of publican, may well shriek:

"Be that word our sign of parting

Leave no black plume here as token
Of that lie thy soul hath spoken."

Yes, lie it is; for, against the raven croak of despair, against the ban of priest, against the promptings of wicked unbelief that there is no hope, is the eternal and unchanging word of Him who said, through the prophet Jeremiah, "I will forgive their iniquity, and I will remember their sins no more." And this "nevermore" of Him who "knoweth our frame," and "remembereth that we are dust," is confirmed by the suffering Son of Man, who to the fellow-sufferer at

his side, outcast alike by church and state, yet praying for remembrance, gave answer: "This day thou shalt be with me in Paradise."

Was the prayer of the dying thief any more of faith, of desire, or of sincerity than the final word of Poe: "O God, is there no ransom for the deathless spirit?" A poor prayer, one might say, perhaps no better than that of

"An infant crying in the night,
And with no language but a cry."

yet heard, it may be, by Him who understands even the wounded sparrow

IV.—CHURCH METHODS AND CHURCH WORK.

CRITICISMS AND SUGGESTIONS BY LAYMEN.

BY AUSTIN ABBOTT,* LL.D., DEAN OF THE NEW YORK UNIVERSITY LAW SCHOOL, NEW YORK CITY.

It appears to me that the object of church work is to awaken and foster spiritual life in the minds of people, some of whom are too exclusively engrossed in secular and material interests, and some of whom are too unthinking and indifferent to all interests. If this be so, we can hardly expect that the church should make progress by secularizing itself, either to supply the material wants of the community, or their amusements, or their general instruction. Its characteristic work is to foster and cherish spiritual life wherever it exists, and to awaken it where it does not exist. And whatever it may do—whether by attractive buildings, or music, or by facilitating innocent and wholesome privileges, stimulating intellectual life, or helping to find useful employment—is not a part of the church itself, in a strict sense. But these features are like the screws and bolts that fasten the engine into the ship, its physical attachment to physical life; all of which, when done, has accomplished nothing of the spiritual work of the church, but only, perhaps, fitted the church for beginning that spiritual work.

How can church work be made more effective?

The effective work of a church appears to me to be in the actual influence upon the disposition and conduct of individuals through the spiritual life of its pastor and its members. It must, therefore, spring from their possessing, in some degree at least, a divine sympathy with human life—or, perhaps, to speak more strictly, a divine sympathy for the imperfections and distresses of human life; and must operate by leading those whom it influences to rise above the entanglements of secular life, temptations, fears, and forebodings, and to begin to live, in some degree at least, a life of faith.

If this be so, the way to make the true work of the church more effective is to increase the spiritual vitality of pastors, officers, and members. If it be objected that this is a slow and hardly practicable method, I can only say that I do not see how anything else can promote the true work of the church, except as it tends, in a secondary way, to promote this which is the primary and immediate need; and that a system of church entertainments and side organizations of various sorts, useful as they may be, can only be useful in promoting what is really the true work of the church in so far as they create points of contact between the spiritual life and those who need it, and open doors of interest, as it were, through personal influence, into the life to which we are all called.

Are the sermons delivered by preachers of the present day open to criticism?

I find it difficult to criticize for your purpose the methods of preachers, perhaps because I have been accustomed to try to find something useful myself in

* Interview with Geo. T. Manson.

every sermon that I hear, and have so generally succeeded that I do not appreciate the obstacles which some hearers meet. But it is obvious to me that among the things to be noticed is the incongruity between the declaration, so insisted upon by some, that every word of the Scripture is a chosen word of divine message to people of the present day, and the general neglect of the pulpit to instruct the people systematically in the meaning, force, and application of all the successive parts of that message.

I believe that the work of the Higher Criticism (alho what passes under that name appears to me too often confounded with literary criticism, and naturally misleading) is destined to result in a greatly increased interest in the substance and value of the Scripture to people of our time. And I think nothing is more needed now to be added to the present value of the usual methods of preaching than systematic explanations, in the new light thrown by modern knowledge, upon subjects involved, which shall enable us to understand the Bible for its practical influence upon our thought and life. This is the greatest need of which I am conscious in the preaching I hear.

The Higher Criticism appears to me as sadly in fault as a guide to sound conclusions in regard to moral and spiritual truth, as I would be in fault if, in endeavoring to instil into the minds of my classes in law the principles of the Constitution of the United States, I should tell them that our first duty was to study it as literature. I should not only lead them aside from the subject, but I should inevitably set up *criteria* of verbal and grammatical character which would afford no reliance whatever for conclusions, either in regard to the place in history of the document, or its meaning, or effect. It seems to me, therefore, that the Higher Criticism, tho a necessary process, in some degree at least, is one that the preacher must get through with and get beyond. It can not, in its nature, afford any reliance for sound deductions in respect to the truths, whether they be regarded as wholly revealed, or only partially and imperfectly disclosed, by the books under consideration.

Does the church reach the young men?

I believe there never was a time (I am sure there never was within my life) when young men were so generally and characteristically alive to every need of what the church only can furnish. And this need is not billiard-parlors, nor baseball clubs, useful as these may be. It is the infusion of the spiritual life to leaven our nature; the expansion of the powers of the soul to conceive the invisible, and to live superior to the annoyances and disappointments, and, to some increasing extent, to the temptations and evils of life. To say that the church reaches all this would obviously be an exaggeration. It appears to me that we can see that it is actually doing it in a measure, and, with the aid of Young Men's Christian Associations, Societies of Christian Endeavor, etc., it is doing it in an increasing manner.

Does the church cater to the worldly spirit? Is it true that Christians can not be distinguished from non-churchgoing people who lead decent, moral lives?

There have, I suppose, always been Christians who have felt that it was their duty to be different from "the world;" and that, as fast as the world came to adopt, in substance or in form, Christian principles and methods, Christians ought to modify their life in order to preserve a clear distinction. In my judgment, this is an entire mistake. We are not to be conformed to the world, but the world is not forbidden to conform to us. On the other hand, the great object of the church is to help the world to be *conformed* to the church, and to be *transformed* in the spirit of the mind, a process which external conformity aids. I do not find in the New Testament any sanction for the idea that Christians, living rightly, are to put on artificial restraints or modifications for the purpose of manifesting a distinction between themselves and others.

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY WILLIAM HAYES WARD, D.D., LL.D.

SENNACHERIB AND THE DESTRUCTION OF NINEVEH.

It is always startling to see one of the old kings of Israel, or of Assyria, start out of his long-buried silence, and speak to us from a record of his own, written on some ancient tablet just excavated. Such is the surprise and pleasure we have in a new discovery of an inscription written by King Nabonidos, of Babylon, about King Sennacherib, of Assyria, described by Father Scheil in the last number received of the *Comptes Rendus of the Academie des Inscriptions*, but not yet published in full. Sennacherib is the King of Assyria who, about the year 703 B. C., threatened Jerusalem, as the story is told both in 2 Kings and Isaiah. Comparing the Biblical account with the story in Sennacherib's own annals, as well known for some years, we get the following story.

When Sennacherib became king, the kings of the west land of the Mediterranean coast thought it a good time to throw off the oppressive Assyrian yoke. An alliance was made between the kings of Egypt, Ethiopia, Sidon, Ashkelon, and Judah, and the people of Ekron joined it. But the other Philistine cities of Ashdod and Gaza, with Arvad and Gebal, stood firm for the Assyrians. Sennacherib got early notice of the rebellion, and hastened and surprised and sacked Sidon and Ashkelon before their allies could help them; and most of the cities of Judah suffered the same fate. Sennacherib went as far as Lachish, in South Philistia, where he halted to wait for the Egyptian army, as he did not want to leave in his rear two such strong cities as Jerusalem and Ekron. When the army of Egypt and Ethiopia came on the field he retired to Altaku, between Ekron and Timnath, where a battle was fought in which, if he was victorious, he could not follow up his advantage. He had before this received from Hezekiah a tribute of thirty talents of gold, and an amount of silver which he calls eight hundred talents, but which the Jewish historian calls three hundred talents, the explanation of the apparent difference in the silver being that there were two sorts of talents, the large and the small, which were to each other in the ratio of three to eight; so that the Assyrian king, who had not too much to boast of in this campaign, made the number as large as possible, by reckoning the small talents, while the patriotic Jewish historian made the number look as small as possible by counting large talents. This tribute was paid while Sennacherib was at Lachish, where one of the finest of the Assyrian bas-reliefs, from his palace in Konyunjik, shows him seated on his throne, and receiving the homage of the tribute-bearers. After the battle of Altaku, and the retreat of the Egyptians whom he did not pursue, he captured Ekron and Timnath. His army sent to capture Jerusalem also was broken up by a terrible pestilence described in the Bible.

We must not consider the attack on Jerusalem by Sennacherib's general as anything more than an episode in the king's campaign, altho to Hezekiah and Isaiah it was of the utmost importance. In his own account of it, the Assyrian king, who of course makes no mention of the pestilence and flight, makes the story look as much like success as he possibly can. He tells us that Hezekiah was shut up in Jerusalem like a bird in its cage. He is careful to mention that he compelled Hezekiah to deliver up Padi, king of Ekron, who had been kept a prisoner in Jerusalem, and forced him to pay a great tribute. But this tribute was not paid at the end of the campaign, but at Lachish, that is, before the battle of Altaku. Probably, on the fall of Sidon, Sennacherib marched south against Ashkelon, and his army pillaged the cities of Judah. The Egyptians delayed their coming, and Hezekiah got frightened, and sent his tributes, and set Padi at liberty, who had probably been removed from the throne for his loyalty to

Assyria, and had been sent in chains to Jerusalem. But when Sennacherib demanded in addition the surrender of Jerusalem, Hezekiah refused, fearing with good reason the anger of the king at his rebellion against Assyria. So the king sent from Lachish a great army to take the Jewish capital, which he could not leave behind if he went forward to Egypt. But now the Egyptian king was advancing, and Hezekiah took courage, and after the battle of Altaku and the pestilence at Jerusalem, Sennacherib retreated with the scanty remnant of his army to his own country. He does not claim to have captured Jerusalem, and he tries to convey the impression that its tribute was paid after instead of before its siege; nor does he claim to have captured any Egyptian prisoners except one or two officers. The Biblical accounts agree admirably with the Assyrian, if properly understood; at least such is the view of so judicious an authority as Professor Schrader.

Some years after this campaign Sennacherib was killed, says the Bible, by his two sons, Adrammelech and Sharezer, but was succeeded by another son Esarhaddon. This account is confirmed by Abydenas, who calls Adrammelech Adramelus, and gives Sharezer the name of Nergal. Probably the two names are to be joined into one, giving us the very familiar name of Nergal-Sharezer. This account of the murder of Sennacherib is confirmed by the Babylonian Chronical so called, discovered a few years ago by Mr. Pinches, in which occurs the record: "On the twentieth day of the month Tebet, the son of Sennacherib killed him in a rebellion." The insurrection and interregnum, says the Chronicler, lasted from the twentieth of Tebet till the second day of Adar, and Esarhaddon succeeded to the throne on the eighteenth of Adar.

The inscription just deciphered by Father Scheil, in the Museum at Constantinople, was found in Babylon while workmen were digging brick for a canal. It is a *stèle* of stone, with eleven columns somewhat battered. On the first column, Nabonidos tells of the capture of Babylon long before by Sennacherib. He says:

"He came to Babylon, he leveled its temples, he threw up the earth, he destroyed the reliefs and the inscribed edicts. He took the hand of the lord Merodach, and carried him to Assyria. As with the anger of the gods he treated the land. The lord Merodach would not restrain his wrath. For twenty-one years he had his home in Assyria. At last the time came when the wrath of the king of the gods was appeased, and he thought of his temple E-saggil, and of Babylon, the seat of his dominion. As to the king of Assyria, who during the wrath of Merodach had ravaged the land, his son, the offspring of his body, slew him with his weapons."

Here only one of the sons is mentioned, but we have here a full and further confirmation of the manner of the king's death. It is curious that while the Jewish historian seems to imply that his death was a judgment on him for his attack on Jerusalem, and his impious insults against Jehovah, the Babylonian chronicler similarly assumes that his offense was the capture of Babylon and the insult to Merodach.

This concludes the record, so far as yet published, relating to Sennacherib, and bearing directly on Biblical history. But another point, which can not be discussed here, is of great interest historically, and of some interest Biblically: it is the further statement in this same inscription, that the vengeance of Merodach also appeared in the capture and destruction of Nineveh. This is not yet published even in translation, so that we can not judge with certainty of it. No native account had hitherto been discovered of the destruction of Nineveh, and we had only a fabulous one from Greek sources, such as Byron has put into one of his dramatic poems. But, as Professor Sayce has shown in a letter to *The Academy*, it is by no means clear that the reference here is to the final overthrow of Nineveh, and it more probably refers to a previous capture of the city by a horde of Scythians, who came as far as Syria and threatened Jerusalem, and the alarm of whose approach is seen in allusions to them in the Jewish prophetic literature. It was a similar horde which, more than a thousand years before, had overrun the same territory, captured both Babylon and the Assyrian capital, had crossed the Syrian hills and plains, conquered Palestine, and taken possession of Egypt, and set up the line of the Shepherd Kings.

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

AN IDEAL RULE OF LIFE.

A FAREWELL SERMON TO THE YOUNG.*

BY F. W. FARRAR, D.D., DEAN OF
CANTERBURY, ENG.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Phil. iv. 8.

My friends, if St. Paul regarded these words as the most fitting farewell to the Philippians, who were the most generous and the most beloved of all his converts, I can not err if I choose them as the topic of the last few and very simple words which I shall address to you this evening; especially as they have a peculiar suitableness to the young, in whose welfare I have always felt from my heart the deepest interest, and whose presence in such numbers this evening adds deeper solemnity to an occasion which, to me at least, and I think, from the love of many of you for me, to you also, can not but be a sad one; and I trust that many of those who have been educated in our schools (to which the very necessary offertory of this evening will be devoted), and that many of those who have been in recent years confirmed in this church, will kneel with us together for the last time at the Supper of the Lord.

You must not think that this is not markedly a Christian text, for, tho it does not mention Christ by name, yet, like the bottom of the ocean, unseen

* Preached before those who had attended St. Margaret's Day and Sunday-schools, and who had been confirmed in the church, as his farewell evening sermon to the young, in Westminster Abbey, London, England.

yet ever indispensable, in every word it assumes, it presupposes, it refers to Him first, Him last, Him midst and without end. St. Paul here mentions six classes of things which He bids us to think of, to contemplate, to take into supreme account in our mortal life. First, we are to contemplate on the foundation of all the rest—"whatsoever things are true, and whatsoever things are honest." Then as a guidance for our conduct toward our fellow men we are to think of "whatsoever things are just, and whatsoever things are pure." And then, as regards admiration of God and of our brethren in the world, we are to think of "whatsoever things are lovely, and whatsoever things are of good report." Of each pair of words, the first touches on the human aspect of goodness—"whatsoever things are true, whatsoever things are just, whatsoever things are lovely;" and the second touches on the Divine side—"whatsoever things are venerable, whatsoever things are pure, whatsoever things are of good report."

And, again, the first words, "Whatsoever things are true, and whatsoever things are honest," describe the nature of things absolutely in themselves; and the next pair of words, "whatsoever things are just, and whatsoever things are pure" describe them relatively in their bearing on others. And the last pair of words, "whatsoever things are lovely," and "whatsoever things are of good report" point to the moral approbation which they win from God and from men. And then, to remind us that even the heathen could see that beauty of the moral law, and could appeal to it, the Apostle adds, "whatsoever virtue, whatsoever praise, there be."

This, then, is a comprehensive summary of all that is engaging and fasci-

nating in goodness; and in parting with his true-hearted Philippians, St. Paul would have them reckon with, take into full account, these things as their rule of life. And in parting from you, in speaking to you for the last time probably that I shall ever speak in this church, I would fain leave it as a rule of life with you.

Briefly, then, and, as I have said, with the utmost simplicity, let us glance together at those things of which the great Apostle of the Gentiles in his Master's name bids us ever think.

He begins with the word "Finally." All things come to an end. Mutability is stamped on human life. It is full of chance and change. All work, however sacred, is but for a time, and a short time; it is but a brief stewardship of what each one of us must give account before the Judgment seat of Christ. "Man goeth forth to his work and to his labor until the evening." And then how rapidly the darkness falls; he fleeth as a shadow, and never abideth. The work entrusted to us may be what the world regards as important or as unimportant, as grand or as insignificant, but in any case it is but a very short time, and God requires of you one thing and one thing only, which is that a man be found faithful.

Equality of Service.

My friends, the work of each in life is very different. For many of you it may be what the world regards as very humble. Believe me there is no important or unimportant, no grand or insignificant with God. All work, be it only to run messages, be it only to copy a ledger, is grand, is sacred in His eyes, if it be what He assigns to us; and all work faithfully done, be it to govern a kingdom, or be it only to stitch a shirt, shall by Him who assigned it to us be equally rewarded. All service ranks the same with God.

"God's puppets best and worst are we,
There is no last or first."

The poet who wrote those lines tells us that

"Morning, noon, and night,
'Praise God,' sang Theocrite,
Then to his poor trade he turned,
By which the daily meal was earned.
Hard he labored, long and well,
O'er the work the boy's curls fell,
But ever at each period
He stopped, and sang, 'Praise God!'

"Then back again his curls he threw
And cheerfully turned to work anew."

And the poet adds that God loved this little human praise better than the great chantings of the Pope on Easter-day amid the most gorgeous ceremonies of St. Peter's at Rome. What work God has given us to do matters nothing when "Finally" has to be written upon it. But what is of infinite and eternal importance is the spirit in which it is performed. All we have to do, any one of us, is but to work during the short time that it is day before the night cometh, when no man can work. The little book of our life is placed in our hands. It is a blank book, its pages are white. Whether what we write therein affects the destinies of empires, or only of a humble office, or of a humble home, is of no consequence. The essential thing is that when "Finis" comes to be written, the pages before it should not have been blotted, defaced, and stained.

In these verses you have the rule of what an earthly life should be, of the means whereby you can sweeten and ennoble it. And since this depends in the very largest measure on the thoughts of the heart, since what our thoughts predominantly are, that shall we be, St. Paul, in telling us the thoughts with which our minds should be habitually occupied, gives us the highest and wisest rule of life; for if the thoughts be wicked and corrupt, we, too, are wicked and corrupt. From within, out of the heart—it is our Lord Himself who says it—proceedeth as out of a bitter fount evil thoughts, and then when they have corroded within us the barriers of our moral being, from them rushes forth the polluted torrent of

murder, lies, hatred, impurity, and every hidden crime. If our thoughts be foul as a charnel-house, what can reek out of them but the damp smell of death! But if our thoughts be high and pure and sweet, then, as from the bud is born the rose, their fragrancy will exhale in sweet and happy and honorable lives.

The Real and the Illusory.

"Whatsoever things are true," whatsoever things are real—think of these things. Half the curse and ruin of man's life arises from his giving his whole mind to things which are not real; to sham, illusion, will-o'-the-wisps; to things transient, hollow, false, which perish in the using. He sells his birthright for a mess of pottage, and "hews him out cisterns, broken cisterns, that can hold no water;" he spends his money for that which is not bread, and his labor for that which satisfieth not; instead of sunning himself in the sunlight eternal, he abandons himself soul and body to the glamour and serpent-fascination of Satan's deadly sorcery; he gloats upon the spell and impulse of the immediate temptation—he will not see the fatal loss, the awful penalty; he gazes on the forbidden fruit—he will not take into account the lost Paradise, and the awful ensuing doom of moral and spiritual death; he will yield to the passion for vengeance, he will not realize the horror of murder; he gazes on the glittering cup of intoxication, but has no reckoning for the shame, the debasement, the wounds, the redness of eyes, for a falsehood followed by misery; in a little moment he sells the eternity of peace. He does the deed which conscience from its unseen Sinai reprobates, and from that moment he is not the same being, and

"Not poppy or mandragora,
Nor all the drowsy syrups of the East,
Shall medicine him again to that sweet sleep
Which he owned yesterday."

How infinitely important, then, is

it for us to see things that are, and to see them as they are.

"O purblind race of miserable men,
How many among us at this very hour
Do forge a life-long trouble for ourselves
By taking true for false, and false for true.
Here in the murky twilight of the world,
Groping—how many!—until we do reach
That other world where we all things shall
know
As we are known."

Whatsoever things are real, and "whatsoever things are honest"—that is, noble; or, as the word properly means, venerable, to be revered—these are the things of God. If our thoughts be absorbed in things futile, trivial, frivolous, then our lives can not but be idle, ignoble, contemptible, of the earth earthy. If God be not in all our thoughts we lose the sole element which can make our lives worthy of those which have the dignity of God's image upon them, and the sign of their redemption stamped upon their foreheads. A mind without reverence, without devotion, without an awful sense of things unseen and eternal, becomes necessarily empty and low, and ends by being wicked and despicable. How important, then, that we should think of whatsoever things are honest—that is, eternally venerable.

And whatsoever things are just—that involves our relation to our fellow men; and all our fellow men are our brethren in the great Elder Brother, Christ. The characteristics of false religion and worldly corruption are envy, jealousy, malignity; they are unjust, radically unkind, and radically unfair. The world and the nominal church reek with their hateful injustice. The dissemination of base literature, the blackening of characters far nobler than our own; the petty spirit of carping censoriousness, of dishonesty, of mean and jealous detraction—these mark the movements of evil men and hypocrites. If we are to love and serve our neighbor—and to love and serve are the ends of the very highest life, that is the sole, true aim of life—we must think of whatsoever things are just.

And "whatsoever things are pure." The word does not only mean chaste; it does not only mean freedom from the darkness of foul thoughts, the filthiness of obscene words; the secret truce with our own lowest passion, infinite as is the importance of such chastity for all noble and happy lives. It means more than this; it means freedom from all defilement, and the base, the petty, and the evil. A man's life may be quite pure in the view of men, but by no means thus pure to the holy eyes of God. But if we should be able to say to God, "I have washed my hands in innocency, and so will I come, to Thy altar, O Lord," then we must habitually think of whatsoever things are pure, and whatsoever things are lovely, or, rather, lovable. Even wicked men see the inherent ugliness and loathsomeness of vice. Even sinful and bad men hate and despise evil in others, because in others they see in their own natural color the very vices of which they themselves are habitually guilty. You heard in the first lesson this evening how David burned into a flame of indignation against an imaginary person who had been guilty of sin far less foul than his own. It is part of the punishment of all men that they see virtue and pine away at its abandonment. It impels them to recognize the fruitfulness of their self-chosen laws—the dust and ashes and bitterness of what they have gained, the sunlight and eternal splendor of what they have thrown away. This is what Milton shadows forth when he makes the young, unknown cherub, Ithuriel, confront and put to shame the mighty force of wickedness:

"So spake the cherub, and his grave rebuke,
Severe in youthful beauty, added grace
Invincible. Abashed the devil stood,
And felt how awful goodness is, and saw
Virtue in her shape how lovely; saw, and
pined

His loss; but chiefly to find here observed
His lustre visibly impaired."

The Flesh and the Spirit.

And "whatsoever things are of good report," that is, approved of God and

gracious, in the estimate of men. "The works of the flesh are manifest; they are these—adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, an evil eye." Men are guilty of these horrible crimes and vices, and are akin to that evil spirit of the pit, who ever dare to praise these things. Why, even to the wicked,

"Vice is a monster of such hideous mien
That to be hated needs but to be seen."

And the fruits of spirit are all radiant, all exquisitely attractive, to every uncontaminated soul, for they are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law, against them not even the foulest, meanest, greediest, most degraded of human souls has ever dared to raise his voice.

And then the Apostle adds, "whatsoever virtue, whatsoever praise there be;" he reminds his Philippians, who had once been heathen, that Christianity had taken into itself all that was pure and glorious, and the base idols of heathendom, and, as it were, transfigured them with heavenly light. Have you ever noticed that virtue is not a New Testament word? This is almost the only passage of the New Testament from beginning to end in which the word virtue occurs. Why? Is not virtue beautiful? Yes, it is beautiful, as even the heathen moralist said, it is lovely as the morning or the evening star. But the Gospel glorifies the earthly ideal of virtue, beautiful as it is, in the heavenly, the idyllic, the divine ideal of something greater, even holiness. "Holiness" is the New Testament word; "virtue" is the word of the heathen moralist, and for human praise, so often misdirected and misplaced, so narrow in its basis, so often erring in its judgment, the New Testament substitutes the divine, the eternal, the unerring judgment of Him who is of purer eyes than to behold iniquity, who readeth the very thoughts of the heart.

Think, then, and above all, you, my

dear young hearers, think of these things—the true, the honest, the just, the pure, the lovely, the well reputed; for such thoughts will elevate the mass and purify the life, and turn the heart from error into a sanctuary, and make the imagination a lovely picture gallery of all that is holy and attractive, instead of the haunt of satyrs and a rolling-place for swine. And in thinking of these things, you necessarily think of Christ, for He was the rose of Sharon and the lily of the valley; He was the chief among ten thousand, the altogether lovely. The whole sphere of His being was the real and the divine, and He left us the one perfect and the one sinless example which can uplift our human nature from its shame and ruin to crown it with spiritual glory. “Thou art fairer than the children of men. Full of grace are thy lips, because God, even thy God, has anointed thee with the oil of gladness above thy fellows.”

Last Words.

Here, then, my brethren, I would leave to you a perfect rule of life, a perfect amulet of safety; keep this amulet and God will preserve your souls—that is, your true selves—from all evil. Observe this rule; He will surely lead you into green pastures and by the still waters of quietness until He takes you to His own eternal home.

So then, dear brethren, one and all of you, the rich, if there be any, and the poor, of whom there are many here, the old who are so few, and the young who are so many—at last I say to you, as it must be said, Farewell!

The only thing which can give happiness or dignity to life is God's blessing. May He pour out the riches of His blessing abundantly upon you; may He accept you in the fulness of His love; may He cause the Spirit to dwell richer in your heart by faith. I pray, dear brethren, that your lives here may be full of that blessing of the Lord which maketh rich, and that He add no sorrow with it. I pray that in

all life's inevitable trial He may make you experience that to suffer with Christ is not to suffer; that He may make all your bed in your sickness, and enable you to feel that underneath are the everlasting arms. You will go forth, my dear friends, and you, my dear children, to your work and to your labor until the evening; may He grant that at that eventide there shall be light. For you who are past the zenith of life I pray that your days may ever exhibit a brighter hope, a sweeter contentment, a purer joy, like the sunset, which turns even the sullen clouds into crimson and gold. And for you who are young, I pray that God may enable each of you to put your right hand and your left hand into the hands of His two great archangels of Reason and Conscience, that you may dread above all things lest they should turn upon you with calm looks of intolerable indignation; and that you may always speak the truth and take Christ for your captain, and do your duty to all the world, profitable members of the Church and of the Commonwealth, hereafter to be partakers of the immortal glories of the resurrection. And when we each pass to “where beyond these voices there is peace,” may we who part here meet for ever in that land to which God Himself is moon and sun. May we meet and recognise each other in a better land than this, where God wipes away all tears from off all faces, in our Savior's presence, where everything is sincerely good and perfectly divine, where truth, and peace, and love shall ever shine about the throne of Him.

It is clean, godly living that the world looks for; it is more clean, Christly living that this sinful world is suffering for the want of; it is only such living that can bring happy dying when the Master “calls the roll.” A creed as sound as that of the Synod of Dordrecht, or the Westminster Assembly can not save us, or help us save the world unless it becomes a *life*. Faith without good works is dead! Hard work, too, as well as good works.—*Cuyler.*

THE STATE OF THE UNSAVED.

BY REV. JAMES STALKER, D.D. (FREE CHURCH OF SCOTLAND), GLASGOW, SCOTLAND.

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.—Eph. ii. 11, 12.

THE text consists of these three phrases in the twelfth verse—without Christ, having no hope, and without God. The chapter from which this text is taken may be said to be the *locus classicus* on the difference between an unsaved and a saved state; that is to say, it is the passage in all the Bible in which the difference between these two states is most clearly and amply stated. St. Paul is speaking to those who have made the transition from the one of these states to the other, and he tells them what they were, and what they now are. He himself had made this transition, and to him the contrast between the unsaved state, in which he once had been, and the saved state, in which he now was, always seemed like the contrast between night and day. But that is not quite correct. The transition from night to day is a very gradual one. You can not tell the moment at which the night ceases. The light begins to grow by slow degrees, until at last it is day, and you can not tell exactly when the day begins. But in Paul's experience the light came at one bound, with no twilight in between; and as he looked back upon what he had been and what he had become, it seemed to him they were two great walls standing side by side, one a wall of darkness and the

other a wall of light, if I might use such a term, which is not a very good one; and in this chapter he lets down between these walls or columns, between the darkness and the light, the pendulum of thought; and then he makes it swing to and fro, sometimes into the darkness, and back into the light, all through the chapter. Look, this is the way in which the chapter commences:

“And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others.”

What a description of an unsaved state! That is the first plunge of the pendulum into the darkness. Then it comes swinging back again into the light, and so it goes on through the chapter, to and fro, until the chapter ends with these words on the opposite side:

“Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.”

If you want to find out the difference between an unsaved condition and a saved condition, this second chapter of Ephesians is the place to go for it. I do not think any of the verses is more impressive than the twelfth, which describes the dark side. It says:

“Remember that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.”

There are five characteristics of an unsaved state—without Christ; aliens

* Preached in Free St. Matthew's Church, Glasgow, at the reopening services on Sunday afternoon, September 8.

from the commonwealth of Israel; strangers from the covenant of promise; having no hope; and without God in the world.

I am going to drop two from off these five characteristics this afternoon, because I think, perhaps, we shall get more instruction from considering three—these three very striking ones: Without Christ; having no hope; without God in the world; or, to take them in a slightly different order: I. Without God; II. Without Christ; III. Without Hope. These are the three characteristics of an unsaved state.

I. Without God.

How can any man be said to be without God? Surely every man has a God? We can not live a day without God. Without God we can not draw a breath. He has created us; He has been a Providence all our lives; He has given us food to eat, and raiment to put on, and all things richly to enjoy. He is never far away, but constantly near every one of us. Surely every man has a God.

There is another thing that makes us wonder at this phrase. God has made man for Himself, and the heart of man knows no rest till it rests in God. So said St. Augustine, in the language of genius and poetry; and what Augustine prophesies, so to speak, has in modern times been scientifically established. There is no result of the increased knowledge of the nations of the earth, and the history of the best characteristics of modern times, more fixed than this: that man is a religious being; and it is allowed by the highest scientific authority, that the reasonable satisfaction of the religious instinct is the greatest desideratum of human life. That is why we may all be said to have God. In every one of us, at all events, there is a throne which is vacant till God comes in and fills it. I say to every hearer of mine this afternoon, in you there is a throne which is vacant till God comes in and fills it.

Ah, but here is the mystery now! Altho that throne in you and me belongs to God, He can not come in and occupy it without our permission. We must invite Him. God says, "Behold, I stand at the door, and knock." Why does He do that? Why does not He open the door and come in? Well, He can not. This door can only be opened from the inside. Even God can not open it from the outside, and not until a man hears His voice, and opens the door, can God come in and occupy His own throne. Now, here is where Godlessness comes in. There are many who will not open the door. That may be due, in some cases, just to carelessness and neglect. I suppose there are some people who never think about it. From Monday morning till Saturday night, they never think of God. But in other cases it is due to stronger feeling. Many are living a life which they know God disapproves, and therefore they will not have Him into their hearts to reign over them, and so they lock the door upon God, and will not open it to let Him in.

But, oh, there is a practical test which is very simply applied, but goes very deep. It is this: A man may know that he is without God if he is without prayer. Prayer is the simplest expression of the desire for God. It is by prayer we invite God to come in to occupy His throne; and when He is in, prayer is inevitable. Now, how many people pray? Oh, my hearers, how many of you pray? You prayed when you were children, but since you have become men how many of you pray? But this is the day of prayer, and this is the house of prayer, and to-day we are making a new beginning here; and this would be a real new beginning if some of you said, "I will not leave this church to-day without praying. I have not prayed for years, I have not prayed for months; but I will not leave this church to-day without praying." Go home from this church, and lock the door upon yourself in your

chamber, and pray to your Father who seeth in secret, and then you will be no more without God. That is the practical test.

II. *Without Christ.*

The second feature of an unsaved state mentioned in our text is "without Christ." Now, here again I ask you, can any man be said to be without Christ? How can any man be said to be without Christ?

At our last communion in St. Matthew's, you remember, our friend Dr. Denney preached a very original and powerful sermon on the influence of Christ even upon those who were not yet true Christians. There is such an influence, and it is a strong influence. The teaching of Christ has so penetrated the habits and customs of men in the modern world that as soon as we are born, and enter on the heritage of the blessings of civilization, whether we know it or not, we come under the influence of Christ. Why, to point to only a single department, our modern European literature is so saturated with the influence of Christ that it is impossible to read a big book without being brought in contact with Christ. † He so pervades every department of modern life that we may almost be said to breathe in His influence with the common air. I think it is an extraordinary thing how much Christ influences the present age. ✕ Why, there is not a great writer in Europe at the present time who would venture to mention Jesus Christ without respect and admiration; and I am sure there are tens of thousands who are not yet decided Christians who would say at once that it would make the greatest possible blank to them if Christ were blotted out of modern life.

It is for reasons like this that we speak of the nations as Christian nations, and every baptized person by courtesy gets the name of Christian. Oh, but there is a difference between getting the name of Christian by courtesy and having it in reality. I

am told that even the heathen are beginning to understand this difference. I have been told by missionaries from China and from India, that at first, when Christians went to these countries—so-called Christians—the natives thought they would all be real Christians. They soon discovered their mistake, because there are multitudes who go to the East, bearing the Christian name, who behave themselves the very reverse of the way in which Christians should conduct themselves; and that is the greatest obstacle to the spread of Christianity in the earth. The next impulse to the heathen was to rush to the opposite extreme, and believe there were no real Christians; but the missionaries tell me they are now acquiring the power of distinguishing between Christian and Christian, and I should say the sooner they acquire that power the better for the credit of Christianity. At home we know that difference perfectly well.

What is the difference between a Christian, who is only called so by courtesy, and one who is such in reality? Well, it might be expressed in many ways. I sometimes think it has a resemblance to the difference, familiar to us all, between knowing a person by hearsay and knowing him by personal acquaintance. We all know what it is to know a person by hearsay and nothing else. It may be a well-known man, and we may have heard often about him. We may have read his books, or seen his pictures, or listened to his music, and we may have come under his influence; but if any one asked us, "Do you know him?" we should have to shake our head and say, "No, I don't know him." Perhaps in a holiday, however, such as many of us have had recently, you have met with such a man. You have stayed in the same hotel; you have walked with him and talked with him; and if any one asks you if you know him you can say, "Yes, I know him." ✕

But there may be far closer relationships than that. Human beings may become one with another, so that the one can use the first personal pronoun about the other, calling him "My." Now, Christ comes into such relationship with us. He is a living person, and He wishes to be not only an influence upon us, but to be personally known to us, as man is to man. He employs the very closest human relationship to describe His connection with those to whom He is united. He is in them; they are in Him. They are able to say, "It is no more I that liveth, but Christ liveth in me." In one word, it is by love that we are made one with Christ. The human heart, among the other affections that it is capable of, is capable of an affection for Jesus Christ. Till this passion is awakened we are without Christ, but when it is awakened in the soul, then we possess Christ. X

I said there was a practical test of whether or not we were without God, and that was prayer. Now, there is a practical test as to whether or not we are without Christ. What do you think that is? I think it is interest in the souls of men. If Christ is in us, the most characteristic feature of Christ will be reproduced in us. Now, what was the characteristic feature of Christ? It was that He was the Savior. He lived and He died to save the world. Now, if Christ is in us, we shall have an interest in the salvation of—the world. Have you that? Do you thrill with interest when you hear of human souls being converted? Do you exert yourself, do you sacrifice yourself, for that object? That is a very good practical test as to whether or not we are without Christ.

III. *Without Hope.*

Then the third feature of an unsaved state which our text gives is "without hope." Now, man is a child of hope, and without hope of some kind he can not live. But what is meant here is the great hope of immortality.

Now, in one sense it may be said that belongs to everybody. Man is immortal. I do not know anything more interesting than the history of the growth of that belief. Strange to say, it is not to the people whom we are accustomed to think of as the people of revelation that we have to go for the germs of that belief. For reasons known to Himself God does not seem to have communicated this belief to the Hebrews. Apparently it was among the Egyptians that it first arose. But it is native to the human mind, and once started, the instinct once set into activity, it appeared in many places; and now, I think, one may say it is the heritage of the whole world. The best teachers of mankind have all taught it; and the more divinely-souled are the individuals of the human race, the more ready are they to believe in immortality. It is a grand and a noble belief in immortality, is it not?

Yes, but when you begin to think about it you have to go a step further, and say, "What kind of immortality? We are immortal, but what kind of immortality is to be ours? Is it to be an immortality of weal or woe?" When you ask that question you see how this splendid hope may become a menace and a terror. It may be no hope at all, but the very reverse of a hope.

Here again there is a practical test. I have spoken of a practical test of being without God—that is prayer; and of a practical test of being without Christ—that is interest in human souls. Now, there is a practical test of whether or not we are without hope. It is this. With what feelings do we look forward to death? Now, we all know that we are going to die, and that soon; but with what feelings do we look forward to death? It is true there is a natural fear of death, by which even good people may be kept subject to bondage; but the more true Christians look straight at the object, the more clearly do they see that they have nothing to fear, but everything to

hope, because they have a treasure on the other side of death. They have a home prepared for them in the better country. My hearers, have you such a treasure, have you such a home, or are you without hope?

I think it was Blaise Pascal who said that "Even the ruins of human nature show how splendid the original structure must have been;" and I have been thinking this afternoon, as I have described the unsaved state, that even the description of an unsaved state suggests how splendid a saved state must be, and how happy must be the destiny of those that are real Christians.

One feature of an unsaved state is to be without God, but then that suggests that we may have God. Would not every man wish that this noblest flower of his own nature should be developed?

Then another feature of an unsaved state is to be without Christ. But then that points to the possibility of possessing Christ, and does not that notion inflame every generous mind? Would you not like to have this love kindled in you? Would you not like the most powerful fruits of the mission of Christ in this world to be realized in your experience?

And the third feature of an unsaved state is to be without hope. Where is the thinking man who can endure that his own immortality, that splendid dowry, should become a menace and a terror to himself? Who can think of all that is included in an immortality with Christ without longing that they should belong to Him? Oh, my hearers, are you going to miss it? Or does your whole nature rise up to say, "No, no! This is the pearl of great price, and whatever must be sold or thrown away, I am determined to possess it."

SHOULD we feel at times disheartened and discouraged, a confiding thought, a simple movement of the heart toward God will renew our powers. Whatever He may demand of us, He will give us at the moment the strength and the courage that we need.

—*Fenelon.*

THE NOBLE CONTEST.

BY REV. CHARLES MELANCTHON
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FORNIA.

I have fought the good fight.—2 Timothy
iv. 7.

A SINGULAR thanksgiving! In a prison, forsaken, yet not forlorn. In prospect of decapitation, yet expecting a crown. In the power of Nero, yet discounting "the princes of this world which come to nought," and counting as his friend "the king, immortal, invisible, the only wise God, to whom be glory and honor."

And was this only a solitary gleam of gladness at the prospect of escape from a hateful existence, burdened so long? Oh, no! Paul is grateful, not so much that he is now done with the good fight, as that he has had it to fight; not so much that he is about through with the race, as that he is finishing it with joy.

The exultant Apostle so constantly uses the language of thanksgiving that it has been noted as a feature of his character.

Let us look at this "good fight" that has so much lasting satisfaction in it. And first, let us take a closer view of our text.

1. "Contest" is better than "fight." The original word is rendered "conflict," "fight," "strife," and "race." The verb is rendered "strive" more often than "fight." The modern idea of a "fight" involves fists rather than feet; the ancient included both.

2. "Noble" is better than "good." The Greeks had two words for the idea of goodness. The one was for the essentially good, whether apparent or not; as when Paul declares: "All things work together for good."

The other was for the good as it can be seen, and approved by the sight; the seemly, the comely, the notable, from whence we get our "noble."

3. It is "the," not "a," good fight. There are various kinds of contest or

competition that may be considered good, or at least not wholly bad. But as compared with any or all others there is one which for its honorable aim and beautiful results may be considered the transcendent endeavor. It is our purpose to glance at some of these lower forms of contest, that so we may lead up to and fitly honor and appreciate the noble contest.

I. The Sporting Contest.

Lowest of all, and most popular, has been the athletic contention. Its ostensible purpose is the test of physical endurance; but in all ages its real attractiveness has consisted in a pandering to a love of gross excitement.

When Paul died, the ruler of the Roman world was the foremost sporting man of his age. His interest became an insanity, and Rome's conflagration was the diabolical freak of a realistic actor.

And to-day the sporting passion is predominant, which no financial panics appal, and no hard times can starve; glorifying the pugilist, popularizing barbarous brutalities, demoralizing even our colleges, and dishonoring the days consecrated to the praise of God, and the memory of the heroic dead.

Is this a seemly contest? Is there anything noble about it? Only this: a lesson of self-control, and a lesson of directness of purpose. Before the pugilist can conquer another's body, he must master his own; and he can not afford to waste his blows upon the air.

II. The Industrial Contest.

The struggle between capital and labor is a strife of a much higher sort than that of brawny amusement. The theme is too complicated for off-hand treatment; but some things lie open and plain to view.

1. Can that be a seemly or noble contest in which might is the test of right? Arbitrary corporations of capital and compulsory combinations of labor are alike conspiracies against the rights of individuals.

2. Can that be a seemly or noble

contest which ruins the interest vital to society, which requires their co-operation? That mutual interest is industry, which always suffers prostration and paralysis through industrial contentions. Capital is too remorseless and labor is too resentful.

III. The Political Contest.

Certainly politics have greatly improved since Nero's day, when they meant treason and deadly peril. We can attempt to "clean house" politically without danger of closing our heads, altho too many lose both head and heart in the modern strife of tongues. But why are politics still a "dirty pool," an unseemly place of encounter, the disreputable squabble of partisans instead of the contrast of principles?

The answer is found in two ruling conditions of our national politics: (1) The priority given material over moral issues, and (2) the compromise of principle for the sake of immediate success. So long as expediency and impatience rule, statesmanship is at a discount, and politics are hopeless.

IV. The Commercial Contest.

Here is a competition world-wide, international. There is something magnificent about it. There have been golden ages of art, literature, science. Were there ever such world's fairs, such expositions of the commerce of mankind?

But if the competitions of commerce seem brilliant, and to have been the *avants couriers* of missions, yet there is a dark side to the peaceful victories of the trade of mankind. The opium traffic, the rum traffic, and other demoralizations of the enterprising merchant are mortgaging the future field of Christian missions to the greed of a soulless speculation in the infirmities of the race. Is that a seemly contest which debauches the ignorant and the weak, and can that be a Christian commerce which ignores the protests of the unwilling victims of vice?

V. The Spiritual Contest.

Yes, there is a seemly, a truly noble, contest. And though it is not carnal but spiritual, it is not mystical but practical. Take that exultant spiritual athlete, Paul, and note the hints he gives us as to how the noble contest affects the inferior ranges of conflict already reviewed.

1. The human body. The sporting or athletic contest glorifies the physical nature. The great Apostle thought of the games he had witnessed on the isthmus, and exclaims: "I keep my body under," "now they do it for a corruptible crown, but we for an incorruptible." In Paul's thought, Christianity was neither sensual nor ascetic, but consecrated the human body a temple for the beautiful ministries of the Holy Spirit.

2. The social system. As Paul looked out upon the society of the Roman Empire, so diverse, and dangerous in its diversity, he magnified the church of Christ as the ideal social order. "Let," said he, "the peace of Christ rule," arbitrate, "in your hearts, to which ye are called in one body;" "where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all."

3. The state. Paul was neither sycophant nor anarchist, hear him: "I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men, for kings and all that are in high place, that we may lead a tranquil and quiet life in all godliness and gravity."

4. The international relations. How many things we may learn, comprehensively, from that wondrously developed man who was born in Tarsus, educated at Jérusalem, converted at Damascus, who lectured on Mars' Hill upon the solidarity of mankind, and preached the gospel for every creature to barbarians and to Greek and Roman civilizations!

5. The human spirit. Yet most of all, yea altogether, the great Apostle

was the simple gospel missionary and witness for his heavenly Master. Whatever hints he throws out concerning a good physique, the correct social order, human government, and cosmopolitan interests are incidental; his one great concern, evangelical and spiritual—caring for the life that now is, but with an enthusiasm for that "otherworldness" now so much despised.

CHRIST AND ABUNDANCE OF LIFE.

BY REV. ANDREW MURRAY, LOVE-DALE, SOUTH AFRICA.*

I am come that they might have life, and that they might have it more abundantly.—John x. 10.

The text suggests two styles of life: (1) Just enough life to keep one alive; and (2) abundant life. We see one man with barely enough physical strength to carry him through his daily tasks; another, just able to walk; while a third is a very giant with a superfluity of strength. The last has *abundant life*.

So is it with Christians. They have, indeed, spiritual life; but they are feeble, sickly, strengthless. The majority of Christians seem to be satisfied with being just alive. They do not realize the fact that God is willing to bestow upon them the spiritual life in all its fulness of strength and power; they do not grasp the truth that Jesus Christ came, not only that they might have life, but that they might have abundant life.

I. God has made all the necessary provisions by which His children should have abundant life. He did not redeem us by the precious blood of His dear Son, that we should be sickly, feeble children.

1. He gives us His Spirit that we

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might have spiritual life in all its abundance. The Holy Spirit dwells in the heart of a believer as the well-spring of life—life in all its fulness and power.

2. Christ Jesus has promised to abide in those who are His. It is the privilege of the believer to live a life that proceeds from the indwelling presence of the Son of God and the Holy Ghost.

3. God has provided that His children should live in the light of His countenance; and when they thus live in such close communion with Him who is the Life of Life, their life will be abundant. Some persons think that it is not possible to live in the light of God's countenance when in the thick of business; when surrounded by the cares and duties of the world. A man can live in the sunshine every day. He must go into the darkness, or shut the sunshine out, to get away from it. So the light of God's countenance is always shining, and we can have it around us all the time.

II. Marks of abundant life.

1. The joy of living. This joy is manifested by all those who are full of life. The Christian is privileged to know of the "joy unspeakable and full of glory;" when we have more of God, more of spiritual life, we have more happiness.

2. Peace—the "peace that passeth all understanding."

3. Work. The sickly man may be compelled to work, but the healthy, strong man loves to work. A Christian who does not work, has not an abundance of life.

4. Strength in victory. Believers should overcome the world.

III. The contrast to God's provisions for abundant life is the sad defect in the experience of Christians. Very few can rejoice in the abundance of life.

1. This is seen in the fact that they do not have the victory over sin. Their tempers conquer them. Temptations, pleasures, duties, cares, draw

them away from God. They do not know as they should know that God desires to deliver them, by this abundance of life, from the power of the world.

2. Not working for Christ. Abundance of life means abundance of work. They don't love the work. They plead inability. Want of ability comes from want of enthusiasm; and want of enthusiasm comes from want of abundance of life.

IV. The way to restoration; the way to attain this abundant life is by—

1. Conviction. A man must know that he is sickly and feeble. He must search his heart and discover what is wrong—why he does not have abundant life.

2. Confession. An acknowledgment to God of selfishness, pride, worldliness, want of love.

3. Surrender of self, and faith in the Lord Jesus Christ.

FUNERAL SKETCHES.

BY W. H. LUCKENBACH, D.D.,
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THE PROPHET'S PRAYER IN AFFLICTION.

Leave us not.—Jer. xiv. 9.

IN the midst of Israel's afflictions Jeremiah recognizes and prizes the Divine Presence as affording them the only hope of deliverance—*Thou, O Lord, art in the midst of us: urging the claim that they are His people—and we are called by Thy name—he pleads with the Lord not to leave them—leave us not.* This petition

I. IS ALWAYS SEASONABLE. As well in prosperity as in adversity. We need as well the pillar of cloud by day as the pillar of fire by night. "Too much sail is dangerous." "It is the bright day that brings out the adder." It was when David was most prosperous, that he said, "I shall never be moved," etc.

But, quite too forgetful of our need of God's presence, help, and guidance

in times of prosperity, we are specially reminded of what He can and has promised to do for us in times of trouble and sorrow. This prayer then

II. ACCORDS WITH THE DIVINE WILL. See Psa. ii. 15, Psa. xxx. 8, Matt. xxviii. 20. In English two negatives are equivalent to an affirmative; but in Greek every added negative only intensifies the negation. See Greek text of Heb. xiii. 5.

(a) The affliction of bereavement would be intensified, indeed, if God also then withdrew Himself from us.

(b) The end of affliction is gained when it draws us nearer to Him with the Prophet's prayer upon our lips, "Leave us not."

ON THE DEATH OF A CHILD.

The child is not.—Gen. xxxvii. 30.

REUBEN went to the pit into which his brethren had cast Joseph, "and behold Joseph was not there." (Briefly relate circumstances.)

In several senses these words may be

spoken of every child taken away by death.

I. The child is missed as Reuben missed his brother, and the survivors' grief, too, is as great as Reuben's. He is not in his mother's arms, or upon the floor with his toys, or in his crib or cradle, as usual, etc.

But there are several comforting considerations to which we will direct your thoughts to-day.

II. The child is not extinguished from your memory. He never can be. You can never forget him. You will always think of him as a child, etc.

III. The child is not dead, in the sense of extinction. Death is the separation of soul and body. This goes to decay; it is reduced to dust again, and mingles with the earth; but not a particle of it is annihilated. Though "the child is not" here, yet he has not become extinct. Neither the body nor the soul can ever be utterly annihilated, etc., etc.

These remarks imply further, that
IV. The child is not lost. (Speak of infant salvation and glorification.)

CHRISTMAS SERMONS AND THEMES.

The Divine Child.

By PRINCIPAL ANDREW MARTIN FAIRBAIRN, D.D., LL.D. (CONGREGATIONALIST), MANSFIELD COLLEGE, OXFORD, ENGLAND.*

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.—Luke ii. 25.

And Joseph and his mother marveled at those things which were spoken of him.—Luke ii. 33.

(Yea, a sword shall pass through thy own soul also;) that the thoughts of many hearts may be revealed.—Luke ii. 35.

AGE and infancy form a beautiful contrast. They stand to each other as

*Preached at Abney Congregational Church, Stoke Newington.

innocence and holiness. The one clothed with the life which is the shadow of heaven; the other covered with the soft radiance which is the sunset of earth. But infancy and age never met in lovelier or sweeter forms than when Simeon lifted the child Jesus from the arms of Mary His mother. The one was the messenger new descended from God to man, the other was as another messenger about to ascend from man to God. There blended—like the edge of a great invisible horizon, whence heaven and earth did not simply seem to meet, but actually met—God and man. The type of the eternal beating on the shore of the temporal life—then as it were met, embraced, kissed, and seemed to fade into one.

The persons in the group are of great individual as well as spiritual

significance. They have a meaning to us common to every similar group that brings age, manhood, and womanhood in its prime and infancy all together at once. There, for example, stands Simeon—aged, but a type of age that has waited for and lived to welcome and receive the consolation of Israel. Hope for himself is dead, but only that hope for others may more abundantly survive. His own desires have been amply fulfilled; but his desire as it affected others is more vivid, more real, than it ever had been for himself. The moods of age are more variable than those of childhood or youth, and they ever express the temper, the character, the spirit of the man. Hope is the possession of youth; memory is the possession of age. Youth is promise, age is performance, and it depends on what the performance has been what the age is. It is lovely to see a head that is crowned with glory, where the gray hairs speak of a righteousness that has been victorious over sin. Crime on the face of youth is a thing painful to see. Hardened crime on the face of age is more painful still. But even in a good man how often you find that with growing feebleness there has come loss of hope. Where there had been strength, endeavor to right the world in early manhood, you find utter despondency in exhausted age. The world is felt to be out of joint because he has grown stiff of limb. It is felt as if the very resources of the world had been exhausted because exhaustion had come to him. Think where Simeon stands. He does not feel as if his being were a necessity to the world. There is only one necessity—God; and the last act of God was the creation of this Child, and this Child was the greatest as it was the last act of God, making all that had gone before more perfect and complete. There is no sign of grace in age like the faith that, tho we perish, God abides, and the world is not in our hand, but lies safe in His.

Sometimes, on a great scale, the

world exhibits all the qualities of age grown imbecile. I often think of the early years of the century and compare them with the later. The literature of the early years was full of promise, with dreams of chivalry that had been behind, and of a golden age that lay before. Scott came out of his obscurity to paint a past that had never been, a present when men were heroic and women were beautiful, and the strenuous soul labored to make right prevail. Wordsworth began to sing of a nature so rich, a heaven that lay about the infancy, an earth appareled in celestial light that lay around the boy, thoughts too deep for tears that lay about the man. Coleridge began to speculate of the highest truth of reason and holiest truth of God—these pressed in the quest of the divine. How much of our literature to-day breathes almost the atmosphere of the slums. Now there is the book of sin, of vice, of neurotic women, lustful men, a kind of glut or passion of uncleanness, unashamed nakedness that glories in the frailty and sin of men. Is it not a great thing for our youth to realize that the men that teach them, be they old, are younger than they, if they can inspire a confidence that they that follow after can accomplish grander things than they that went before? No life is ever complete. The oldest man dies with his work unperformed. Take what the youth planned. Measure it by what the man performed, and there is an infinite distance between. The old man feels not his necessity, feels not he is a necessity, feels only God is. He leaves his uncompleted work to be taken up and carried on by the younger, strenuous, mightier man that steps into his place. Men die, man lives. Persons pass, the race endures. He who believes in the race can depart in peace—God abideth ever.

Fatherhood—Motherhood.

Then there stand the parents. There is the father putative, Joseph. There is the mother, Mary. The old man

blesses the parents. What is it to be a father? What is it to be a mother? who can tell? Mary called upon her soul to magnify the Lord. How little when she so called did she understand her reason for gratitude. What shall a parent give to his son? The father says, a fortune. I will found a family, make an estate, leave an inheritance to the boy such as his father never knew. Pray, what was the father's inheritance? My father left me nothing. Nothing? Didn't he leave you character? Many a son has been ruined because his father left him a fortune. Who shall count the number of sons saved because the father left a character? What an inheritance! I feel it in my very blood—the ancestors that never were known and never can be known or named. Yet I can stand before the great people of the earth and feel that to have saints in one's blood is to have the greatest of all inheritance, one that can never perish or die.

And so the parents as they stand there are blessed, for they are parents. And here is given that splendid opportunity, that glorious proof, that loftiest of all duties, to create a faith and form character, to shape the mind of a child destined to be immortal; and to do it by speech, but not by speech alone; by action, but not by action alone; by daily abiding, but not by daily abiding alone. Above all, to shape the child's thoughts by the manhood within, by the piety born of faith, by the purity of soul, that is the possession of the man possessed of God. There is nothing that so educates a parent as a child. I have often greatly to deplore the readiness with which parents will send sons out of their own home to be educated. They feel that the boy is getting too much for them. The father is on 'change, is in the council, or at business all day. He comes home fretted and worried. What can he give to his child? The mother she is visiting and shopping. She has domestic experiences and varied social ambitions. How is it possible,

with all these to bear, to educate a child, and, with anxiety of soul, taking the boy into your heart, holding the girl to your bosom, watching with eyes that never sleep, and with a foresight that is never idle?

And the child searches the heart of the parents. Don't you feel as if Mary might have rebelled against the speech of Simeon? The sword, he says to her, pierces thine own heart also. The heart is to be so searched by this child that it is to be laid bare. The mother will think, This boy of mine must not labor as his father has labored; he must have a position to begin with such as his father had to end with. We must save him from trouble and temptation and toil, and whatever would soil the fine-handed manhood of him. Could you conceive anything worse for the boy than being so saved? The more he can face life bravely, finding it hard, the better for him. To bear the burden in one's youth is to learn to stand with a soul of integrity in one's manhood of age. Never seek soft things for the boy.

Look at Mary in her supreme excellence among women. In her son was to be realized the ancient promise; He was the Messiah, and the Messiah she imagined was unlike the Messiah that was to be. Her Messiah was one clothed in soft raiment, dwelling in king's palaces, beautiful as He crossed mountains to publish peace. Before Him men were to bow down, all were to rise up and call Him blessed. What came instead? There came the lowly Jesus of Nazareth from whom men turned. There came the one despised and rejected of men. There came Him whom the Scribes and Pharisees despised. His mother, alarmed at seeing her son grow into this, came with the brothers she had not trained to faith to take Him by force; so that the Savior had to say, "He who doeth the will of my Father who is in heaven, the same is my mother, my father, and my brother."

So, grander than any dream of yours,

is the destiny open to one for whom ample duty has dawned. When Mary at the cross looked up into the face of the Crucified, think you she saw the glory within the crown of thorns, the radiance behind the sorrow, the life in the heart of the dead? Nay. She was there with the other women, holding by the living, but feeling, He is dead, and to us is only left the grave and the anointing. Out of the sorrow came the joy; from the sacrifice issued salvation; by obedience came the life. All need to know, whatever is to be accomplished, this is first—not to clothe the child in radiant raiment, but to make him the child of truth, the soul of honor, the spirit of obedience.

The Child's Significance.

Then here is the child himself. The child comes—who knows what comes with the child? Infinite promise is there, infinite possibilities. In the babe new to earth and sky heaven may lie, hell may lie—who can tell? The only thing certain is this: create a home atmosphere of piety, and the promise of God is sure. The righteous shall never be forsaken, or the seed beg bread.

But this child comes with an extraordinary record. He is set for the rising and falling of many in Israel. For the falling? Think of the men He touched who fell. There is the Pharisee at the street corner, drawing his robe around him, and thanking God he is not the publican. And there is the publican afar off, wishing that he were even as this holy man. At the touch of Christ the Pharisee falls, and the publican rises. There stands the priest, clothed in all the dignity of office, and he is so radiant in his robes that people think him as great as he is radiant. There is the heathen man who saith to this one Come, and he cometh. At the touch of Christ the priest falls from his lofty pedestal, and the heathen captain is a name spoken of throughout the world. There lies in every human being power to reveal

the quality of every other. Show me the attitude of son to father, daughter to mother, and I will tell you the quality of both. Show me the action of rich to poor, of neighbor to neighbor, parent to child, then will be shown the inmost quality of the person concerned. We are all revealing the secrets of each other's souls. The great Revealer at whose touch the spirit gives up its inmost secret is the touch of Christ.

Pass from the persons and their natural significance to the child and his supernatural significance. See what he can do. Here we live in a kind of habitual masquerade. Sometimes the actor in his own feeling so gets identified with the part he plays that he feels as if he had all the nobility and all the magnanimity within him that his hero possessed. Sometimes we play our parts so well that we deceive nobody save ourselves. Christ comes to the spirit of man, touches, it and that spirit gives up its secret. Think how long the earth kept the glory of its genesis. For ages no man can number our fathers passed over the fields, and saw the ice-scored rock, but never dreamed that ice had scored it. Children played in old quarries, and found strange figures in the stone, but never knew whence the figures came. One day a man of genius looked, and he saw what this meant. Ages ago this earth had been molten, and slowly hardened, so that these stones had been mud or sand, and in them had been embedded animals long extinct, and out of the stone came the record of the world's history, the entire tale of the great dawn of creation. So you look at the figure that passes you in the street. You see its complexion, tell its stature, and reckon its weight. You judge by garment and gait the class and the order to which the man belongs. What will a passing glimpse determine? But Christ touches that man, and forth from him streams his feelings, his thoughts, his purposes, all that make him a living character, all that stamp him in quality as a man.

Christ's Transforming Touch.

Now let us see how Christ touches a man, and brings out his inmost spirit.

Let us take a type. Here, for example, is a type of man common in every age—cultivated, but indifferent. Esthetic, artistic, imaginative, but void of great beliefs. You have always such men in multitudes. They will go into an ecstasy over a picture, its form, its color, its idealism, its aim, the impression it gives to the impressionable admirer. They will go into admiration over blue china, for want of other and nobler things, and will see how esthetic and rare the common flowers may be, if only deftly woven by the hand of an esthetic person. It is easy to find that class of person. In the nobler order of them—for there are here the more and the less noble—you find them impressionable, like Goethe, who says I am not anti-Christian, but I am a non-Christian. By that he means: I do not, like the infidel or atheist, deny Christianity; I do not, like the heathen, live outside it. But it is an element in my culture. I use it for my own training and discipline. I take it as one particular element of moral excellence that I admire and attempt to cultivate.

I have heard it said that religion can do many things for a man; among others, it can make him a good character, and character is an excellent investment, giving security and trust. A man came to Jesus making an investment in Him. He thought he could use Christ for his own purposes. He, like many, carried the bag, and thought that out of Christ he could make profit. It was a great opportunity to be a disciple, and at the same time thereby a successful man. But he found that a man who came to Christ in order to use Him for his own selfish purpose could not get near Him, touch Him, handle Him, or be one of His. He bore till further bearing became impossible, and then, unable to use the Master, sold Him, and then discovered that in selling the Master

he had sold himself. Judas found the life that he meant to enrich impoverished, and fled from the money, fled out into the night, and fled away into eternity, seeking ever to escape from the man revealed to himself by contact with Christ.

If Jesus has such power, what have we to say? He has power to remake hearts, to give to the man that comes to Him a new spirit, to plant within him a nobler soul, a richer life, a holier faith, a diviner purpose. Think of how Christ is exercising that power still. Think of these disciples that came to Him? He made them Apostles, that through all ages live, and over all men exercise power. Think of all He has accomplished, and is accomplishing, and then say, What is to be my attitude to Him? Do I speak to young men? or to maidens? What am I to say to them? Do you hear before you the years that are to come with all the tumult of your life? Do you see this vast city lying under its canopy of smoke, and do you feel as you face these years, and feel around you this city, the impotence of a solitary man, and in the hands of these millions as unstable as water? Then, come with that life of yours, the unfolded bud, the undiscovered life; come, with all the promise that is in you, to Him, where His hand holds; there your spirit will be held unto life everlasting, unto peace eternal and divine.

A Christmas Sermon.

BY REV. GERARD B. F. HALLOCK,
(PRESBYTERIAN), ROCHESTER, N. Y.

Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord.—Luke ii. 10, 11.

WE saw in a daily paper the week before Christmas a remark that that week would be devoted by ministers and musicians to finding new themes and new music for the Christmas ser-

vices. The idea suggested was that the minister would want some new and fanciful subject upon which to preach, and that the musician would seek the rarest and choicest of Christmas music.

The newspaper remark was partly right, and yet very much wrong. Truly, it is right, and through a most worthy motive, that any Christian gifted with the power of song should seek the rarest, the richest, the newest, the brightest, and the best, the most glad and joyful music and hymn, for the worshipful praise of our earth-born Savior to-day. Surely, it would be right to long for the voice of a seraph, and "a thousand tongues, to sing our dear Redeemer's praise." But the newspaper remark is entirely false so far as it applies to the true Gospel minister. He can have no novel theme. He can find no other, no better, brighter, richer, newer theme than the old, old theme of the angel host on that happy Christmas dawn, two thousand years ago.

I. Let us consider, in the first place, the royal manner in which this glad good news was announced.

Before the days of telegraphy, various means were used for conveying important intelligence. It was common among the ancients to signal to each other by the use of bonfires. A fire kindled on the hill-top in one place would be seen a few miles away; then another fire would be kindled on that distant elevation, and thus on and on the news would be carried, until it would reach its destination.

On the 26th of October, 1825, there took place an event which deeply concerned the people of New York State, and more or less the whole country. It was the completion of the Erie Canal. Cannon had been posted at intervals of ten or fifteen miles all the way from Buffalo to New York city. When the last workmen stepped from the canal, and it was declared finished, the cannon in Buffalo poured forth a volley, the cannon at the next station sounded, and the next, and next, until,

in just one hour and thirty minutes, the cannon in New York were thundering amid the cheers of an exulting multitude.

Some of you can remember when the birth of the Prince of Wales was announced, and how throughout the length and breadth of the British Empire there was rejoicing. Here was the longed-for heir to the English throne; so, on land and sea, salutes were fired, flags were unfurled, and ringing bells proclaimed the joyful news. But in yonder hamlet of Bethlehem lies the heir to the throne of earth and heaven! Upon His brow shall rest the crown of the universe! That infant hand shall hold the scepter before which all empires shall fall, until He shall "have dominion from sea to sea, and from the river unto the ends of the earth." Yet the village sleeps all unconcerned. No royal salute echoes through its narrow streets, nor wakes the surrounding hills. No ringing bells or banners unfolded in His honor. But bear in mind that He came not wholly unheralded. A royal salute did greet him. Shepherds on the plains are watching their flocks by night. Suddenly they are startled by a light above the brightness of the moon or stars. The heavens of the Orient gleam with unnatural splendor. Awe-stricken they gaze on the mysterious scene. Hark! the leader of the angelic choir in solo chant breaks the silence:

"Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior which is Christ the Lord."

Then broke forth the waiting angelic host into exultant chorus:

"Glory to God in the highest, and on earth peace, good will toward men;"

And up through the air of that bright Christmas dawn that song was carried until it reached the waiting angels and seraphs and saints before the throne of God, when all heaven resounded with the glad message, "Good will to men!" A royal salute

did greet him. A royal welcome did await him, tho not by men.

II. Notice again, the loving attitude in which God is revealed to us in the glad good news of that Christmas morn.

The incarnation is simply a great object-lesson of God's love. "God so loved the world that he gave his only begotten Son." How prone we all are to think of God only as an Almighty Ruler or Judge of mankind. But what could more touchingly and truly show us the infinite love that fills His bosom, under the robes of awful majesty, than the birth of the "Savior which is Christ the Lord"? How it reveals the heart of God as our loving heavenly Father! The incarnation of Christ proves that God wants to convert all enemies or neutrals into friends and allies. It proves that God is for us, that He is on the side of man in this eternal warfare against sin. In the incarnation of Christ, God declares that He is eager to reconcile man to Himself. He throws aside His majesty; He opens the arms of His forgiveness. He shows His great Father-heart of love.

Homer has described the parting of the warrior Hector from his family. He is standing outside the city walls, ready to depart on what proved to be his last campaign. His wife and child, accompanied by the nurse, come out to say good-by. The father puts out his arms to take his little boy and to kiss him. But when the baby sees the shining helmet flashing in the sun, and its wild plume waving in the wind, he cries out with fear. The warrior then takes off and lays aside his helmet, and again puts out his hands for his child, and at once the little one, recognizing, with a bound and a laugh springs into his father's arms.

God, the Almighty Jehovah, the Judge and Avenger of sin, may seem to us an object of fear. When He displays the threatenings of His law, and the greatness of His power, we may shrink in terror. But in Christ

He has laid aside His majesty; in Christ He stretches out His loving Fatherly arms to reconcile and draw us to Himself. If there is any one truth more than another which the Christmas bells ought to ring out to the world, and ring into our hearts, it is this: "God is love! God is love! God is love!" The burden of the angel song announcing the Savior's birth was, "Good will toward men." The Gospel itself means, "Good news to men."

III. Consider, again, the helpful meaning of the message of a Savior born. Why did He come, and why in such lowly form?

The fact that we need a Savior implies our being lost. "The whole world was lost in the darkness of sin." "The Son of Man came to seek and to save that which was lost."

You know how our sympathies are always aroused when we see anything that is lost. You are walking along the street of a great city. Night is coming on. All at once you come upon a group of people gathering about a little child. You ask what is the matter; and you are told in very tender tones, "A lost child!" Can you imagine any words more pathetic? And how your heart beats with sympathy. You walk down one of these streets in our own city, and you see a man you know very well. You once associated with him in society and business. But how sad it makes you to see him now! You say to yourself: "He is all covered with the marks of intemperance and sin; he is gone almost to the lowest depths." And then you think of his blasted home, of his saddened, suffering wife and children, and you say "God pity them." God pity him. A lost man!

But do you realize it—that without a Savior we are all lost? "There is no difference, for all have sinned and come short of the glory of God." But here I have good news, good news for every one. "Unto you is born this day, in the city of David, a Savior,

which is Christ the Lord." Christ has come. What for? To save you. He has come to seek and to save that which was lost—to redeem a lost world.

But why did He come in such lowly form? I answer, just because He found it necessary to identify Himself with us in order to do his saving work. An illustration will make it plain.

When the King of Greece came over to this country, some years ago, one of his attendants had with him a most beautiful dog, which during the voyage fell overboard. The master entreated the captain to stop the ship and rescue the dog. But the captain did not deem the matter of so much importance, and, having the king on board, refused to stop. What, think you, did the master do? Quickly addressing the captain he said, "Would you stop the ship if it had been a man?" "Certainly," was the reply. Instantly, before any had time to hinder, he flung himself into the sea! The ship was stopped, and not only the man but the dog, too, was saved. And all because the man, devoted to the dog, identified himself with him in his peril, and braved even death itself to save him.

It was in some such sense as this that Christ stooped to save us. He identified Himself with us in our peril, came in lowly form "in the likeness of sinful flesh," accepted humblest abasement, just because He found it necessary to make Himself one with us in order that we might have rescue. "The Word was made flesh, and dwelt among us." Christ identified Himself with us to save us. There was a wonderful purpose toward us, love-prompted, in Christ's voluntary self-abasement.

There is a suggestive tho feeble parallel giving emphasis to this thought to be found in the annals of Christian missions. In the history of evangelical efforts for the salvation of souls there is a story of a missionary, a Moravian, who was sent out to the West India Islands to preach the Gospel to the slaves. But he found that

they were driven so hard, that they went forth so early, and came back so late, and were so spent, that they could not hear. At night they came from their toil to gnaw their crust, and roll in upon their straw for heavy slumbers through their brief hours of repose. The bell and the whip brought them out again at dawn in the morning to go to the field; so he saw that he could not reach them. It was the white man that oppressed them. He was a white man, and they were black. There was no way to preach to them unless he could accompany them in their labor. So he went and sold himself to their master, who put him in the gang with them. For the privilege of going out with these slaves, and of making them feel that he loved them, and would benefit them, he worked with them and suffered with them. While they worked he taught, and while they came back from work he taught, and so he won their ear, and the love of God sprang up in many of those darkened hearts. He bowed himself to their condition, and took upon him their bondage in order that he might show his love and sympathy toward them. Let us pause a little in our Christmas joys, and think, only to deepen the very joys that we have. Have we not here, in this incident, the epitome of what Christ did; who, in order that He might reach the poor and the needy, and bring the power of truth to bear upon their understandings, that He might mitigate their sufferings and rescue them from sin, its guilt, its power, its penalty, "took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Surely, if there is any one fact more than another the Christmas bells ought to ring out to the world and into the hearts of men it is this: "Salvation is possible to men." "For unto you is born this day in the city of David a Savior, which is Christ the Lord."

IV. In closing, let us notice one other very cheering and hopeful thought in the promise that this good news is yet to reach all people. "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."

May there not be to us something at least suggestive in the fact that Christmas is celebrated on the 25th of December? It is the first day in the year when the days begin to lengthen. For three or four days past they have been nearly at a standstill. But Christmas day is a trifle longer than the day that preceded it. From this time forward, for months, the days will grow longer and the nights shorter. The first Christmas morning said to the world's night: "Henceforth you must decrease while the day shall increase." From that time to this, Christianity has been taking little by little, gradually, from the world's night, and adding it to the world's day; and this is to continue until the darkness is all swallowed up in the universal shining of the glorious Sun of Righteousness. This blessed Christmas day is yet to dawn "for all people," even unto the remotest parts of the earth. The world to-day is one year farther away from the birth of Christ, but, glad and happy thought! it is one year nearer the final triumph and reign of Jesus. Then why not unitedly rejoice in this glad some Christmastide. For listen again to the angel message: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

And here upon the evening of the last Sabbath of the year, He is offered to you again. Oh that Christ may be new-born in every one of our hearts this happy Christmas time!

To win a soul, it is necessary not only to instruct our hearer, and make him know the truth, but to impress him so that he may feel it.—*C. H. Spurgeon.*

The Beginning of a New Creation.

BY CARDINAL J. H. NEWMAN, D.D.,
AT ST. MARY'S, OXFORD, ENGLAND,
CHRISTMAS, 1833.

The Word was made flesh and dwelt among us.—John i. 14.

THE Christ came by a new and living way. Not formed out of the ground as Adam was at the first, but He selected and purified unto Himself out of that which existed.

In the beginning, woman was formed out of man. But in the birth of the Christ the new Adam was fashioned from the woman. "Conceived by the Holy Ghost, born of the Virgin Mary." Thus the Son of God became the Son of Man. Mortal but not a sinner. Heir of our infirmities but not of our guiltiness. The offspring of the old race, and yet the beginning of a new creation.

And thus it is that the Christian symbol known as the Athanasian creed confesses that Christ is "God of the substance of the Father, begotten before the world, perfect God," lest we should consider His divine nature like ours, as merely in nature resembling God's holiness. And also that He is "man of the substance of His mother, born in the world, perfect man," lest we should think of Him as "not come in the flesh." And also that "alho He be God and man, yet He is not two, but one Christ," lest we should fancy that the Word of God entered into Him and then departed, as the Holy Ghost in the prophets.

Christ a Real Man.

BY HENRY MELVILL, D.D., CHRISTMAS, 1845.

Found in fashion as a man.—Phil. ii. 8.

THE true humanity of the Son of God is as fundamental an article of Christianity as His true divinity. We shall as effectually demolish our religion by attempting to prove that Christ was not a real man, as by en-

deavoring to prove that Christ was not real God. We must have a mediator between God and man, and a mediator is not a mediator of one, but must partake of the nature of each.

The Infant in the Cradle Preaches.

By REV. JOSEPH, MORONY, S.J.,
CHRISTMAS, 1855.

The young child with Mary his mother.
—Matt. ii. 11.

LET us confidently approach the infant in the cradle. Christ Jesus, even in His cradle, preaches aloud, as the ancient fathers say, with a strong, persuasive, though silent voice, the great, important, and saving truths He afterwards delivered publicly unto the world—namely, humility, self-denial, and poverty of spirit.

The Birth of Christ.

By C. H. SPURGEON, DEC. 24, 1854.

Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil and choose the good.—Isa. vii. 14.

WE have here three things about Christ: (1) The birth. (2) The food. (3) The name of Christ. "Immanuel," it is wisdom's mystery. It is hell's terror. It is the laborer's strength. It is the sufferer's comfort. It is eternity's sonnet.

NEW YEAR THEMES AND THOUGHTS.

The Untraveled Districts of Life.

Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee.—Isa. xxvi. 3.

THE New Year opens out with uncertainty. The events of the year are known alone to the Omniscient God. The child of God realizes this. Hence we must cultivate: (1) The habit of trust. (2) The habit of faithfulness. (3) The habit of dependence.

The result of this will be: (1) A

The Humanity of Christ.

By WILLIAM MORLEY PUNSHON,
CHRISTMAS, 1855.

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.—Heb. ii. 14.

OBSERVE, (1) The Savior's assumption of humanity was an act of infinite condescension. (2) It was a complete act. (3) It was a voluntary act. (4) It was an atoning act.

The Kingdom of Christ, a Kingdom of Peace.

By THOMAS MOZLEY, CHRISTMAS, 1880.

The Prince of Peace.—Isa. ix. 6.

THE Church of Christ, its foundation, its promises, its divine gifts, its ordinances, are all for peace. And there is a Prince of Peace. But His is not the peace that men give, or as most men hope for it.

No Room for Jesus.

By HORACE BUSHNELL, D.D.

There was no room in the inn.—Luke ii. 7.

CHRIST comes into the world and finds it preoccupied. There is room in the stable, but not in the inn. The great ministry of Christ in the world brings but the scantiest hospitality.

sense of duty. (2) A disciplined life. (3) A new view of things regarding the untraveled districts of life.

The End of a Thing.

By JOHN FOSTER, AT BROADMEAD CHAPEL, BRISTOL, ENGLAND, JANUARY 3, 1822.

Better is the end of a thing than the beginning.—Eccles. vii. 8.

THE general principle is established that by the condition of our existence

here, a conclusion is better than a beginning.

The fruit is better than the blossom; the reaping than the sowing; the enjoyment than the reaping. The second stage of a journey is better than the first; the home itself than all. The victory is better than the march and the battle; the reward than the course of service.

Let us not shrink from a salutary exercise of review and comparison. Have our affections, activities, years, and months been devoted to God? Without this, no year is good either in its progress or in its end.

Texts for New Year Sermons.

Let it alone this year also.—Luke xiii. 8.

WE have been spared to see another year in order to bring forth fruit.

And Pharaoh said unto Jacob, how old art thou?—Gen. xlvii. 8.

It has been said that a man is only just as old as he feels. This is especially so with the spiritual man.

Days should speak, and multitude of years should teach wisdom.—Job xxxii. 7.

WE are not influenced nearly as much by either precept or example as we are by experience. What have the past years taught us in our experience of the things of God?

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years.—Psalm xc. 10.

THIS is a wise and merciful limit, for God only knows what fools or scoundrels many of us would become if allowed to live much longer.

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. The Gospel of the Harvest. "Nevertheless he left not himself without witness, in that he did good and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness."—Acts xiv. 17. Rev. N. D. Hillis, D.D., Chicago, Ill.
2. The Battle of Young Men for Places. "Young men likewise exhort to be sober-minded."—Titus ii. 6. Rev. Arthur J. Waugh, Cleveland, O.
3. Seeing and Following. "So Jesus had compassion on them and touched their eyes; and immediately their eyes received sight, and they followed him."—Matt. xx. 34. Rev. Albert F. Newton, Brooklyn, N. Y.
4. The Church and the Modern Humanitarian Spirit. "And there were some that had indignation within themselves, and said: Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her."—Mark xiv. 4, 5. Rev. T. I. Coultas, Indianapolis, Ind.
5. Jesus a Stumbling-Block. "And blessed is he whosever shall not be offended in me."—Luke vii. 23. Rev. L. A. Crandall, D.D., Chicago, Ill.
6. Great Forces of To-Day. "Finally, my brethren, be strong in the Lord, and in the power of his might."—Eph. vi. 10. Rev. Lyman Abbott, D.D., Brooklyn, N. Y.
7. Poetic Justice. "So they hanged Haman on the gallows that he had prepared for Mordecai."—Esther vii. 10. Rev. Myron W. Reed, D.D., Denver, Col.
8. The Brotherhood of Men, as Based upon the Doctrine of the Fatherhood of God. "One is your Father which is in heaven; one is your Master, even Christ; and ye all are brethren."—Matt. xxiii. 8-10. Rev. A. J. Canfield, D.D., Chicago, Ill.
9. The Troubles of Little Faith. "Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?"—Matt. vi. 30. Also Luke xii. 28. Rev. D. M. Stearns, D.D., Germantown, Pa.
10. Paul's Way of Preaching, or Heart in the Pulpit. "So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us."—1 Thess. ii. 8. Prof. W. R. Perrett, D.D., Hamilton College, Clinton, N. Y.
11. The Successful Life. "Be thou strong and very courageous to observe and do all that my servant Moses commanded thee."—Joshua i. 7. Rev. J. B. Craven, Wilkes-Barre, Pa.
12. Practical Christianity. "Night and day praying exceedingly that we might see your face and might perfect that which is lacking in your faith."—1 Thess. iii. 10. Rev. Addison Smith, D.D., Baltimore, Md.

Themes for Pulpit Treatment.

1. The Godward and Manward Evidences of Conversion. ("And many of the children of Israel shall be turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."—Luke i. 16, 17.)
2. The Only Gospel a Gospel of Grace. ("I marvel that ye are so quickly removing from Him that called you in the grace of Christ unto a different gospel; which is not another."—Gal. i. 6, 7.)
3. Descent a Preparation for Ascent. ("Now that He ascended, what is it but that He also descended into the lower parts of the earth."—Eph. iv. 9.)
4. The Mental Equipment of Christians. ("Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. iv. 8.)
5. Beneficence toward Man a Sacrifice to God. ("I have all things and abound: I am filled, having received from Epaphroditus the things that came from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God."—Phil. iv. 18.)
6. The Men for Office. ("Look even out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house."—2 Kings x. 3.)
7. Wanted, a Man. ("I defy the armies of Israel this day: give me a man, that we may fight together."—1 Sam. xvii. 10.)
8. Bossism vs. Conscientiousness. ("No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other."—Matt. vi. 24.)

THANKSGIVING DAY.

9. The Universality of Mercy in the Experience of Christians. ("Giving thanks always for all things unto God and the Father in the name of the Lord Jesus Christ."—Eph. v. 20.)
10. The Holiness of God an Inspiration to Gratitude. ("Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness."—Psalm xxvii. 12.)
11. The Divine Agency in National Development. ("Thou hast increased the nation, O Lord, thou hast increased the nation; thou art glorified; thou hast removed it far unto all the ends of the earth" [or, hast extended it unto, etc.].—Isa. xxvi. 15.)
12. The Secret of Municipal and National Stability. ("We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates that the righteous nation which keepeth the truth may enter in."—Isa. xxvi. 1, 2.)

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 in order to be able to vote intelligently on their comparative merits.]

Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.—2 Cor. x. 31.

It was the custom with some of the crusaders to inscribe their names, together with the mark of the cross, upon their spears and arrows. Thus, wherever a missile was sent from their hands, piercing a Saracen's body, or falling apparently wasted upon the ground, there could be no uncertainty as to who sent it and what it meant. What if we Christians would put our whole personality into our lightest word, and our weightiest work? Would we be willing to have every influence that proceeds from our lives

known to be ours? Would we not more carefully aim the arrows, and balance the spears, if every shot and thrust were thus published to the world?

L.

HINTS FOR COMMUNION SERMONS.

The Man and the Supper.

A certain man made a great supper.—Luke xiv. 16.

How suggestive of the Lord's Supper are these words! For "a certain Man made a great supper" when Jesus Christ instituted the sacramental feast.

Sermon outline:

1. Christ's humanity—"A certain man made a great supper." Christ human as well as divine. Both God and man.

2. The circumstances under which Christ instituted the sacrament—"A certain man made a great supper." The scene in the upper room.

3. The greatness of the sacrament—
"A certain man made a *great* supper."

- (a) Great in its significance.
(b) Great as an argument for the truth of Christianity.
(c) Great in the number of those who approach the table.
(d) Great in its helpfulness.

EUCCHARIST.*

The Indwelling of Christ.

That Christ may dwell in your hearts by faith.—Eph. iii. 17.

THE PRAYER OF PAUL.

I. Christ's indwelling—What?

1. Negative:

- (1) Not a visitor.
(2) Not a traveler.
(3) Not a matter of feeling?

2. Positive:

Presupposes

- (1) That the heart is prepared to receive Him.
(2) That it is willing to have Him dwell there.

He will not dwell in any kind of a heart, nor where he is not welcome.

II. Christ's indwelling means

1. A permanent abiding in us. This is conditioned on our—

- (1) Obedience.
(2) Abstaining from sin.

2. It gives us

- (1) Power over ourselves.
(2) Power over temptation.
(3) Power for service.

3. It gives us the hope of glory:

(1) Present glory: What?

- (a) Strength.
(b) Grounded in love.
(c) Filled with God.
(d) Knows God.

(2) The future glory.

- (a) His glory will be ours.
(b) We can not speak it.
(c) We are changed from glory, etc.

Conclusion.

1. How does Christ dwell in us?

- (1) Paul says by faith.
(2) By an unflinching trust in Him.
(3) By a childlike trust in.

2. What shall this communion be to you? Shall he dwell more fully in your heart? FRANKLIN.*

HINTS FOR MISCELLANEOUS SERMONS.

Help from the Hills.

I will lift up mine eyes unto the hills, from from whence cometh my help.—Ps. cxxi. 1.

As David derived help from looking unto the hills which were "round about Jerusalem," so may we derive help from considering the hills or mountains connected with the career of great David's greater Son, and studying the incidents which have immortalized them.

These may be studied in the following order:

1. The mountain of the Beatitudes.
2. The mountain of the Transfiguration.
3. The mountain of the Crucifixion.
4. The mountain of the Ascension.

ERIE.*

The Divine Exchange.

For ye know the grace of our Lord Jesus Christ, that, tho he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.—2 Cor. viii. 9.

PAUL here illustrates his characteristic habit of compressing the whole Gospel into a single paragraph.

Note also his diligent watchfulness for every possible opportunity to preach the Gospel.

The text contains four propositions, three stated and one implied. We give them in their logical order:

I. OUR POVERTY.

- Lost Innocence.
Lost Immortality.
Lost Happiness.
Lost Paradise.
In Debt.
In Bondage.

The tragedy of Eden universally and perpetually repeated.

II. HIS RICHES.

In Glory and Honor—John xvii. 5.

In Possessions—Ps. 1. 10, 12.

In Heavenly Bliss—John xv. 11.

From all eternity He had the joy of infinite perfections, of infinite power, of infinite success, of infinite love.

In Power and Authority—John i. 3; Matt. xxviii. 18.

In Endless Life—John v. 26.

In Perfect Righteousness—Heb. vii. 26.

III. HIS VOLUNTARY POVERTY.

Surrenders the heavenly or divine measure of life.

Surrenders the earthly or human measure of life.

Fathoms death. } For sinners and
Fathoms hell. } enemies.
("Behold what manner of love.")

IV. THE RESULT: WE BECOME RICH.

Debt Paid—1 Peter ii. 24.

Bondage Broken—John vii. 32, 36; Gal. v. 1.

Gift of Divine Righteousness—Rom. iii. 21, 22.

Gift of Eternal Life—John xvii. 2; Rom. vi. 23.

Restored Paradise—John xiv. 2, 3; Rev. xxi.

(Note the increased measure, how much richer we become in the Redemption than we were in the Creation.)
APOLLOS.*

LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

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

NOT BY MEANS ONLY (see 1 Samuel xvii. 40-54).—"With a stone and with a sling," the young shepherd, David, slew the Philistine champion. Hence, not by might, nor by power, but by God's Spirit actuating him, a great, national victory was accomplished.

The stone, the sling, the divine will are enough for such as David was.

It is a proof of greatness to be able to use slender means like stone and sling with the ability of Israel's young hero. It is a proof of greatness made blessed, to be able to feel the divine approval actuating our human zeal to employ means of any sort for any achievement, whatever the scope.

Such a man was the astronomer Dembowski. Ordinarily, his name is not mentioned in current lists of biography; but it is well known among practical, hard-working men of science, as that of one who, to an extraordinary degree, won distinction for real, solid attainment in the science of astronomy, by the use of surprisingly slender means.

Prof. George C. Comstock, of Washburn Observatory at the University of Wisconsin, says of Dembowski:

"His astronomical observations, particularly of what are known as double stars, aside from their great intrinsic value, must ever be remarkable as an example of what may be accomplished by well-directed zeal and ability, tho supplemented by very slender, almost insufficient means. Tho an amateur astronomer, and of infirm health, he has left, as his memorial to posterity, volumes containing more than twenty thousand observations of a marvelous degree of precision, which constitute the largest contribution ever made by one man to the data of double-star astronomy."

So, further instances could be cited, to show that achievement in any sphere depends, not so much on the perfection of facilities, as upon the native, trained ability to use properly the best in hand.

Happy the man who has the sense to see this; who will not use Saul's armor in which to invite defeat, but who prefers, since he finds the heavy armor too cumbersome, to make use of

the reader, more effective means he has trained himself to use.

Thus, to use a familiar simile, a jack-knife in the hand of a true mechanic will produce better results than an instrument of finest steel in the hand of one less skilled.

We witness to-day many organized forces in the church, doing, or assuming without ability to do, God service. Every facility that a perfectly constructed church edifice, for instance, affords, is theirs; yet how frequently are visible results far below what may be even reasonably expected. And this, caused by the fact that, possessing such facilities, the majority of the members in that church—the members, we say—not the workers—are content therein, refusing to be aroused by the unceasing demand to apply practically the excellent facilities possessed.

Failing this, even an obscure worker, like Dembowski in astronomy, possessing skill and (shall we not say?) divine grace, succeeds with comparatively little either to aid or to encourage him.

What would not some pastors, and other Christian workers, give for, say, a moderately but well-equipped Sunday-school room; or, a room in which to hold prayer-meetings, that would be free from dampness and darkness, to which the aged, and those not in vigorous health, might come for spiritual renewing without physical risk?

On the other hand, what would not some of us like to give, even with the finest facilities for parish demands, had we so much as six good men or women who would stand faithfully to the daily spiritual task?

After all, it is not by material means only, but by men given to God's service, who will take even the little, smooth stone of the brook, and the harmless-looking but effective sling, and demonstrate that they understand their use.

BEHOLD, HOW GREAT A MATTER A LITTLE FIRE KINDLETH! (James iii. 5).—The first mention of fire as such

in the Scriptures is probably that in Gen. xix. 24, when the Lord rained "fire upon the cities of Sodom and Gomorrah, and the lands belonging thereto." This is not only an earlier reference to this most destructive of all elements than that usually made by lovers of the classic story of Prometheus stealing fire from the gods, but it also points to the origin of fire, thus showing by parity of reason, and, somewhat, by the light of the quotation from James, that, no matter what the context of the quoted passage implies, God certainly causes great things to occur through the agency of apparently insignificant, yet wonderfully efficient means. The "little fire" producing the "great matter," not essentially by the human tongue, but generally, by anything in any relation, is a suitable expression or term for stating effect-producing causes whose results are self-evident.

In line with this thought, Prof. Thomas H. Norton, of Cincinnati, one of the vice-presidents of the American Association for the Advancement of Science, said at its Brooklyn meeting, in 1894:

"Like many other great gifts, that of fire brought with it, alongside its marvelous possibilities, a train of new dangers, terrors, and responsibilities. While we can conceive of no serious advance along the path of civilization without the aid of fire, it is equally certain that its possession involves more watchfulness, greater dread, and more extended loss and suffering, than any other element of our complex, modern life.

"From the scriptural utterance, 'Behold, how great a matter a little fire kindleth!' to the clang of the alarm-bell in Schiller's 'Lied von der Glocke,' literature teems with allusions to the slavery of fear going hand in hand with dependence upon the 'indispensable servant;' while the history of every great city is punctuated with the record of fire's visitations."

He then proceeds to deal with that part of chemistry which shows what has been done through the study and suggestion of chemists for the preven-

tion of conflagration, emphasizing the importance of the matter, especially for our own country. He quotes the experience throughout Europe of different cities suffering enormous losses through fire; first, that of London in 1666, when over 13,000 houses were destroyed, valued at, with other property, \$54,000,000; of Dresden, once almost totally destroyed; later, of Hamburg, Moscow (two fires) Edinburgh, and St. Petersburg. Also the eastern cities of Canton, Yeddo, and Yokohama, especially Constantinople, which has been subjected to the fury of flames 19 different times within the last 150 years, involving the loss of 130,000 houses, value not given.

With this frightful record should be included the experience in several of the states of the Union. In 1835, an area represented by 50 acres and more was fire-swept in our own New York. Many still remember the almost total annihilation of Pittsburg, and a little later that of St. Louis; while Boston, with a record of five fires, and Chicago losing altogether considerably over 2,000 acres of property, furnish a history of conflagration unparalleled in America.

The gift of speech is a great gift; but, alas! as Professor Norton says of fire, it brings side by side with it "dangers," "terrors," "responsibilities," concerning which James in his third chapter is justly emphatic. What watchfulness, indeed, is demanded. What suffering and real loss, too, would be prevented, were the tongue at times under more masterful control!

No element in our social life, such as it is in our country, so enslaves. Master your tongue, or it will master you, would be a good proposition to set before some people, with a polite request to show why the proposition is not true. It is not always the most frequent reader of the third chapter of James that would best appreciate its personal directness. To say the least, it is a misfortune that many persons of

uncontrolled speech are unable to realize that a "little fire" in the tongue is very likely to cause a "great" "conflagration" to the destruction, not of houses and personal effects, but of what is of far greater value than either of these, the peace and happiness of all with whom they come in contact.

— "SHOWING OF HARD SENTENCES AND DISSOLVING OF DOUBTS" (Dan. v. 12). — Whatever difficult questions and perplexing doubts surround the great problem of the "variation of latitude," it is interesting to note that, as Professor Doolittle says—

"A plan is under discussion for establishing four permanent latitude stations on the same parallel of latitude, at intervals of 90° in longitude as nearly as may be. These will presumably be equipped with identical instruments of the most approved form, and the same stars employed at all of them. Until this plan or some modification of it is in working order, and probably for some time after, careful determinations at other points will continue to furnish valuable data, especially in settling the question of progressive changes, local or otherwise. One of the instruments which in all probability will be used is the floating zenith telescope invented by Fathers Hagen and Fargis. In this instrument, the telescope, with its accessories, floats on the surface of a trough of mercury, the trail of the star as it crosses the field being recorded on a photographic plate which may be measured at leisure. Possibly a way may be found for making these exposures automatically, thus furnishing means for keeping a record continuous, in so far as absence of daylight and of clouds will permit.

"With four stations as described above, equipped with automatic instruments, data will be rapidly accumulated for settling the questions still remaining doubtful. It will not, however, be the work of merely one, two, or three, but many, years. Is it too much to hope that within five or ten years we may see some such system as this in full and successful operation?"

— THE doctrine of the indwelling of Christ in the heart is revolutionary.—
James M. Campbell.

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

WHEN William IV. of England woke on June 18, 1837, he remembered that it was the anniversary of the battle of Waterloo. He was a dying man, but expressed a wish to live through that memorable day, and called for the flag that the Iron Duke always sent him on that anniversary. He laid his hand on the eagle which adorned the flagstaff, and said, "I feel revived by the touch."

What a pathetic picture! And how it reminds us of the dying disciple laying his hand on the Cross of Christ and the blood-stained banner of redemption, and feeling the reviving power of the touch.

THE feedings of the five thousand and the four thousand (Matthew xii., xiii.) both teach essentially the same lesson: that in holy serving all dependence is on God. We confront the destitute millions; and we feel ourselves too few, and our resources too small to meet the emergency. Yet He has said "Give ye them to eat;" and bids us bring all to Him. When He blesses our inadequate supplies, the miracle again takes place. While we subtract, He adds; while we divide, He multiplies; while we decrease, He increases. This is the mathematics of heaven. Service belongs to the supernatural sphere, and must be wrought out as a part of an essentially divine art.

"IN Him was life, and the life was the light of men." Is it not always so? Can any witness of the lips compare with the silent testimony of a true, holy, beautiful life?

WHY did Moses sprinkle the book? (Hebrew ix. 19.) Perhaps for three reasons:

1. Even in the book is a human ele-

ment, and everything that is of man needs the sprinkling of the blood.

2. The book was itself a testament needing the dedication of blood (verse 18).

3. The book can only be interpreted by the blood (Revelation v. 1-9).

ONE argument for Peter's indirect authorship of Mark is found in Mark xiv. 72: "When he thought thereon he wept." Who knew but Peter what occupied his thoughts? So asks H. L. Hastings.

"BE not unequally yoked together with unbelievers." Is this a reference to the yoking of an unclean beast (ass) and clean (ox) together in plowing?

THE end of self is the beginning of God in all spiritual experience.

A SLAVE'S LOGIC.—A negro who stole chickens considered that as his body was his master's property, if he stole his master's chickens to feed his master's "body," it was all right. He said to his master, "If you have less chicks, you have more nigger."

SIN can not be repaired—the damage is forever done, and the forgiven can not be undone. It is awful to reflect that every day of sin, or even neglect, sends out influences which, like a stream, flow on and can not be arrested. They pass beyond control, and no repentance or attempted restitution can make good what is everlasting harm to the universe.

ST. ANTONINUS, of Florence, tells a story about the devil applying for leave to preach in a monastery pulpit, and actually preaching the Gospel, declaring afterward that nothing is so hardening as truth of God spoken without unction.

It is curious that the name of the thief and murderer, whom the people clamored for in place of Jesus as the one whom Pilate should release, was Barabbas, son of Abba.

"BROTHER LAWRENCE," whose real name was Nicholas Herman, of Lorraine, a lowly and unlearned man, who was admitted as a lay brother among the barefooted Carmelites at Paris in 1666, borrowed a suggestion from Jeremy Taylor, who was one of his contemporaries, and who as the "third great instrument of holy living" mentions the "Practise of the Presence of God." From the time of his conversion, at eighteen years of age, this humble man endeavored daily and hourly to walk "as in God's presence," and after sixty-two years of such life as a stranger and sojourner with God, left a name which has been as ointment poured forth. A little book of his conversations and letters has been edited under the name: "The Practise of the Presence of God," and we advise every reader to get it and circulate it. It is a small cheap commentary on the principle laid down in 1 Cor. vii.—"Let every man, in that calling wherein he is found, therein abide with God!"

THE SIX books which occupied my reading almost exclusively, during the most fruitful half-year of my intellectual life, were these: Bernard's "History of the Progress of Doctrine in the New Testament," Ackermann's "Christian Element in Plato," Forsyth's "Life of Cicero," Grimm's "Life of Michael Angelo," "Autobiography of Charles G. Finney," D'Aubigné's "History of the Reformation." It is not the number of books read, but the quality of them, and the measure of their assimilation that determines the profit of the reader.

GENESIS xviii. 27: "I who am but dust and ashes"—dust at my origin, ashes at my end.

WEIGHTS may be changed into wings. Duty at first seems a load; but if it be cheerfully, habitually, constantly done, it becomes delight.

A RATHER neat oratorical flight was that of Mr. Depew's on the occasion of the presentation of the Huntington portrait of Cyrus W. Field and his Atlantic cable coadjutors to the New York Chamber of Commerce. "When in Genoa a year ago," said he, "looking at that splendid statue of Columbus which is its chief monument, I noticed upon the base this inscription, 'There was one world. Let there be two, and there were two.' After four centuries Mr. Field came with his cable and said, 'There are two worlds. Let there be one, and there was one.'"

"I CAN'T die," said a woman of twenty-eight when told that she was mortally injured in a railway accident. "I have never yet begun to live. All I have ever done yet is to lead the fashion."

"I WOULD rather aim at perfection and fall short of it, than aim at imperfection and fully attain it."—A. J. Gordon.

DR. MACKAY, of Formosa, quaintly characterizes the changes he has met in his visits to Canada since he went out to the East. He says, that "twenty-three years ago it was the ice age in the church, and he was treated as a hot enthusiast. Thirteen years ago it was the water age, and the church was floating bazaars." Now it is the steam age, and the church is full of her machinery; but, he adds, there is too much treadmill about it all. We are at the same place at night as in the morning.

He also says that present methods of raising money for missions are anti-scriptural, anti-historical, and anti-spiritual; and that not until the era of unselfish and self-denying giving is inaugurated once more, can there

be much progress in reaching men with the Gospel.

UNCONSCIOUSNESS OF CHARACTER.—Saul wist not that the Lord had departed from him.

Moses wist not that the skin of his face shone.

"If thou knewest the gift of God."—John iv.

"Knowest not, that thou art wretched, poor," etc.—Rev. iii.

"Gray hairs upon him and he knew it not."

"Lo, God is here! and I knew it not."

DR. PATTON says that the famous axiom of Descartes, *Cogito ergo sum*, may be freely rendered, "I'm here anyhow."

He also says that religion is the individual soul dealing with God; but Christianity is theism plus the incarnation.

That as Isaac Newton unnecessarily made a big hole for the big cat and a little hole for the little cat, we need not trouble ourselves about the lesser miracles if the greater—that of the resurrection of Christ—be established. That is the big cat-hole and the little miracles can go through that. And he adds that Christianity tumbles when you take away the resurrection of Christ.

WILLIAM BOOTH said that he found choirs infested with three devils—the quarreling devil, dressing devil, and courting devil. He might have added the esthetic devil.

THE late Prince Imperial was called "Little Ten Minutes" from the inveterate habit of pleading for "ten minutes more," even holding up both hands in the morning for "ten minutes" more sleep, etc. Ten minutes' delay in the face of an agile enemy made the difference between safety and death. All

his prospects were sacrificed to a childish whim."—*Mrs. Booth's Life*, Vol. II., p. 122.

WHEN the wife of Sir Bartle Frere had to meet him at the railway station, she took with her a servant who had never seen his master. "You must go and look for Sir Bartle," she ordered. "But," answered the non-plussed servant, "how shall I know him?" "Oh," said Lady Frere, "look for a tall gentleman helping somebody." The description was sufficient for the quick-witted man. He went and found Sir Bartle Frere helping an old lady out of a railway carriage, and knew him at once by the description.

"THE BLADES" of Sheffield are thus described:

"Samson their tutelary God,
Dick Turpin their high priest,
Bradlaugh their prophet,
Infidelity their creed,
Anarchy their millennium,

The devil their crowned and accepted king."—*Life of Mrs. Booth*, Vol. II., p. 368.

MACAULAY tells of the rich Brahman who saw a drop of sacred Ganges water under the microscope, and bought the instrument and dashed it to atoms that it might not, by its revelations, rebuke his superstitious practises.

MRS. BOOTH said that when she did not "enjoy realization she lived by faith." Adherence and assurance were words that Matthew Henry used to describe a similar experience. He said when he could not "enjoy the faith of assurance, he lived by the faith of adherence."

PRAYER.—Luther calls the Lord's Prayer the greatest martyr because it suffers so much from vain repetitions.

Hypocrites seek merit with men,
Formalists seek merit with God.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

DEC. 1-7.—THE GREAT NECESSITY.
—2 Cor. v. 17; John iii. 7.

"I need a cleansing change within;
My life must once again begin.
New hope I need, and youth renewed,
And more than human fortitude;
New faith, new love and strength to cast
Away the fetters of the past."

So Hartley Coleridge sang. Did he sing truly? Is there any necessity of such new and right beginning for life? Must there be spiritual change in love, hope, motive, purpose? Must there be spiritual reorganization, and so a new and right beginning?

(A) Consider—Christ so affirmed. (The interview with Nicodemus—John iii. 1-3.)

(B) Consider—Christ affirmed this necessity even for the best and purest. I should say if any man might be excused from this great necessity, Nicodemus was that man.

(a) He was a man of a naturally earnest religious nature.

(b) He was a man naturally brave. He came to Jesus by night, for the night was the only time in which he could have the quiet talk with Jesus that he wanted.

(c) He was a man, doubtless, of the purest life.

(d) He was a man who refused to be blinded and prejudiced by a very high position.

(e) He was a man who had, at least partially, accepted the claims of Jesus.

(f) But when, in the stillness of the night, Nicodemus finds himself in the presence of the new teacher, notwithstanding all that Nicodemus was, instantly, like the grasp of gravitation, like the irreversibility of destiny, Jesus meets Nicodemus with the stringent, primal demand, "Verily, verily, I say unto thee, except a man be born again he can not see the kingdom of God."

(C) Consider—Christ affirmed the necessity of this new and right beginning by the strongest possible imperative, "Marvel not;" "ye must."

(D) Consider. Our own hearts also affirm the necessity of this new and right beginning.

Ah, my friend, you are not better than Nicodemus. Seek this spiritual change. You must. You find it by accepting Jesus Christ as Savior and Lord. "If any man be in Christ, he is a new creature."

DEC. 8-14.—TO THE UTMOST.—
Hebrews vii. 25.

That word "wherefore" in our scripture is a word suggesting reasons. Our Lord is able to save to the uttermost because of certain things. The reasons are stated in the immediate context. (See verses 25-27.)

First: Consider—A great ability. "To the uttermost." Uttermost—that is an imperial word over against our fear, shrinking, consciousness of inability.

(a) To the uttermost of danger and difficulty Jesus is able to save.

(b) To the uttermost of sin, Jesus is able to save. "The blood of Jesus Christ, his son, cleanseth us from all sin."

(c) To the uttermost of bad habit, Jesus is able to save. Some one has beautifully said, "In Christ's hospital there are no incurables."

(d) To the uttermost of bad inherited disposition, Jesus is able to save. (See the magnificent ascription of power to Christ—Jude xxiv. 25.)

(e) To the uttermost of despair, Jesus is able to save.

(f) To the uttermost of death, Jesus is able to save. He has mastered death.

(g) To the uttermost of any fear of yours, Jesus is able to save—able to save to the uttermost.

Second: Consider some great reasons for this great ability.

(a) Jesus is able to save to the uttermost because of His character. (See verse 26.) Jesus was holy—toward God. Jesus was blameless—toward men. Jesus was undefiled, no least smutch of sin was found upon Him. What more uplifting than contact with strong, achieving, yet tender and sympathetic purity?

(b) Jesus is able to save to the uttermost because of His sacrifice. (See verse 27.) Our Lord's atonement is a finished and sufficient sacrifice.

(c) Jesus is able to save to the uttermost because of His vanquishment of death (verse 25), "seeing He ever liveth."

(d) Jesus is able to save to the uttermost because of His intercession (verse 25), "seeing He ever liveth to make intercession for them."

(e) Jesus is able to save to the uttermost because of His place (verse 26). "Made higher than the heavens."

Third: Consider the way of personal appropriation of such great ability (verse 25): "wherefore He is able to save them to the uttermost that come unto God by Him." Simply coming; simply accepting Jesus Christ as Savior and as Lord.

DEC. 15-21.—THE NEED FOR LIFE OF A RIGHT ENDING.—Luke xxiii. 33.

Notice: The Scriptures everywhere affirm a singular and imperial significance for the death of Christ.

Here is something most remarkable. Matthew has 28 chapters; 7 are about the death of Christ. Mark has 16 chapters; 5 are about the death of Christ. Luke has 24 chapters; 5 are about the death of Christ. John has 21 chapters; 8 are about the death of Christ. What great space in the narrative is given to this death! See, too, how elsewhere the Scriptures gather round and emphasize this death of Christ,—e.g., John xii. 32, 33; Rom. v. 6-10; 2 Cor. v. 15; Phil. ii. 8; Heb. ii. 9 and 14; 1 Pet. ii. 24; 1 John ii.

2; and multitudes of other passages. So that the death of Christ means much. It means:

(a) The heinousness of sin. For sin crucified the Holy One.

(b) The strictness of the divine obedience to the divine law. Sin must meet doom. Christ in the sinners' stead met the doom.

(c) It means the vastness of the divine love. The Cross was love's sacrifice.

But our Scripture, besides the death of Christ, lifts into view another fact significant. On either side the cross of Christ the crosses of these two malefactors are also lifted.

And now, remembering the meaning of the suffering and death of Christ upon that central cross, consider some of the similarities, and some of the dissimilarities, between these two men hanging on their crosses on either side the central cross of Christ.

Similarities:

(a) Death was before them both. And in this respect we are all similar to these two men. Death is before us.

(b) For neither of them would death be extinction of being. For us, death will not be extinction of being.

Dissimilarities:

(a) One has promise in his death; the other has no promise in his death.

(b) One repents and believes, and so has promise in his death; the other refuses to repent and believe, and so has no promise in his death.

And now, is it not plain that the difference in moral destiny of these two men is a difference which hinges upon a difference of moral relation to Christ.

Life's end is before us all. Is it not the plain teaching of these three crosses that the only way for life's right ending is to accept Jesus Christ as did the malefactor penitent?

DEC. 22-28.—LYING IN A MANGER.—Luke ii. 12.

We are in the Christmas time, 1895 years or thereabouts after Christ was

born. Let us not think that the 25th of December was the exact day. Let us be careless about dates. We need not care for them. The precise date of the advent is little matter since we are sure of the fact of it. All the world's hope and help for all time were gathered into that infant, wailing in that manger, or hushed upon that mother's breast.

But it is most wise and well to single out some time for the general recognition of this supreme event—the advent into our world of the Lord and Savior Jesus Christ.

"Monday, the 25th day of December, we went on shore, some to fell timber, some to saw, some to ride, and some to carry, so no man rested all that day."

That is the way our Pilgrim fathers tell us they managed Christmas. They would have none of Christmas anyhow. They were the grandest men who ever trod this earth. But about some things they did make mistakes, as even the grandest men can. Oh, no! Religion is not a terrible sternness. It is right to have the Christmas time and to make it glad. The hands of our Lord Jesus are lifted in blessing over all innocent human joys. The Christ is pleased when the house light flashes brightly upon the joyful faces of the children gathered round the Christmas hearth. It is no desecration to any sanctuary to crowd it with children, and to make them happy in it. While we listen with the shepherds to the song of the angels which comes ringing out of heaven, let us rejoice in the glory, and open our hearts that we may receive the peace, and by glad remembrance of each other, and the scattering of blessing by the hand of charity, cause good-will to men.

The manger—that was the sign that God had really become incarnate. This was what the angels said—a babe born and lying in a place where the cattle are; a babe finding its pillow in the lowliest place in which a babe could lie—that is the sign.

Find a babe lying in a manger, O

shepherds, the angels said, and you have found the Savior which is Christ, the Lord.

Think then of some of the things the manger cradle—the shepherd's sign—ought to teach us.

One thing this manger ought to teach us is: How easy it is to get to Jesus. Just think with me a moment. The incarnation of deity is the incomprehensible wonder of history. Yet let us dare to speak of this coming of God into our humanity in the brave, unquestioning way in which the ancient Christians spoke of it:

"God to be a child! The great God to be a little babe. The Ancient of Days to become an infant. The King of Eternity to be two or three months old! The Almighty Jehovah to be a weak man! God, immeasurably great, whom heaven and earth can not contain, to be a babe a span long. . . . It is the work most incredible."

Or as St. Paul tells us of it:

"And, without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, received up into glory."

There are the Roman palaces at Cesarea. But tho you walk through all the many-chambered palace you shall not find the Lord of Glory there.

There are buildings of even costlier value at Jerusalem, where King Herod, so sumptuous that He is called the great, is reigning. But the splendid throne of Herod is empty of the Babe Lord Jesus.

There is the temple at Jerusalem. It is God's house. Yet neither in the outer court, nor in the middle court, nor in the holy place, nor in the holiest place of all, can be found the Babe Lord Jesus.

But go to Bethlehem, a little village; go to the humble inn, it is too crowded; go back into a cavern among the hills, a poor barn where they stall the oxen: there, in the manger, shall you find a babe, most helpless, lying. He is the incarnate God. He is the Lord of Glory.

Now, did you ever think why it was, God, coming into our humanity, should be born in a place so lowly as a stable, and be laid in so poor and mean a cradle as a manger?

I think one reason why was because He would make us sure that it was a most easy thing to get to Jesus. He would put no barriers between the lowliest and Himself.

Then, I think, another lesson we ought to learn from the shepherds' sign—this lowly manger in which the Babe Jesus lay, is that we ourselves ought, whenever we can, gladly to help others. Our Lord Jesus stretched down even to the manger, and became a babe in it that He might help us, and the perpetual lesson of the manger, in which for our help He gladly lay, is that we gladly should help others.

Then, I think, another lesson of this shepherds' sign is that of a quiet and loving submission to God's will.

Why is the Lord of Glory lying, a babe, and in so poor a cradle?

Go onward to Gethsemane: "Father, if it be possible, but thy will."

The Incarnate Lord will utterly submit to the Father's will.

DEC. 29-31.—FOR THE LAST DAYS OF THE OLD YEAR.—John xvii. 7.

What changes time works!

How impossible it is to stop time!

When Napoleon the Great led his wearied army on to the plains of Waterloo, on the day before the battle, the shadows had lengthened far on toward the evening. It was too late for him to make precisely the dispositions he desired and had intended. As the light was fading he pointed toward the setting sun, and said:

"What would I not give to be this day possessed of the power of Joshua, and be enabled to retard thy march for two hours."

Lord Wilmington said of the Duke of Newcastle, once the prime minister of England:

"He loses half-an-hour every morning, and runs after it during all the

day without being able to overtake it."

But the sun would not wait at Waterloo; the Duke of Newcastle could not catch his lost half-hour. I heard an admirable definition of time. Time is continuous succession—neither backward, nor to the left hand, nor to the right hand, but straightforward. Yes, time is continuous succession, straightforward. And it is impossible to stop the succession forward. You cannot stay time.

And what a really solemn thought it is! Is it not a thought even the stupidest of us can not help heeding on the last Sunday of the old year?—that time is resistlessly carrying every one of us on somewhat.

As one grows older, the whelming force and rush of time seems swifter. A year—now it is, and then—is gone! and you have helplessly gone with it. A decade of years—why, the whole ten of them seem to pass and take you with them with quicker speed than did a single year when the laggard sun of youth was shining.

Ah, the changing, unstopping, resistless years!

What shall we think about them? What shall we say about them? What teaching for us is there in the presence of them, as we stand here in the last week of another year, almost utterly sped away?

Three great truths stand out of our Scripture and its surroundings—truths of comfort amid the passing years.

1. Amid these changing, unstopping, resistless years, it is the Lord who cares for us.

2. Amid these unstopping, changing, resistless years, it is the Lord only who makes disclosure for us.

Mark some of the elements of this disclosure of the Lord.

(a) It is a disclosure of life beyond death. Jesus had died, but He had risen.

(b) It is the disclosure of identity through death. Tho Jesus was changed, He was still the same.

(c) It is the disclosure of recognition beyond death. Tho He had died and risen, Jesus was still cognizant of His disciples.

(d) It is a disclosure of a sure friend for us when the years bring us to the change to which they hasten us. Amid the darkness of death the risen Christ shines radiantly forth.

3. It is the Lord, who, amid these changing, unstoping, resistless years demands our service.

Lovest thou me? asked Christ of Peter. Then feed, shepherd, my lambs, my sheep. The test of love is service. Ah, it is wise for us to ask, have we yielded such test of love in the past year?

Prayer-Meeting Topics for 1896.

- JAN. 5-11.
For the New Year—Armed, Watchful,
Prayerful. Eph. vi. 18.
- JAN. 12-18.
Ideals, Energy, Persistence. Phil. iii. 13, 14.
- JAN. 19-25
Living by the Day. Matt. vi. 11.
- JAN. 26-31.
The True Way to Empire. Luke xxiii. 37.
- FEB. 2-8.
Comfort Amid Temptation. 1 Cor. x. 12, 13.
- FEB. 9-15.
Getting. John xii. 24.
- FEB. 16-22.
Worth Seeing. Luke iv. 20.
- FEB. 23-29.
The Love of God. 1 John iv. 8.
- MARCH 1-7.
A Proof. John i. 39.
- MARCH 8-14.
The Question and the Answer. John xviii. 38; xix. 5.
- MARCH 15-21.
The Hindered Life. Eph. iii. 1.
- MARCH 22-28.
Booth-Building. Matt. xvii. 4.
- MARCH 29-31, APRIL 1-4.
The Rent Veil. Matt. xxvii. 51.
- APRIL 5-11.
What the Fact of Our Lord's Resurrec-
tion Does for us. 1. Cor. xv. 20.
- APRIL 12-18.
How to Find the Truth. John ix. 38.
- APRIL 19-25.
Resource in Trouble. Acts iv. 24, 31.
- APRIL 26-30, MAY 1-2.
The Divine Response to the Nobler Self. John xix. 9.
- MAY 3-9.
Tearless Eyes. Rev. v. 5.
- MAY 10-16.
What Christ Is Now Doing for Us. Heb. vii. 25.
- MAY 17-23.
The Divine Appeal to the Human Will. Luke xiii. 6.
- MAY 24-30.
Lessons from the Choice of the Twelve. Luke vi. 13.
- JUNE 1-6.
The Most of Life. Matt. vi. 33.
- JUNE 7-13.
Some Every-Day Troubles. Heb. iv. 15.
- JUNE 14-20.
The Christ We Need. Mark v. 21.
- JUNE 21-27.
Our Common Life. Luke ii. 51.
- JUNE 28-30, JULY 1-4.
Patriotism. Matt. xxi. 48.
- JULY 5-11.
Promises We Ought to Break. 1 Sam. xiv. 44-45.
- JULY 12-18.
Help for the Hard Places. Deut. xxxiii. 25.
- JULY 19-25.
What the Just Live by. Rom. i. 17.
- JULY 26-31, Aug. 1.
Some Lessons for Life. Luke v. 9.
- AUG. 2-8.
The Regarding Christ. John vi. 20.
- AUG. 9-15.
The Safe Deposit. 2 Tim. i. 12.
- AUG. 16-22.
How a Young Man May Find the Light. John vii. 17.
- AUG. 23-29.
Distinctions and Destinies. Matt. xxv. 2.
- AUG. 30-31, SEPT. 1-5.
A Good Standby When the Skies Darken. 1 Sam. xviii. 1-4.
- SEPT. 6-12.
For the Daily Life. Mark vi. 36.
- SEPT. 13-19.
Our Peace. Eph. ii. 14.
- SEPT. 20-26.
Christ the Light. John viii. 12.
- SEPT. 27-30, OCT. 1-3.
The Enthroned Christian. Eph. ii. 6.
- OCT. 4-10.
Christ Sealed by the Father. John vi. 27.
- OCT. 11-17.
Starting Well. Judges xiii. 24, 25.
- OCT. 18-24.
Jesus Our Brother. Heb. ii. 11.
- OCT. 25-31.
What to Do about Sin. Hosea x. 12, 13.
- NOV. 1-7.
A Great Law. Matt. xxv. 29.
- NOV. 8-14.
Holding to Our Confession. Heb. iv. 14-16.
- NOV. 15-21.
The Best Way of Overcoming. 1 Kings i. 50.
- NOV. 22-28.
Thanksgiving's Spiritual Blessings. Eph. i. 3.
- NOV. 29-30, DEC. 1-5.
Hope. Col. i. 5.
- DEC. 6-12.
Downheartedness. Ps. xlii. 11.
- DEC. 13-19.
The Real Things to Live For. 2 Cor. iv. 18.
- DEC. 20-26.
"God Humanified." John i. 14.
- DEC. 27-31.
What is Man? Ps. viii. 4.

EXEGETICAL AND EXPOSITORY SECTION.

Some Bits of Exegesis.

By EDMUND B. FAIRFIELD, D.D.,
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It is the purpose of this short paper to set forth the meaning of some passages of Scripture that are frequently misunderstood because of a mistaken interpretation.

I. *The disciple whom Jesus loved.*—John xiii. 23. See also John xix. 26; xx. 2; xxi. 7-20.

Not long since, an intelligent and competent Sunday-school worker remarked in a public meeting that we had all noticed that John was everywhere in the New Testament spoken of as Christ's "favorite disciple." If that teacher had said that everywhere in the pulpit, and in the Sunday schools, it was taught that John was the "favorite disciple" of our Lord, it would have been much nearer correct. The fact is (as already appears from my quoting the various places in which the expression occurs), that the expression was used only by John himself—but by him no less than five times. Did John thus send it down through all the ages that he was the "favorite disciple" of the Master? Did he persist in repeating this five times? Remember, that with one who had such opportunities of knowing all the disciples, and with one so utterly incapable of mistaking their characters or judging unfairly, no higher praise was possible than to set one of them forth as the "favorite" of Christ. Was John the man to indulge in such self-praise? If he had been such a favorite was it modest for him to proclaim it? [Prov. xxvii. 2.]

Remember also that these five passages are all in John's gospel, which is now conceded, almost universally, to have been written after the Apostle had passed his seventieth year. They were written by one mellowed by a long experience of trials and sorrows, mingled

with joys unspeakable, and full of glory. If there ever was a time when John could have committed the unpardonable egotism of declaring himself the "favorite disciple of Christ," (which I do not believe) that time was long since past. True, a speech like that might come from the inflated vanity of an extreme second childhood, but the Gospel of John was not the work of such a one. The writer of that book was in the full vigor of his intellect. There are few writings in the literature of the ages superior to it in this regard. If John had been, in consequence of his superior excellencies of character or temperament, the "favorite disciple" of the Master, it would have been more becoming that some one else had mentioned it rather than himself. But, altho he speaks of it no less than five times, none of his contemporaries ever speaks of him in any such way. To my mind he meant nothing of the sort. He never once conceived of himself as Christ's favorite. His thought and feeling were the very farthest removed from this. When he thought of himself, he was so impressed—so overwhelmed—by the realization of Christ's loving such an unworthy one as he, that it was with the overpowering feeling "Jesus loved me—even me."

While the love of God, and of Christ, and our love to each other, constitute the great theme of the New Testament, it is preeminently the theme with John. His writings occupy one fifth part of the New Testament. In these pages he uses the word "love," either as noun or verb, 114 times. The writers of the remaining four fifths use them 186 times. Had their sentences been as fully saturated with this theme as his they would have used them 456 times.

It is also an interesting fact, and one that may help to the proper understanding of these words, that the oc-

casions upon which he thus speaks of himself are those upon which he would naturally be strongly impressed by the thought of Christ's love to him as they came to his memory while writing the history. The first was at the last supper: the second was at the cross: the third was on the morning of the resurrection: the fourth and fifth were at the time that Jesus appeared to the disciples afterward at the Sea of Galilee. The scenes were all within the compass of forty days: and the writing of them might easily have been accomplished in a single day. [Many a minister writes his best sermons at a single sitting. Beginning with the 13th chapter of John, and reading to the end of the Gospel, makes a sermon of less than the average length.] This may have been one of the days in which the Apostle was more than ordinarily overpowered by a sense of the divine love. Let the soul of the reader only become possessed with the amazing love of Christ to him personally, with all his ill-desert, and it will be easy to understand what John means. While the common understanding (remembering that it is only John who thus speaks of himself) would make him vain and self-conceited, the true understanding makes him most deeply humble. And this was according to his true character. He was not the man to call attention to his own preeminence.

II. *There is more joy in heaven over one sinner that repenteth than over ninety and nine just persons that need no repentance.*—Luke xv. 7.

The misinterpretation results in this case from referring the ninety and nine to the angels in Heaven who have never sinned. It can not be true that one repenting sinner, coming back with his moral nature all broken down, and his habits of sin all strong upon him, gives more joy to God and the angels than ninety and nine who have never sinned. Nor even than one who had never sinned. No earthly father ever felt more joy over a returning prodigal than he did over a house full of

boys who had always been true and noble.

The reference is to the self-conceited Pharisees who complained of His treatment of the converted publicans and sinners. It was in view of their self-righteous attitude that He spoke the three parables of this chapter. We have here, if you please, a bit of irony. You can hear it in His tone of voice, as He says: "There is more joy in heaven over one sinner that repenteth than over ninety and nine righteous souls that are so very holy that they need no repentance!" The whole context favors this interpretation.

III. *And I say also unto thee, That thou art Peter, and upon this rock I will build my church.*—Matthew xvi. 18.

I quote the preceding context as well, beginning with the 13th verse:

"When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of Man, am? And they said, Some say that thou art John the Baptist, some Elias, or Jeremias, or some one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, That thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it."

One interpretation makes Christ to say that Peter was the rock upon which the church was to be built. But this seems to be intrinsically so absurd that if there is any other interpretation possible, this one is to be avoided. The church built upon a man? That can not be! Surely that can not be!

Another interpretation is that Christ, in uttering the words "upon this rock," pointed to Himself. This interpretation avoids the theological difficulty, but it makes the force of the saying to depend upon a gesture, which is not indicated; and is there-

fore objectionable, if we can find a better.

A third interpretation is that Christ makes the rock to be the fundamental truth which Peter had announced—"Thou art the Christ, the Son of the living God." This is free from any theological difficulty: and there is no philological difficulty. It also falls in with the whole "analogy of faith," as the old writers are in the habit of expressing it.

But without discussing at length the grounds of preference between the last two interpretations mentioned, it is my special purpose now to show that, (waiving entirely any theological difficulty in the first interpretation), the original Greek utterly forbids that the rock in the latter part of the verse should be made to refer to Peter. Quoting the two critical words—the sentence reads: "Thou art *Petros*, and upon this *petra* will I build my church, and the gates of hell shall not prevail against it." It is inconceivable that any one at all conversant with the Greek should make the "*petra*" synonymous with the "*petros*." For *petros*, as a common noun, and also as a proper name, is a noun in the second declension, and regularly inflected. If Christ had meant to indicate that the church was to be built upon Peter, He would have said so—"ἐπὶ τούτῳ τῷ πέτρῳ." He could scarcely, except by a slip of the tongue, have said anything else. But He did say something else, according to every Greek text of which we have any knowledge—"ἐπὶ ταύτῃ τῇ πετρῇ."

The paranomasia is preserved. "Thou art *Petros*, and thou hast announced the fundamental truth upon which the church is to be built. Upon this *petra* shall it stand forever." Were not *petros* a declinable noun, whether as a common noun or a proper name, it is possibly a supposable case that Christ might have glanced off from *petros* to *petra*, while meaning the same thing. But with such a word at hand, and in familiar use, it would

have been preposterous for Him to have failed to use it.

And then there is another very interesting fact: and that is that there is a uniform difference between the common noun *petros* and the other noun *petra*. Liddell and Scott say that they are never used synonymously. *Petros* means "a stone," *petra* means "the living rock." *Petros* never means the living rock, and *petra* never means anything else. As though Christ had said to Peter; "Thou art a mere stone—a loose piece of stone that may be moved here and there: but My church is to be built upon the living rock that has never been moved from its place—the very place in which God put it. The church has not been built upon a boulder that may be rolled this way and that, but upon the everlasting rock. Thou art *petros*, a piece broken off from the genuine rock, but upon that rock itself will I build My church."

To make the *petros* and the *petra* synonymous, as the first of the three interpretations does, is an utter subversion of every true law of interpretation. The word *petra* is used sixteen times in the New Testament, and Matt. vii. 9 may be taken as a fair example of its use, except where it refers to Christ, and then always in harmony with that idea. Christ is never spoken of as a *petros*, but always as a *petra*. [See 1 Cor. x. 4. Also Rom. ix. 33].

Nor only was Simon Peter transfigured by the indwelling presence, and humbled by the divinely granted and not humanly conceived revelation, but he was *exalted* as no man before him was ever lifted up. Humanly speaking, he surprised Christ into a new revelation. Jesus instantly handed Peter the keys. There is no difficulty in understanding the handing the keys to such a man in such a moment. Inspiration always carries the keys. No need of angry controversy, or grammatical wordiness, or critical inquiry into the exact meaning of the term, "the keys."—*Joseph Parker*.

THE SOCIAL PROBLEM.

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

Laborers and the Church.

THE painful facts which we are tempted to suppress may be the very ones which deserve most careful consideration. We ought to know the character and strength of the enemy whom we strive to conquer. If we would win the masses we must, as we saw in the last number of this REVIEW, study the cause of their alienation from the church. That this alienation exists is unquestioned. It varies in degree according to locality and circumstances; it is due to different causes; its reasons may be false; but it is a reality with which we have to deal, its effects are pernicious, in some places it is epidemic, and there are evidences that it is growing.

Whoever studies the subject will receive sad revelations for which he is not prepared by the opinion prevalent in the churches. The inquirer will find a bitterness toward the church as a body which equals that which prevails among the materialistic Social Democrats of Germany. It is not so common among laborers in the United States as in Germany; but it is here, and the wise Christian will take it into account.

We give one instance among many. A laboring woman was lately asked to cooperate with the Woman's Christian Temperance Union. She is a total abstainer, accepts the principles of Christianity, is an effective speaker, and is a power among laborers and in labor associations. She was willing to cooperate if the word Christian were dropped. That name the churches have appropriated, she claimed; and she pronounced the churches the enemies of laborers. Her advice to the Union was not to attempt to work among laborers in the name of the church, for that would arouse such prejudice and antipathy as to defeat

their efforts. Speaking for laborers as she knew them, and to whom she belongs, she declared that they looked upon the church as antagonistic to them, and therefore they would not listen to those who came as representatives of the church. This is but a straw; a straw, however, shows which way the wind blows. What if this bitterness should become the prevailing spirit of the powerful and growing labor organizations?

The Labor Problem and the Social Problem.

THESE two problems are often treated as synonymous, and this accounts for many prevalent perversions. The labor problem is a part of the social problem, and a very important part; but the social problem is much deeper and broader than the ordinary conception of the labor problem. If the social problem pertains solely to labor, why is it called social? The labor problem concentrates the attention chiefly on laborers, their treatment, their hours of toil, their earnings, their families, and their homes. Students and specialists have, however, found that underlying this question of labor is the social problem; they have discovered that what affects labor affects likewise capital and all the interests of society. They see that if one member of the social organism suffers, all the other members suffer with it. Great moral questions are involved in the labor agitations of the day, and these were recognized as of deepest interest to society. Communism and anarchism threaten the state, a materialistic socialism tries to undermine the church; this makes it evident that the state, the church, and civilization are involved in the social problem. Men may discuss the labor problem as pertaining solely to earthly interests,

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making it purely a bread-and-butter consideration. But then they can not claim to have fathomed the meaning of the labor problem, least of all can they claim to have apprehended the social problem. The social problem is ethical and religious as well as industrial. It involves the moral and spiritual relations of men, the questions of righteousness, of love to the neighbor, of sympathy for the needy, of helpfulness for the weak and oppressed. No Christian need be told how constantly Jesus deals with the very questions which are concentrated in the social problem; how full the Gospel is of vital truth bearing on the burning questions of our day; and how often the Apostles give lessons for just such conditions as now occasion the most violent agitations. We must take the heart out of Christianity before we can deny its intimate relation to what men who have fathomed the meaning of the subject call the social problem. We must eliminate from the Gospel all our Lord's love and sympathy and tenderness and mercy, in word and deed, for the needy and suffering of mankind, in order to promote the fiction that Jesus and His teachings have no bearing on the burning social questions of our day.

Never would the social problem have been made a special department of the *THE HOMILETIC REVIEW* if it were merely an economic question. Among European scholars it was said lately: "Of course, the social problem is not synonymous with the labor problem." What is a matter of course there, where the social problem is older and has received so much profound investigation, will sooner or later be generally recognized in America. Preachers and students who inquire into the matter can not be in doubt on the subject. There is no question as to whether the social problem shall be brought into our churches; it is there, just as it permeates all society. So far as the preacher is concerned, he can no more ignore the deep ethical and spiritual elements in the problem than he can

keep the Gospel out of the pulpit. It is no new gospel that is needed, but the old Gospel, in its purity, in its completeness. When the distressed look with enthusiasm to Jesus, speak with affectionate tenderness of His love, and are drawn by the spirit and teachings of the Gospel, shall we say to them that all these have no significance for them in their distress? It is by saying and implying these things that we alienate the very ones to whom Jesus drew near and who drew near unto Him.

Mr. Carroll D. Wright on the Solution of the Labor Problem.

IN the discussion of this theme, Labor Commissioner Carroll D. Wright is reported to have made some significant statements at the Unitarian Convention, Washington. No man speaks with greater authority, and his weighty words should be seriously pondered. He is thus reported: "The satisfactory thing about this discussion is that we have no solution. Whenever a conference finds a solution of the labor question I always move the chairman for an adjournment. The labor problem is the everlasting struggle of mankind upward, and its settlement is in the keeping on of that struggle." We as yet have no solution; "the everlasting struggle of mankind upward" is the solution. Communism, socialistic collectivism, anarchism, no scheme of reform can at once and forever solve the labor problem. We solve problems and then discover greater ones than those solved. No one who thinks at all can question that with man and the earth as now constituted there will always be labor questions. Specialists in Europe and America have long come to the conclusion that there is no panacea to cure all the ills labor is heir to. Whatever solutions may be found, there will always remain something unsolved.

We quote again, "The more this question is studied, the more we find

that instead of reaching a solution we are getting deeper and deeper into the complications which come of higher intelligence. The consolation is that we are continually stepping from bad conditions into better ones, and that we are able to recognize it. That is the consolation day by day as we go on. . . . The only solution can come through the struggle of human nature into a higher and better and holier atmosphere. In the final analysis of all proposed solutions there still stands right before us the great fact that there is no limitation to human development."

This is clear and important, and ought to call back to reason any who would solve the problem with a Utopian theory, a dogma, or a violent revolution. Yet while we all accept "the everlasting struggle" as the only settlement, there is another way of looking at the problem. We do not propose for our solution the labor problem which the next generation is to solve or which involves the everlasting struggle. What others only can do can not possibly be our problem. The labor problem is not the discovery of Utopia or the creation of paradise. If labor makes impossible demands, then the meeting of those demands is not a problem. Prove that a thing is impossible, and no sane man will treat it as problematical, for it is settled. Perfect equality is contrary to nature; can any one rationally claim, then, that its establishment ought to be sought? We can not solve *the* labor problem; but *our* labor problem we can solve, otherwise it is not our problem, is not given us for solution. And if we solve our problem, the next generation will indeed have its own problem, but it will not have our problem.

There can therefore be no question about our work and its success. All that is beyond our reach must be rigorously taken from what is called problematical; when that is done, we say without reservation that our labor problem is solvable, and that it is our

business to solve it. By no effort of imagination can we conceive how anything can be our problem whose solution is impossible for us. It may be desirable, may be a problem for others, for future generations, but we are absolved from its solution.

This view gives definiteness to the work of the social reformer. Nor can it be questioned that it ought to have a place beside Mr. Wright's view, in order to present the subject in its true light. Our problem lies strictly within the realm of our ability. We want a more cordial personal relation between the employer and the employed; we ask for a more righteous distribution of wealth; we seek to make indolence and over-work equally impossible; toil ought to be fully rewarded; the law should protect the honest man against dishonest competition; the state should save from individual rapacity whatever pertains to the necessities and interests of the whole community; and advantages and opportunities should not be monopolies, but equal to all. Again we emphasize that so far as possible this is our aim, and only so far can we recognize it as our problem. Perhaps it requires the success and failure of a lifetime to reveal the exact nature of our problem by showing us the limits of our possibilities.

The New Rector of the University of Berlin.

DR. A. WAGNER, professor of political economy, was inaugurated as rector of the University of Berlin on the fifteenth day of October. As a teacher and author he ranks among the first thinkers in economics, and he has also been a conspicuous figure in politics. Some years ago he was prominent in the Christian social agitations, of which Court-preacher Stoecker was the leader. This movement was opposed to atheistic socialism, and likewise to the extreme individualism of the liberal party or Manchester school. The Jews were

prominent in this party, and the Christian Social party made them the object of the most virulent attacks. They were denounced as seeking to undermine Christianity, as oppressors of laborers, as corrupters of trade, and as enemies of morality. Professor Wagner did not go so far in his attacks on them as some others, but his denunciations were very severe. With such an anti-Semitic record, his election to the place of rector of the first university of Germany is significant.

Professor Wagner has a heart for the laboring masses. He has taken an active part in Evangelical Social Congresses called to consider the demands made on Christians by the labor problem. At a large conference of preachers, the writer heard him make an eloquent appeal in behalf of laborers; he urged the ministers not to consider the labor question as shallow and transient, but as worthy of profound study. The burden of his speech was that the labor problem must be mastered by every one who tries to help in its solution. In his lectures in the university, in his public addresses, and in his writings, he urged a careful investigation of the demands made by the social democrats. He refused to stand with the politicians who insisted on the unconditional rejection of the claims of this revolutionary party. "Examine these claims, discriminate between the true and the false, the just and the unjust demands." He keenly criticized, and mercilessly exposed, the fallacies of revolutionary socialism and destructive anarchism; but he frankly admitted that a labor problem of unfathomed depth and unmeasured magnitude exists; that the condition of labor is intolerable, and that laborers have abundant reason for complaint; that capitalism has become a menace to social welfare and national stability; and that it is the duty of the state to seek to ameliorate the condition of the toilers, to prevent dishonest competition and wicked monopolies, and to pass such laws and establish such

institutions as will protect laborers against oppression, will insure them a competence, and will promote the welfare of all instead of giving special opportunities to a few. These views are common to what have been called socialists of the chair, or state socialists; these include the economists who hold that the state functions should be so extended as to regulate the industries more fully than is now the case. But he can not be classed with the social democracy, tho he thinks many radical changes will be required before capital and labor can dwell together harmoniously. He belongs to the foremost of the many eminent economists who insist on making ethics more prominent in the industrial relations of men.

His inaugural address was on "The Significance of Scientific National Economy as a University Study, and the Relation of this Science to Socialism and the Social Democracy." He showed that this science is social, and that it deals with ideal and ethical elements as well as with historic and realistic factors. It considers the past and the present, but also what ought to be. Modern political economy has been subject to numerous attacks, being charged with promoting socialism and destructive tendencies; against these charges he defends his science. It must be free in its investigations, and it is obliged to investigate socialism. Its principles are, however, opposed to the socialistic ones. Science cannot ignore the mightiest movements of the day. Socialism and the social democracy have become a dogma, and are fanatically promulgated. Are their teachings to be ignored in the university, and shall the professors be obliged to follow a course that is marked out for them? Such professors would run the risk of losing all influence. Teachers afraid of making a prevailing tendency an object of criticism would simply subject themselves to ridicule.

In his historic survey of political economy the rector shows that a new direction was given to the study about

the middle of this century. This new direction gives more prominence to morality in business, and assigns to the state greater activity in the development and management of the industries. Political economy has felt the influence of the vast progress in industrial pursuits, but likewise the effect of socialistic agitations. New problems arose, and the science was obliged to consider them. Some ridiculed socialism, and did not deem it worth while to master its teachings; but it has been found necessary to investigate them in order to overthrow their errors. This led to a thorough inquiry into the existing industrial system. This inquiry the rector defends, he insists on it as the means for meeting the radical errors and destructive movements of the age. Political economy must abandon its very essence in order to abandon these inquiries. "Shall the academic youth remain ignorant of these problems when laborers study them?"

The investigation of socialism leads to a recognition of its profound thought, as well as to a rejection of its errors. He sees in Rodbertus, Engels, Marx, not mere agitators, but also "thinkers of the highest-rank." Even Lassalle is pronounced a man of science. Professor Wagner rejects the essential principles of their system, and declares their theory of value sophistic. But these men have done much to bring important problems before the public, and to reveal the thought and life of the masses. They ignore certain facts; they make demands which are impracticable; they presuppose ideal men; and their solution of the problem, even if it were possible, is not desirable. But so far as the demands made are just, they ought to be met. In closing, the rector deprecated the fact that an effort has been made to denounce as socialistic the attempts of the state to improve the lot of laborers, and to make them unpopular by designating them as socialism. The address closes with

a quotation from Aristotle, which affirms that the state, which was originated that men might be associated, exists for the public welfare.

A few years ago, the election of Professor Wagner to the position he now occupies seemed impossible. Hence we pronounce his choice highly significant. This election, and the tenor of his address, appear to mean a closer alliance of ethics with practical economics, a more thorough study of the situation of laborers and of the theories and demands of socialism, and an effort to supplement the attacks on the revolutionary social democracy by such action of the state as shall tend to remove the real grievances and meet the just requirements of the laboring classes.

Our Charities.

As midwinter approaches, the demands made on charity are apt to increase rapidly. Not only is the inclement season peculiarly trying to the poor who can somehow shift for themselves during the warm summer months, but many are thrown out of employment, their scanty savings soon vanish, and they are destitute. When we consider the actual amount of suffering to be relieved, the large sums devoted to this purpose, and the prominence given to the teaching and works of charity in the Christian church, we must regard the subject as of first importance for the pastor and his people.

Our charities need thorough revision. They ought to be taken out of the realm of mere sentiment, in order to be subjected to severe study, and calm, rational consideration. There is a luxury in giving, and this may be a stronger impulse than the benefit derived by the recipient. The heart and conscience approve of charity; Scripture commends it highly; merit has been attached to the mere act in the church; and it is regarded as one of the brightest ornaments of life. Some will regard it as profanation to take it

out of the realm of feeling for critical inquiry, and will rebel at an analysis which shows that the luxury of giving may be more mischievous than devout.

Large experience, and extensive inquiry into the subject, both in Europe and America, have forced on the writer the conviction that much of the charity of the day is thoughtless and pernicious, promoting poverty by the very efforts to relieve the poor. Indiscriminate charity is to be unconditionally condemned; its place is among abuses, not among the Christian graces. The money given may minister directly to vices, and thus be promotive of evils. Ignorance, some kind of mental or physical incompetence, intemperance, improvidence, crime, are among the most frequent causes of poverty; and the relief of poverty may encourage the very factors which produce it. The rule ought to be invariable, that charity is never to do for others what they can do, or be made to do, for themselves; it is not to rob them of responsibility, or to promote ease and indolence where energy should be exercised and developed. Charity may make paupers by enabling the needy to support themselves by begging, or to do it more easily and better in this way than by labor. Begging from choice cultivates a mean, abject, truculent spirit. Mill is right: "The great and continually increasing mass of unenlightened and short-sighted benevolence, which, taking the care of people's lives out of their own hands, and relieving them from the disagreeable consequences of their own acts, saps the very foundations of the self-respect, self-help, and self-control, which are the essential conditions both of individual prosperity and of social virtue."

The effort to get rid of a benevolence that curses instead of blessing of course does not imply that there is not very much charity which is to be placed among the most beautiful of the Christian virtues. The church can never side with those who hold that such as

in the natural struggle for existence can not maintain themselves ought to be allowed to perish. The survival of the fittest is apt to mean the predominance of brute force. Applied to the industries, it may mean that rapacity and knavery and cruelty shall prevail, temporarily at least, over gentleness and mercy and integrity. The tiger survives, the lamb perishes. The beauty and sweetness and light of charity are not to cease, but they are to be deprived of the evils now so largely attached to them.

A few decades since, voices might be heard which declared that the United States have no poor, and that charity organizations are not required. It was not true then, but it is more palpably false now. A volume earnestly to be recommended to all engaged in charitable work, entitled "American Charities," by A. G. Warner, Ph. D., says: "In 1880 there were 66,203 inmates in almshouses in the United States, or an almshouse pauper to 758 inhabitants; in 1890 there were 73,045 almshouse inmates, or one to 857 inhabitants." The proportionate decrease does not imply less poverty; the system may have been perfected, and many poor provided for in other ways. It is evident that the inmates in almshouses represent but a fraction of the poor in the land. The tramps alone form a large army, and cost millions of dollars.

It is one of the most difficult problems to determine who, of the applicants for relief, deserve help, and what kind of help ought to be given. In many cases, other than pecuniary aid is most valuable. The same volume contains a table which gives the returns for 27,961 cases of applicants for relief; these cases were investigated by the Charity Organization Society of the United States, in 1887, in order to discover the exact need, and what ones deserved help. The result was as follows:

Worthy of continuous relief. . . 2,888 or 10.3 %
 Worthy of temporary relief. . . 7,451 or 26.6 %

Need of work rather than relief.....	11,280 or 40.4 %
Unworthy of relief.....	6,342 or 27.7 %

This result, obtained by the inquiries of organizations experienced in dealing with the poor, is far more important than statistics gathered by the inexperienced, and ought to make impossible the statement sometimes heard that applicants for help are, as a rule, impostors. It is significant that nearly three fourths were found worthy of some kind of aid; and to determine the kind of aid needed is of great importance in such inquiries.

The causes of poverty present difficulties almost insuperable. These causes are usually complicated, numerous evils cooperating and producing one another. Sickness is a common cause; but what produced the sickness? It may have been intemperance, or debauchery, or improvidence, or overwork, or poor food, or insufficient clothing. Old age is given in many instances as the cause; but for decades evil forces may have been at work which sapped the system of its vitality and produced premature weakness; and, if there had been temperance, industry, and thrift, during life's vigor, something might have been saved for old age. Thus the immediate may not be the only or the ultimate cause, and it may be impossible to determine just where the fault lies.

A classification of the poor according to the causes of poverty would be very serviceable; but for the reasons given above this can be done only in the most general way. Often it is not possible to give any but the immediate and most prominent cause, the root of the whole matter remaining invisible. Cases put in one class may also belong to some extent in other classes. Thus a man may be poor partly through his own neglect, partly through misfortunes and arrangements over which he has no control. Nevertheless, the following outline may be valuable to such as inquire into the condition of the poor, and the best means of relief.

In the first class we put all who are impoverished through some natural inability or infirmity. This includes those who are too feeble, mentally or physically, to earn a living; such as children deprived of their natural support, the aged who are unable to work, and have no savings and no family to aid them, the sick and those disabled by accident, idiots, and other feeble-minded or deformed persons; all, in fact, whose inability is neither self-imposed nor a product of social institutions. The class is a large one, and must always be provided for by relatives and friends, by private charity or public arrangements. These are the poor we always have with us. Through earthquakes or floods or failure of crops, many who are ordinarily prosperous may suddenly be thrown into this class.

The second class consists of those who are themselves to blame for their poverty, through their indolence, their improvidence, and their vices. Thus there are tramps who find begging or occasional work more congenial than steady employment, chronic beggars who impose on sympathetic and benevolent people, drunkards who deposit their money in the saloon, gamblers who trust to luck and lose their stake, and others prefer stealing or chance to honest toil. If the first can be called the unfortunate class, this must be put down as the evil or even criminal class.

In the third class we put all whose poverty is due to society. There can be no question that the dependence and misery of many are due to social arrangements, tho it may be as difficult to locate the cause as to apply the remedy. The slave is poor and wretched because he is the victim of a social institution. In Oriental countries, and also in Europe, poverty abounds because a few privileged ones domineer over multitudes who are deprived of privileges. In all advanced nations there are traditional arrangements which promote the concentration of wealth and of poverty. The land

is taken from the people; smaller enterprises are ruined by monopolies and trusts; wild speculation enriches a few and impoverishes many; great corporations appropriate what ought to go to the farmer, the laborer, and to communities; and the currency, the tariff, and numerous other political affairs may seriously affect individuals and classes. If a crisis comes that might have been prevented, which throws thousands out of employment and makes them destitute, then the social arrangement is clearly at fault. The relations of capital and labor may be such as to put the weaker party at a great disadvantage, and promote impoverishment. Here is where the function of the law is so important, and where so much for the promotion of equity and well-being may be expected of it in the future. If a municipality licenses saloons, gambling hells, and other dens of iniquity, it must clearly share the responsibility of the misery resulting from the same. The poverty due in part, or wholly, to social arrangements is a deep and complicated subject, and will require much profound study; but there can be no question that, directly or indirectly, much poverty springs from social, political, and industrial conditions.

Respecting all the cases coming under these three heads, society has weighty responsibilities. Those impoverished through natural inability should never be permitted to become beggars. Such provision should be made for them by public institutions and by charitable arrangements as to put them beyond want. Some may be educated, and made self-supporting or partly so. They are the wards of society, and must be sympathetically provided for.

The second class, those wilfully impoverished, must be disciplined. Education and religious influence may promote industry, thrift, temperance, and honesty; often reformatory and penal institutions must be resorted to. Men who will not work when able, and

when work is at hand, must be dealt with as criminals when begging, and it should be deemed a crime to aid them. In such cases, gifts are not charity, but a wrong, an injury to the recipient. It is a wrong to the worthy poor to class them with vagabonds and wretches, and to deprive them of what they deserve by bestowing it on scoundrels. This is a class with which the civil authorities may deal more effectively than individuals or churches.

The prominence of the social problem directs especial attention to the third class, those whose poverty is in some way due to social arrangements. Many specialists are intent on discovering the facts of the case. If society makes poverty as well as criminals, then it ought to provide for those it impoverishes. If it is due to social institutions that laborers can not save enough to meet accident, sickness, and old age, then there ought to be some kind of government insurance for such emergencies, such as Germany has established.

Municipalities and communities must more and more assume the responsibility of taking care of the poor, and making street begging impossible as well as unnecessary. But there will always be enough, too, for churches to do, and for private charity. There are shameless beggars; but there are also modest poor who prefer suffering to begging. It is to this class that the church and individual Christians have an especial mission. There is no danger that there will ever be a lack of opportunity to exercise that charity which Scripture inculcates, and in which the Christian heart delights. But it ought to be wise and helpful. Especial help should be given to persons to help themselves. Often experts are needed to distinguish the worthy from the unworthy. Begging from door to door must be opposed. What is given should be bestowed after careful investigation. The best charity may be done by means of organizations managed by experienced persons. The

organizations should be so connected, and the work so systematic, that shameless beggars may not run from one society to another, and get what they ought not to have. Very often it is far more important to investigate the causes of poverty, and labor for their removal, than to furnish immediate relief.

So large is the subject that we must be content with mere suggestions and outlines; but some of the points are so weighty that we ask special consideration for them, most of all for the hints on the evils of indiscriminate charity. Some of the evils are so patent that attention need but be directed to them in order to effect a change for the better.

For the Thinker and the Worker.

"One monster there is in the world, the idle man."—*Carlyle*.

The same said: "I do not believe that state can last in which Jesus and Judas have equal weight in public affairs."

"If you divorce capital from labor, capital is hoarded and labor starves."—*Daniel Webster*.

"God intends no man to live in this world without working; but it seems to me no less evident that He intends every man to be happy in his work."—*Ruskin*.

Often the only way to meet the objection that a social undertaking is impossible, is to go right ahead and do it.

Many things in the present situation enable us to understand why Jesus turned from the Pharisees, Scribes, and Sadducees to the common people, who heard Him gladly.

In former times it was not unusual for workmen to take pleasure in their work, and some even produced monuments of art worthy of great renown.

Speaking in England, Prof. J. E. T. Rogers said, "You have all of you seen many of those wonders of mediæval art, the great cathedrals and churches of this country, indeed, of Western Europe. In most cases, the architects of these marvelous works are unknown, for the very sufficient reason that they were designed by workmen."

The largest proportion of large families, "say those numbering from five to nine persons each, is found among the Italians, the Poles, and the Russians," that is, the very ones, as we saw lately, who furnish the largest percentage of illiteracy and often also of our slum population.

When we compare what other ages wrote about the beneficence of labor with the complaints of labor in our day, it looks as if the conflicting utterances belong to different worlds. Labor now seems like a tragedy, and frequently its voice is that of despair or defiance. We hardly know what to do with such stanzas as these:

"The richest crown-pearls in a nation
Hang from labor's reeking brow."

"There's glory in the shuttle's song,
There's triumph in the anvil's stroke;
There's merit in the brave and strong,
Who dig the mine or fell the oak."

Have and Hold is not the supreme social law, but Give and Take. The relation is one of reciprocity, each giving according to his ability, and receiving according to his need and worthiness.

The anonymous volume called "Class Interests" states that much of the spirit and teaching of our time is calculated to stimulate egoism rather than altruism. The shrewd young man looks out upon society, and has no trouble in catching its spirit. He says:

"I see; life is a grab game, and the best grabber is regarded as the biggest man. All round me I see the big and the little, more little, however, than

big; and the big ones are eating up the little ones and growing bigger. Now, if I know myself, I don't propose to be one of the small fish. If eating is going on, I propose not to be eaten. I shall look out for myself."

Men seek to grasp the world and then they lose themselves; their greed is the snare by means of which they are caught. Dr. F. W. Farrar says:

"I once had the privilege of hearing Sir William Hooker explain to the late Queen Adelaide the contents of the Kew Museum. Among them was a cocoanut with a hole in it, and Sir William explained to the Queen that in certain parts of India, when the natives want to catch the monkeys they make holes in the cocoanuts, and fill them with sugar. The monkeys thrust in their hands, and fill them with sugar; the aperture is too small to draw the paws out again when thus increased in size; the monkeys have not the sense to loose their hold of the sugar, and so they are caught."

The spirit and teachings of Christianity are diametrically opposed to the prevalent views of happiness. Instead of the externals in which the age seeks enjoyment, we must go back to that adornment of soul which Christ makes the condition of blessedness. Cheerfully can we bear life's burdens "only by God's aid," as the heathen Epictetus said. From this heathen, a slave and deformed and a cynic, our materialistic age might learn lessons of profound wisdom. In his philosophy we find human wisdom confirming the teachings of Scripture, as when he says:

"You must teach men that happiness is not there, where in their blindness and misery they seek it. It is not in strength, for Myro and Ofellius were not happy; not in wealth, for Croesus was not happy; not in power, for the consuls are not happy; not in all these together, for Nero, and Sardanapalus, and Agamemnon sighed and wept and tore their hair, and were the slaves of circumstances and the dupes of semblances. It lies in yourselves; in true freedom, in the absence or conquest of every ignoble fear; in perfect self-government; in a power of contentment and peace, and the even

flow of life amid poverty, exile, disease, and the very valley of the shadow of death."

De. Julius Lehr, professor of political economy in Munich claims it as an ideal demand that, by means of its legal and industrial arrangements, society afford an equal opportunity for personal development to all its members, and that all the activity of the public authorities of the state and society be devoted to the entire community. By thus promoting the interests of all, the welfare of each individual will likewise be promoted. He holds that with this ideal the reality by no means corresponds. In history we find oppression, robbery, and violence prevalent. Certain classes have always been intent on getting the lion's share of the products of society, and on subjecting to themselves the other classes. This was sometimes done in harmony with the legal enactments, but the subjection was none the less real. He is not deceived by the modern pretensions of equality, as if men were actually equal because declared to be so legally and politically. The differences in wealth, and the division of society into classes, make some men powerful and others weak, so that in social life, in politics, and even before courts of justice, men, with all their boasted freedom and equality, are far from being truly equal.

In his article on "A Study of Beggars and Their Lodgings," Mr. Alvan F. Sanborn, of the Andover House, Boston, gives a number of illustrations of the indolence, the intemperance, the shiftlessness, and the general depravity of professional beggars. All kinds of stories are invented to impose on the charitable, and many ingenious devices are practised to gain their ends. These scoundrels have been so often exposed that it is a wonder that people can still be found who give their money to keep the disgraceful brood at their profession. Especially

sad is it to find that mission lodging-houses, established on religious principles, are so often duped. "In them, dexterity with pious cant is at a high premium, inasmuch as religious experience is made the main test of desert." The "mission bum" is declared to be the worst "bum" known. For

lodging he will testify to repentance, conversion, salvation, anything that will accomplish his purpose. So mean is this awful profanation of sacred things, that "the man who, of choice, does this habitually is regarded by his own ilk as the most despicable of mortals."

MISCELLANEOUS SECTION.

The Right Use of Epithets and Expletives in Language and Composition.

By NEHEMIAH ADAMS, D.D.,* FORMERLY OF BOSTON, MASS.

IF I speak of a red apple, a purple grape, a white rose, the thoughts of the hearer or reader are debarred from apples which are not red, grapes which are not purple, roses which are not white. His imagination, which might otherwise rove among golden pippins, white grapes, damask roses, is not stirred; he thinks only of the redness of the apple, the purple of the grape, the whiteness of the rose. So the use of any epithet, applied to a person or thing, confines the attention of the hearer or reader to the quality indicated by the epithet. The ideas, for example, of size, fragrance, sweetness, which might otherwise come in, are not awakened. Unless I had some special design in speaking of a red apple rather than a yellow one, or of a purple grape rather than a white, or of a white rose rather than a rose of any other color, it is a loss to me, as a speaker or writer, over the imagination of my hearer or reader, to have used those respective epithets.

The foregoing illustration suggests

*Dr. Adams was, in his day, one of the best-known clergymen in this country, and being prominent in the pulpit of Boston, his books on practical religious topics have long exerted a wide and salutary influence. This essay, edited by his daughter, Mrs. D. W. Job, was originally read before a large company of clergymen, and received by them with marked approbation.

this cautionary precept. Use no adjective, adverb, or participle, unless you design to emphasize the quality expressed by it. Suppose that I say, "One afternoon, just at sundown, alone in a forest, a man appeared on horse-back." Immediately the imagination of the hearer is filled with unlimited ideas of a stranger in a lonely place; is he a robber? a gentleman traveling? is he in search of any one? in search of me? I thus keep the curiosity of my hearer for a time awake. But had I said, "a red man, or a rough man," the thoughts awakened in the reader would have been immediately defined; imagination in a measure curbed; therefore, if my desire had been to excite curiosity for a time in the hearer, it would have been best for me to say "a man," without attaching any such epithet.

Perhaps it may in truth be said that a prevailing fault in composition is a careless use of adjective, adverbial, and participial words. Of adverbs, the most common is the word "very," which is often employed needlessly, much to the weakening of a sentence. I received an early lesson on this subject from Dr. Lyman Beecher at the time of my ordination. The council had appointed him to draw up a resolution expressing the sympathy of the council with the church, which had just been bereaved. When Dr. Beecher read his resolution, one of the delegates, in a friendly manner, said, "Mr. Moderator, the resolution is not half strong enough. It should have said 'very cruel,' 'very afflicted.'"

Dr. Beecher said, "I put those *verys* in when I wrote it, but I struck them out to make it stronger."

The council passed it without the *verys*. So strong was the impression made upon me by that critical remark that I doubt if I have often used the word "*very*," or seen it used, without an admonitory thought.

Moses must have been a master of elocution who was able, in commenting on the work of creation, to restrain himself so much as to use six times in succession, in the first chapter of Genesis, only these simple words: "and God saw that it was good." When he comes to the last verse, looking back over his narrative, only then does he say, "And God saw everything that he had made, and, behold, it was very good."

We can imagine how strong the temptation must have been, in describing the gathering together of the waters, to use the word "*tremendous*," in describing the light—"splendid," the whale—"prodigious." Had the first chapter of the Bible opened with such epithets, long before John closed his Gospel the world itself could not have contained it.

Of the writers of English a few may be mentioned as exemplary in their use of expletives. One is John Dryden, "*Glorious John Dryden*," as he has been called. His prose was acknowledged to be a model for all who write English. A great critic says, "In my judgment, Bolingbroke's style is not to be compared with Cowley or Dryden (Coleridge's "*Specimens of Table Talk*"). The Rev. John Mitford, his biographer, quotes Congreve as saying of him:

"No man hath written in our language so much, and in so various manners so well. Another thing I may say of him, which is, that his parts did not decline with his years, but that he was an improving writer to his last, to nearly seventy years of age, even in fire and imagination as well as judgment; witness his ode on St. Cecilia's Day, and his fables, his last performances. He was equally excellent in prose and verse.

His prose had all the clearness imaginable, together with nobleness of expression, all graces and ornaments proper and peculiar to it, without deviating into the language or diction of poetry."

Goldsmith, in his "*Recollections*," says,

"The English tongue, as it stands at present, is greatly his debtor. He first gave it regular harmony, and discovered its latent powers. It was his pen that formed the Congreves, the Priors, and the writers who succeeded him. Had it not been for Dryden we never should have known a Pope. There is, in his prose writings, an ease and elegance that never have been so well united in works of taste or criticism."

Armstrong, in his essays, says:

"Dryden's versification I take to be the most musical that has yet appeared in rhyme; round, sweet, pompous, spirited and various, with such a happy volubility and an animated, masterly negligence as, I am afraid, will not soon be excelled. From the fineness of his ear, his prose also is perhaps the sweetest, the most mellow and sonorous, that the English language has yet produced. This writer is a model in the use of epithets, in poetry and prose. Illustrations of this could be quoted from his poem on Absalom and Ahithophel. The Absalom of this poem was the Duke of Monmouth, son of the King, Charles II., beheaded on Tower Hill, in his 36th year, for conspiracy against his father. The poem has many of Dryden's points as a writer sharply drawn. Another who was pre-eminent in the skilful use of words and phrases is the author of the anonymous letters signed '*Junius*.' Few have excelled him as a masterly writer of the English language, with this exception, noted by a great English thinker, who says that his style is a sort of meter,—a balance of thesis and antithesis. When he gets out of his aphorismic meter into a sentence five or six sentences long, nothing can exceed the slovenliness of the English. Horne Tooke and a long sentence seem the only two antagonists that were too much for him. Still, the antithesis of *Junius* is a real antithesis of images or thought; but the antithesis of Johnson is rarely more than verbal."

One deserves to be named as pre-eminent in the use of words in every department of our written tongue.

I refer to Edmund Burke. In his impeachment of Warren Hastings, or his Parliamentary efforts, as written by him, the English-speaking people acknowledge him to be master of words as well as sentences. One expression of his early fell with force on my mind :

"I know of nothing worse than the heart of a cold-blooded metaphysician. He seems to me the concentrated, diphlegmated spirit of evil."

The poet Gray is remarkably skilful in his use of epithets and expletives. His letters are conspicuous examples of the use of felicitous words, but his poetry is still more a model with regard to the use of epithets. There is hardly a stanza in the "Elegy in a Country Churchyard" which does not contain one or more examples. We can not wonder at General Wolfe's reputed remark before Quebec, on receiving a copy of that elegy :

"I would rather have been its author than win the battle to-morrow."

Take the following stanza, selected almost at random, as an illustration of his felicitous selection of words :

"The breezy call of incense-breathing morn,
The swallow twittering from its straw-built shed,
The cock's shrill clarion or the echoing horn,
No more shall rouse them from their lowly bed."

A parent who induces his child, of thirteen and upward, to commit that poem to memory, has done much to store his mind with images of taste, models of beauty, oft-recurring forms of graceful expression, the whole of which will do a great deal in stamping the literary character. Several of the minor poems by Gray partake of the same characteristics; for example, his "Ode on the Spring," "Ode on a Distant Prospect of Eton College," and "The Bard."

Another exemplary author in the use of English words and phrases, tho his writings are marred by signal offenses against good taste, is Isaac Watts. One word in a version of the

50th Psalm marks him as a man of genius. Observe the last word of the stanza :

"In robes of judgment, lo! He comes,
Shakes the wide earth and cleaves the tombs;
Before him burns devouring fire;
The mountains melt, the seas retire."

The use of that word "retire" in that connection is an instance of good judgment bordering on the sublime. We are familiar with pictures of lions withdrawing from unequal combats with men. Instead of fleeing, showing fright, they retire; we notice their measured, slow movement, the head turned toward the foe. Watts represents the seas yielding to the coming Judge with the same grand composure, defeated, yet self-sustained, the nature of each as a father of tempests—the source of untold agonies to drowning men and their wailing families, being well represented as despising to show signs of fear at the coming on of doom. We see instances of the same kind, though none more striking, in the 13th Hymn of his second book: "Sing to the Lord who built the skies;" and in that Sapphic and Adonian hymn :

"When the fierce North Wind with his airy forces,
Rears up the Baltic to a foaming fury."

The same wonderful talent appears in some of his hymns on heaven; and even in his hymns for infant minds.

In close connection with the injudicious use of longer expletive words in writing, there may be mentioned one thing, which as much as anything else weakens style. I refer to the too frequent use of the word "and." By means of it a strong sentence is, by being jointed, made weak. Care should be taken, however, against a succession of several short sentences, making the hearer or reader feel as tho you had come upstairs in haste, or were asthmatic. A good specimen of abstemiousness from the use of "and" as a joint, or to annex a heedless multiple, is the xxvii. Psalm: "The Lord is my light and my salvation;" an ex-

cellent piece of composition. We can not help respecting a writer who is able to fill out his sentences without splicing them by the use of "and," or searching for conglomerate statements. He seems to us to have thought enough to make a whole sentence. Any who may hereafter be called to fill chairs of rhetoric may well be counseled to tell their pupils that they must go with him to the altar with an oath of unrelenting hostility to the use of "and" in composition, where it can be avoided. Our language differs from the Hebrew notably in this—that parallelisms are not a feature of it; hence it is not requisite, it is not needful to use coupling shackles in our trains of thought.

The use of "and" in the Hebrew is an idiom of the language; in prose, introducing a sentence; in poetry, coupling the parallelisms; but it is not used as the hinge of feeble sentences by the inspired writers. I may add for those who are not supposed to understand Hebrew, that the most of the verses in the 119th Psalm, for example, consist each of two members which are called parallelisms, parallel as to length, antithetic to each other, sometimes responsive.

One of the most judiciously severe critics of English was the late Edward T. Channing, Boylston professor of rhetoric and oratory in Harvard College from 1819 to 1852. His praise is celebrated still by all who had the pleasure of being taught by him, many of whom, tho in their pupilage counting him severe, now are loud in their praise of him as the best instructor in the use of the English tongue whom they ever knew. He had unconquerable antipathy to circumlocution. He insisted on a concise, direct way of expressing one's self. A student was once arraigned by him with this question, before a company of fellow-students, waiting to receive their themes from the professor, "What do you mean by that line?" pointing to a paragraph. "Which line, sir," said the student. "This: our

more indigent population." "Why, sir, I meant, of course, paupers." "Why did you not say so, then?"

Archbishop Whately, in his "Rhetoric," speaking of energy in composition, says: "Not only does a regard for energy require that we should not use terms more general than the exact truth, but we are allowed to employ less general terms than are exactly appropriate." Then he quotes from Dr. Campbell, who uses an illustration from our Savior's discourses:

"Consider the lilies.' Let us here adopt the tasteless manner of modern paraphrasts by substituting more general terms, and observe the infrigating effect: 'Consider the flowers, how they gradually increase in size: they do no manner of work, yet I declare to you that no king whatsoever, in his most splendid habit, is dressed up like them. If, then, God in His providence so adorns the vegetable productions, which continue but a little time on the land and are afterward devoted to the meanest uses, how much more will He provide clothing for you.'

"How spiritless is it rendered by these small variations; the very particularizing of 'to-day and to-morrow' is infinitely more expressive of transitoriness than any description wherein the terms are general."

As is readily seen, we observe that the offensive difference, is made by using large terms instead of those which are specific: for example, saying, "no king whatsoever," instead of specifying one king, "not even Solomon;" saying also, "continue but a little time," instead of "to-day and to-morrow," "flowers," instead of one kind, "lilies."

The great poets are in nothing more wonderful than in their art of individualizing.

Homer, describing the army and fleet in his second book, gives the name of the commander, whence he came, what kind of wild boar he slew, in what forest, on what stream the wood came down to build his ship. In this connection, while speaking of Homer, I will digress so far as to mention the remark of the writer, that the absence

of adverbs is a characteristic of the Iliad. This is said to be owing to the ideal nature of the poem. A more subjective work would have required adverbs, would have made them. But to resume: Dante does not speak generically; he paints a picture of one guilty conscience in despair, by making Pontius Pilate appear in a flood with only his hands above water; "which still unwashen strove," tho ceaselessly employed in the effort. So in Shakespeare, from whom it is needless to quote.

It is refreshing, it is like a tonic to an invalid, to read or listen to a writing which is substantive, not adjective; nor copulated by the incessant use of "ands;" whose epithets are not promiscuously mixed. Their needless use in speaking or writing has the effect of excessive gesticulation in a public speaker. The common people can not tell what it is in the speaker which keeps him from interesting them, but it is his excessive gesticulation.

Some even among ordinary hearers, however, discern its fatal effect, an instance of which was related by a former well-known secretary of the American Bible Society. He used to say with glee that, while in Andover Theological Seminary, he preached to a collection of people at one of the Isles of Shoals. He was tall, ungainly; his coat-sleeves were short, revealing long wrists, at the end of which were large hands, which no cuffs or wristbands covered. He kept his arms in perpetual motion, thinking that a class of such ordinary hearers would need the animation of his hand. The elder, when he came to pay him, took occasion to compliment his sermon, which he said the people seemed to like pretty well, all but the *lobstering*—a figure drawn from his own craft, suggested by the immense hands, as much disproportioned to his wrist as a lobster's claw is to the creature's body.

An admirable suggestion of a style free from expletives I once saw in the

handwriting of a young lady engaged to the mate of a ship in which I was a passenger. Part of a letter was given to me by him at my request, as a model of penmanship.

The young lady was a writer in the Registry of Deeds in Boston, where a certain style of penmanship is strictly enjoined: the p's to be short, the f's with the smallest possible loops, the s's curtailed—not a flourish visible. It was not mere taste which suggested that style of penmanship; it was kept from flourishes, ornament, needless length and height, so as not to confuse the eye of one examining the records. I saw it, and received instruction in striving to write with self-restraint in the use of expletives.

There is something to be learned to the same effect in a species of "Yankee wit" which we sometimes meet. The wit consists in stating a striking fact or occurrence below the truth. This may have the effect of witticism. I saw an instance of it on Boston Common, during the canvass for Henry Clay. A great crowd was assembled there one evening to hear speeches. There were fireworks, not only rockets, but Bengal lights, with colored illuminations. Suddenly a green pyrotechnic illumined the crowd; we could all see each other at great distances. Everybody, everything, was green. While we were all uttering a low murmur of wonder, a voice cried out in a squeaking tone of delight, with a Yankee nasal pitch: "I see something green." This hit the crowd between "wind and water," and a universal roar went up in attestation of the half-uttered truth which the fellow had enunciated. Had he said a little more, it would not have seemed so true as did this "*suppressio veri*," which had the effect of a harmless "*suggestio falsi*," which the crowd were unanimous in laughing at. There is a good instance of the effect of speaking far within the truth in these words of the apocryphal Ecclesiasticus, viii. 6: "Dishonor not a man in his old age, for even some of us wax

old." A full declaration of the universal doom to decay of all who live.

I have thus endeavored to show that we must abstain from introducing epithets unless we intend to emphasize some particular quality by them, each in its place. The omission of an intensive expletive often strengthens the substantive or adjective which would have been weakened by the addition of a word. The example of certain prose writers and poets is a wholesome admonition to us to be abstemious in our use of expletives, cautious in selecting the few which are needed to express the thought. Some writers have the power of using epithets and not expletives—Dryden, Burke, the poet Gray, Watts, the 27th Psalm, which have been cited as good examples in the use of expletives; the older poets have been referred to as remarkable in their individualism; as also our Savior in His parables. I will add only a few things in conclusion.

The needlessness of always laboring after a high-sounding expletive sentence to close an essay or discourse, is seen in the copyist of Hezekiah's beautiful writing, when he had been sick, after he was recovered. Having related it with its sweet pathos, the writer is not afraid to close by simply saying in homely phrase, "For Isaiah had said, 'Let them lay a lump of figs for a plaster on the boil, and he shall recover.'" We feel that he was not over-anxious to use a telling sentence for a close, but was willing to speak of the boil and the plaster of figs even as a peroration to Hezekiah's pathetic ode.

It is marvelous what art there is in the language of our great writers, who, nevertheless, do not impress you with artificial effort. Yet it is well said by Coleridge that the collocation of words is so artificial in Shakespeare and Milton that you may as well think of pushing a brick out of a wall with your forefinger, as attempt to remove a word out of their finished passages. But in listening to some speakers, or

reading some writers, you are made to feel, by one wrong epithet or expletive, that they have not "the vision and the faculty divine." One bad sentence, one heedless word, sometimes, is enough to shake your faith in them. As a witty writer well observes: "One trout in the milk is enough to impugn your milkman."

It holds good, therefore, in literature, as in commercial affairs, morals, the spiritual life: "Blessed is he that doeth righteousness at all times."

Concerning Musical Adaptations.

BY C. GROZAT CONVERSE, LL.D.,
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CHURCH music, the church's musical language—praise-tongue—must, and does necessarily change in time's course, as do the English and other tongues.

David's adaptation of his psalms to popular secular music of his day—notably that to the melody of "The Hind at Dawn"—was disregarded by Pope Gregory in his day, tho Israel's sweet singer's example was sufficiently high to be authoritative to him; and the singing pilgrims, evangelists, Salvationists of our day, in disregarding Gregorian music—tho never so artistic—conform simply to the musico-devotional wants of our day in the Davidic manner, showing themselves thereby wiser indeed than Gregory; more regardful of classic, churchly precedent in their hymnologic adaptations to those tunes which the people of our day love, and will use to such words as those of "The Hind at Dawn," if present sweet singers did not promote them to churchly use,—set them to the story of the Cross.

Our composers who modify, modernize Gregorian music—make it more animated in a rhythmical regard—for this use, evidence the praise-tongue's incessant changefulness.

Churchly painting, sculpture, architecture, have undergone great changes in the lapse of years. Early church-

art was dogmatic, doctrinal, idolatrous. Church-buildings of to-day are erected and decorated for the eyes and ears (mainly for the ears) of to-day. The speech in their chancels and pulpits, moreover, is not Chaucerian in form, nor should the praise-tongue in their choirs be either Davidic or Gregorian in form—albeit Gregory is still a present pope in some of them—but be in that form which the praise-needs of to-day require; as—judging from David's example—he would say, were he here now; and perhaps inquire why our music does not keep step in the march of progress with our English.

Is not any theologic command or churchly custom which excludes the music of to-day from the choir a hindrance to churchly progress, a bending of the church's song-service to the subserviency of mere traditions; an intolerant limiting of devotional liberty; and is it not antagonistic to the public enlightenment of to-day?

Churchly freedom in this respect does not mean churchly indiscriminate. I do not imagine that David set his psalms to the rollicking dance-music to which he danced. Churchly freedom does not mean the churchly use of the melodies of sickly, sentimental ballads, or concert-hall topical ditties breathing of fine or coarse passion and sensuality; but the churchly use of music abounding in artistic simplicity and truth; music capable of producing, when set to sacred words, a spirit of reverence, devotion, in the singer's mind; music clearly suitable for voicing religious emotions, having a suitability which is self-evident to every devout mind possessing sufficient musical culture to discriminate in this regard.

Asceticism did not govern David's music (*e.g.*, its effect on Saul); hence his adaptation of the air of "The Hind at Dawn" to one of his psalms. His religious feelings were not mystical, therefore he did not seek to express them through the employment of any fugal art. The tone-language then

used by his people seemed to him to be the best for familiarizing them with the sentiments of his psalms, and for inducing their public use. He had no sympathy for that modern high-church dread for popular tone-rhythms which do not obtain in that modern, high-church tone-art which restricts itself to the use of tones, all of which have a uniform length. David—as did the wise Calvin after him—favored true esthetic freedom in the use of the tone-tongue, a freedom sympathetic in purpose and form, and perfectly intelligible in effect.

I think David and Calvin would be at one with those hymnodists of our day who use such melodies as those of Balerna, Martyr, Nearer, My God, to Thee, and for a reason like unto that which governed David's adaptations, namely, because of current tone-fashion.

In church music as in church painting, sculpture, architecture, veneration for the medieval past may—indeed does—hinder present progress. Fancy Henry Ward Beecher's church edifice as being a long, lofty aisled, dimly lighted, Gothic structure; made for the eye rather than for the ear! As well try to fit Mr. Beecher to such a place as the church's tone-language of to-day to it. Let the dead forms of church painting, sculpture, architecture, music, bury their dead. Present churchly conditions, present mental, moral, social conditions and needs require new art-forms—forms that are now obtaining in the arts.

Those venerators of the older in tone-art, who decry the use of pleasing, yet appropriate, hymn and tune adaptations, as substitutes for the severe, Doric, almost unrhymical chorals of the early church, or the later church's complicated fugal tone-forms, should not forget that the prime object of church music is to afford neither intellectual nor musical entertainment, but simply a suitable tone-tongue for the expression of common religious sentiment; an easily learned, easily

used tone-language for the purposes of the common worship of God; a language which must—as do all the tongues of earth—change with the course of time.

As metrical forms have been substituted for unmetrical, in the word-parts of psalms and hymns, their music-parts naturally keep pace with their word-parts in changefulness. He who favors only the devotional use of David's psalms in their original Hebrew or early Saxon lingual forms, or would reject from modern hymnals all songs excepting literal English versions of those psalms set to Davidic music, would not be sustained therein by David's own example in his use of the melody of "The Hind at Dawn"—a then modern popular song, when compared with the sacred songs of Miriam—in his opposition to the present use of a now popular air to sacred words.

This praise-purist might see also in the misfitting of a modern, secular melody to an unmetricized psalm, a good reason for modifying this psalm's word-part as well as its music-part, and, perhaps, when seeing it, be willing to accept the logic of the Davidic situation altogether.

The valuable and useful additions to the church's hymnologic wealth, through its widely opened door to hymn-writers, are an evidence of the advantages to it that would follow from a similarly opened door to composers of music; and its ultimate verdict on their tunes doubtless would be as intelligent and trustworthy as that touching the word-parts of hymns; tho an apparent present lack of confidence in its musical judgment, or an overweening, quasi-superstitious veneration for bony tonal relics, gives it, in some of its branches at least, a less welcome attitude to the composer than to the hymn-writer.

David did not take any old church-tune for the psalm to which present reference is made, but took for it a then-current secular melody. Hymn-

adapters of our day might do worse—often do worse—than imitate his example. David—as did Calvin after him—practically recognized the law of tonal-lingual change.

The reader doubtless has in mind many adaptations of the popular secular airs of our day to sacred words. As those hymn-tunes now cited by me are not such adaptations, but were referred to because of the rhythmical differences between them and chorals, I might mention, as such adaptations, Rossini's *Manoah*, Gottschalk's *Hope*, Sweet Afton, *Greenville*.

The musical antiquary may find interesting adaptations of hymns to secular French airs, which were made under Calvin's direction, after the Davidic manner, and which are so many Calvinistic tributes to David's deep knowledge of human nature, as well as one of the principal purposes of sacred-song construction, namely, its use by the people—all the people.

While *Balerma*, *Martyn*, *Nearer, My God, to Thee*, are not adaptations of hymns to popular melodies; yet their tone-forms are popular—not choralistic—in character; that is to say, they have an animated, popular, rhythmical, and melodic movement; and they, because of it, have attracted the public ear, and attained public favor. Old Hundred's melody, and that of *Dundee*, are choralistic exceptions which prove the rule. In the analytical study of them, and comparison of these exceptionally tuneful airs with those having a popular melodic and rhythmical flow, we have a key to praise-tongue's change and progress, and a help to an understanding of its history. Hymn and tune adapters and users who are governed by David's practically wise example in such adaptation and use—in spirit if not in letter—doubtless will find themselves, as did he, in touch with the hearts of the people; find themselves treating the praise-tongue, not as a dead language, but as a living one—one which changes with man.

PREACHERS EXCHANGING VIEWS.

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

Christian Sociology.

SOME professional sociologists are declaring that there is no Christian Sociology. There is no other. Robertus, quoted and confirmed by Uhlhorn ("Christian Charity in the Ancient Church," p. 29), shows that "we can speak first of a community [that is, of society] only after Christianity has formed such." The unity of all the human beings in one locality, in one nationality, in the world, in what sociologists call society, has never been clearly apprehended outside of Christianity. There can be no Christian geology, for stones have no souls, but there can be nothing else than Christian or Unchristian economics; for economics deals with the relations of souls that are always ethical, and there can be nothing else than Christian Sociology, for there is no society except where Christianity has

taught the reality and sacredness and solidarity of souls.

WILBUR F. CRAFTS.

WASHINGTON, D. C.

Gambling.

How important that our clergy and Christian workers should do all in their power against this fearful evil, which appears to have such a hold on society. It is a crying evil, which should have the attention of all who have the making of laws, and of all those who are the teachers of the people. The young and old need the warning voice and the graphic pen. Gambling is the same in principle, whether a penny is staked or a thousand guineas; the same in all its terrible consequences to the prince or beggar. It is, in conjunction with the drinking customs, one of the most dreadful curses of modern times. Oh! who will warn and save the people!

T. H.

PLYMOUTH, ENG.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

Tax Frauds in Chicago.

But in the revenues of the wicked is trouble.—Proverbs xv. 6.

ONE of the most valuable documents of the year is a recent report of the Illinois State Bureau of Labor, giving the results of an investigation into the tax system of Illinois and the city of Chicago. The most striking feature is the series of facts showing the enormous shrinkage of values due to the approach of the tax assessor in the city of Chicago. Commenting on these facts the report says:

"Here will be found an explanation of the impoverished state of the municipal exchequer, along with convincing proofs of official dereliction in assessing taxes, and private malversation in evading them. The

tables are direct indictments of assessors and wealthy and influential property-owners, and incidentally they condemn our constitutional principle of taxation itself. Yet the situation is not overdrawn. Suspicious facts are presented in their more moderate phases, and damaging inferences are admitted with caution. The only emphasis is 'the emphasis of understatement.'"

Personal property suffered most of all in these undervaluations. Take for example the capital and surplus of 18 State and 18 National banks in Chicago. For the capital of the State banks, the assessors returned a valuation of \$1,485,000. To this the State Board of Equalization added \$340,161, making a total valuation of \$1,825,161 for the capital of stock and surplus of 18 State banks in Chicago. But according to the statements made by these

banks to the State auditor, on March 5, 1895, they had a total capital of \$12,377,000. The State law requires that stock shall be listed at its actual cash value. The average quoted commercial value of this State-bank stock, on May 1 last, was \$155, making the actual cash value of the stock \$20,184,350. The total surplus was \$4,482,250, making the real value of the capital stock and surplus of the 18 State banks \$24,666,600. The assessors' valuation of \$1,825,161 was but 7.4 per cent. of this value. In a similar way the actual cash value of the capital stock and surplus of 18 National banks in the city of Chicago, from the report of the

United States Controller of Currency, was found to be \$35,066,000. But the assessors returned only \$4,771,050 of this value, and the State Board of Equalization increased it to \$5,919,742, or only 16.9 per cent. of the real value.

Not less remarkable are the facts brought out with reference to other corporations. Under the law these corporations are to be assessed on "the fair cash value of their capital stock including the franchise," also upon the value of the tangible property possessed by the company—all on the sworn statements of the companies.

Here are the facts with reference to the five largest companies in the city :

MARKET AND TAX VALUE OF FIVE LEADING CHICAGO CORPORATIONS.

CORPORATIONS.	Market Value of Shares, May 1, 1894.	Capital Stock Paid Up.	Market Value Capital Stock, May 1, 1894.	Total Assessed Value.	Per Cent. of Assessed to Market Value.
Chicago City Railway Company.....	\$330	\$9,000,000	\$29,700,000	\$1,360,000	4.6
North Chicago City Railway Company .	247¾	5,499,500	13,525,011	517,000	3.8
West Chicago Street Railway Company .	150⅞	13,189,000	19,898,903	1,144,000	5.7
Chicago Telephone Company	160	3,796,300	6,073,920	510,000	8.4
Pullman Palace Car Company.....	172	35,430,600	60,740,632	1,743,535	2.9

Equally striking are the facts relative to real estate in the city. The report shows that the poor man's home is assessed on the average at 15.9 per cent. of its actual value; that is the value shown by cash sales during 1893. This seems small enough until comparison is made with the tax levy on the rich men's homes. There tax valuation is but 7.78 per cent. of the true value. As the rate of taxation to valuation is the same for each, the poor man's home is taxed more than twice as heavily as the rich man's in proportion to its value.

Take the choice business and office property in the heart of the city, owned for the most part by the rich. This pays taxes on a valuation of 9.67 per cent. of the true value as measured by rents collected, cash sales, and by the unbiased judgments of real-estate men. Here again the poor man pays nearly twice as much as the rich man in proportion to value.

Yet more extreme is the tax valua-

tion of vacant land, which owners are holding in the expectation that it will rise in value, not by their labors, but, as the single-taxers say, by reason of the "unearned increment" resulting from the general industry of the community. The tax valuation of such property is less than 5 per cent. of the real valuation, while the poor man's home pays on a valuation relatively more than three times as great.

The World's Wine Product.

Woe unto them that are mighty to drink wine.—Isaiah v. 22.

ACCORDING to the *Bulletin de Statistique et Legislative Comparée* of France, the world's average annual production of wine for the past two years has been 3,452,150,000 gallons. At 31½ gallons to the barrel this amounts to over 109 million barrels. At the head stands France with 1,777 million gallons. Then come Italy with

748 million gallons, and Spain with 649 million gallons. Three fourths of the world's wine crop is produced by these three countries. Spain produces so much that if it were all drunk in Spain, and every man, woman, and baby drank the same amount, each would need to down 370 pint bottles in the year.

Germany produces 137 million gallons, little Algeria 100 million gallons, Austria and Russia are credited with 92 million gallons each, and Turkey, Servia, and Switzerland, 48 million gallons each. Down near the end of the list comes the United States with 25 million gallons.

If these 109 million barrels, the world's average annual production of wine, were placed on wagons, 15 barrels to the wagon, each span of horses close to the wagon in front, there would be a row of teams over 45,000 miles in length, long enough to extend nearly twice around the world. Start these teams to moving with their loads, and in a little over seven months of constant passing, night and day, the wine product of France would have gone by. In four and a half months longer the wine of Italy would have followed. Four months more, and Spain's wine crop would have passed. Before the wagon bearing the last barrel of wine of the last nation could go by, one year and nine months would have elapsed.

Place the world's wine product on cars, 150 barrels to the car, and 40 cars to the train, and 18,000 trains would be required to haul it. If these passed at the rate of 20 miles per hour, and one train to each mile, 38 days of constant motion, night and day, would be required before the whole of the world's wine product could pass by.

Pour the wine out into a canal, 10 feet deep and 20 feet wide, and it would reach 435 miles, making a canal long enough to connect the two cities of Washington and Boston.

HABITS soft and pliant at first, are like some coral stones which are easily cut when first quarried, but soon become hard as adamant.—*Spurgeon.*

Thirteen Years of Strikes and Lockouts.

There are that raise up strife and contention.—Habakkuk i. 3.

A VERY interesting report has recently been issued by Col. Carroll D. Wright, United States Commissioner of Labor, dealing with strikes and lockouts for the period from 1881 to July, 1894. The report shows in detail that during the period there were 14,930 strikes and lockouts in the United States lasting a day or more. There were 3,714,406 workmen and 69,167 establishments involved.

The loss in wages from strikes is placed at \$163,807,866, and from lockouts at \$26,685,516, making a total wages loss of \$190,493,382. To this should be added \$5,262,000 paid out by labor organizations in aid of strikers. The loss to employers is estimated at \$82,590,386 in strikes, and at \$12,235,451 in lockouts, making a total loss of \$94,825,837 borne by employers.

As to the results of these strikes, it was found that about 45 per cent. were entirely successful, and in 12 per cent. the success was partial. The greatest number of controversies occurred in New York, then came Illinois, and Pennsylvania third. As to trades, the most strikes and lockouts occurred in the building trades. Then follow, in the order given, coal and coke, tobacco, clothing, food preparations, metal, transportation, etc. Only 8.78 per cent. of the employees involved were women.

Potatoes on City Lots.

Gather up the fragments that remain, that nothing be lost.—John vi. 12.

RAISING potatoes on city lots has proved a great success this year. Mayor Pingree, the inventor of the idea, says that in his own city, Detroit, between 60,000 and 70,000 bushels have been raised on 500 acres. This will benefit about 1,500 people. In New York city the reports are equally encouraging. Sales of crops amount already to \$9,000. Beans are still being threshed out, and there are some 500 bushels of turnips to dig. There were 300 acres under cultivation.

SERMONIC CRITICISM.

The Preaching of Sermons in Series.

THERE is a growing tendency among leading clergymen toward preaching series of sermons. This enables the preacher to give more systematic instruction in the underlying principles of Christianity. One of the most satisfactory of these series that has come to our attention is one announced by Charles Cuthbert Hall, D.D., pastor of the First Presbyterian Church of Brooklyn. The general theme is the "Gospel of the Divine Sacrifice." The subjects of the separate discourses are :

1. The Atonement Not the Cause of God's Love, But Love the Cause of the Atonement.
2. The Extent of the Atonement, or, For Whom Did Christ Die?
3. Why Not Forgiveness Without Sacrifice?
4. The Sorrow of Christ in His Sacrifice.
5. The Joy of Christ in His Sacrifice.
6. The Rejection of the Atonement.
7. The Problem of Human Suffering Considered in the Light of the Divine Sacrifice.
8. The Application of the Sacrifice of Christ to the Present Condition of Society.

Dr. Hall says, in the explanation of this series, "The chief end contemplated is the defense and confirmation of the Gospel (Phil. i. 7); that the main positions of evangelical religion may be defined, and that Christ may be magnified as Savior of the world." He invites the cooperation of his people in this effort to make the church, as in all her past history, a center of New Testament truth. He asks the prayers of his people, in their homes and in the house of God, and invites the members to make special effort to maintain regular attendance throughout this series of sermons, and to discuss and criticize the same freely: to studiously test the sermons by the infallible word of God, and to endeavor, by kindly effort, to bring under the influence of evangelical truth those living in our great city who are not otherwise provided with religious teaching. Dr. Hall's example in this matter might safely be followed in many of our large cities and our smaller towns.

NOTICES OF BOOKS OF HOMILETIC VALUE.

THE HIGHER CRITICS CRITICISED. A Study of the Pentateuch for Popular Reading. By Rufus P. Stebbins, D.D. With Preliminary Chapters on THE HIGHER CRITICISM and an Appendix concerning THE WONDERFUL LAW. By H. L. Hastings. Boston: Scriptural Tract Repository, 1895. Price \$1.50.

This book professes to be popular rather than critical. This is especially true of the portions written by the editor, that well-known and doughty defender of the old-fashioned Bible, Rev. H. L. Hastings. But popular must not be taken as synonymous with false or unimportant; for Mr. Hastings' part of the work gathers up a great mass of valid criticism of false principles and methods in convenient form for the ordinary reader, and also for the preacher; while the work of Dr. Stebbins is distinctly and ably critical. The late Dr. Stebbins was formerly President, Lecturer on Hebrew Literature, and Professor of Theology, in the Meadville Theological School. As a leading Unitarian divine one would hardly have expected from him such a defense of the Bible. His work is an absolute demolition of the theories of Kuenen and the Dutch School, and especially of the Jehovistic and Elohistie twaddle of the German rationalistic critics. His book was widely read at the time of its original publication, and is of permanent value.

THE ETHICS OF THE OLD TESTAMENT. By W.S. Bruce, M.A., Edinburgh. T. & T. Clark, 1895. Imported by Charles Scribner's Sons. Price \$1.50.

A thoughtful investigation and judicious presentation of a subject of great present interest. The author rejects the naturalistic theories—Hegelian and Evolution—of the ethics of Israel, at the same time showing that they have a natural and theistic basis. The determinative principle of Old Testament morality is found, not in man's moral consciousness, but in the will of God; its subjective principle in a free, loving obedience. The ethical development is traced in Israel's code of duty and in the national legislation, and in the later Judaism. The concluding chapters of the book are devoted to meeting the "moral difficulties of the Old Testament," as summarized in three classes: (1) Difficulties connected with the manner in which the character or action of God is presented; (2) Difficulties from the imperfect character of some of the Old Testament saints and heroes, and from charges of a revengeful and worldly spirit in some of the Old Testament writings; and (3) Difficulties arising from alleged moral defects of the laws.

THE FLEMING H. REVELL CO. is placing the ministry and the church under obligation by publishing many works of special spiritual and practical value. We would call the at-

tention of our readers to the following books recently issued:

THE SOUL-WINNER; OR HOW TO LEAD SINNERS TO THE SAVIOR. By C. H. Spurgeon, 1895. Price \$1.25.

This little book contains the gathered wisdom of the man who was probably the wisest of soul-winners among the pastors of this century. It stands alone and unrivaled in its practical, spiritual helpfulness.

THE INDWELLING CHRIST. By James M. Campbell, Author of "Unto the Uttermost." 1895. Price 75 cents.

Prof. A. Balmain Bruce, D.D., strikes the key-note of the book when, in his brief Introduction, he says:

"Above all, the religious spirit of the book is thoroughly wholesome. There is no trace in it of weak, sickly sentiment. A mystic vein indeed runs through its pages, but always accompanied by a practical tone, with a sure instinct for good sense and reality. The subject is well worth writing about. The indwelling of Christ in the heart of a believer is no idle fancy. It is a spiritual fact on which much depends."

Such teaching will help to counteract the present reactionary tendency to exclusive absorption in mere outward activity, and in temporal and humanitarian interests. This age needs to return to healthful introspection and proper consideration of God and His truth.

EDITORIAL NOTES.

Courses of Reading and Study.

It is expected that the plans for the proposed Courses of Reading and Study, to be outlined and directed by THE HOMILETIC REVIEW, will be completed in time for the announcement of a first course, in THE REVIEW for January, 1896. The Bible is to be its subject, and its aim will be to give the key to the unity of the Bible as we have it.

The Armenian Question.

THIS is one of the most momentous questions now demanding the attention of Christendom. Humanity can not endure much longer the horrible butcheries that have for centuries—especially in the present century—characterized the Ottoman rule in the Orient. The present is only another phase of "The Eastern Question," which has so long perplexed the immoral diplomats of Europe. Canon McColl, in the November number of *The Contemporary Review*, gives a graphic account of "The Constantinople Massacre." He has long been an authority on the condition of Southeastern Europe and Southwestern Asia.

Archeology vs. Higher Criticism.

It looks very much as tho some of the rationalistic critics, after long devotion to hypotheses and imaginations, were becoming capable of seeing facts, or at least getting a glimpse of facts. The *Bibliotheca Sacra* for October calls attention to "a suggestive article" of Canon Cheyne, in the *Contemporary Review* for July, in which the canon

"Finds himself moved to set up an outpost of defense against the final rout of the purely literary critics. He admits, what is refreshing to students of Assyriology, that both Wellhausen and Robertson Smith never fairly considered or gave adequate weight to As-

syriological material in making up their estimate of the Semitic history and development. He seems to recognize, indeed to admit frankly, that archeological investigation has already made, and must make still further, modifications in the long-accepted results of literary criticism."

The *Bibliotheca* further remarks, concerning the present trend of thought:

"It is well known that the whole tendency of the Assyrian archeological investigation is toward a more conservative view of the origin and history of the oldest of the Old Testament books. It is beyond question that many of the extreme positions which the most advanced critics had taken, and held with a defiant arrogance which seemed to indicate the possession of absolute truth, have certainly been made untenable when they have not been shown to be ridiculous; and that in the brief space of thirty years the literary critics have been forced from a position of arrogance and ridicule with respect to the message of the ruins of the Tigris-Euphrates Valley into a position, first of tolerance, then of recognition, and now of defense, against that message as one of the most characteristic evidences both of the temporary character of critical results founded upon purely literary analysis as well as the fact that arrogance is not scholarship, and that history will have its revenges. But on the question itself, it is true that there is no necessary antagonism between a genuine literary criticism and a genuine archeology."

The reviewer still further emphasizes the evanescent character of purely literary investigations of the higher critics:

"It is in the nature of human investigation to be fallible. No more conspicuous contrast between the divine permanence and human transitoriness can be imagined than that which is exhibited in the comparison of the critical estimates of the books of the Old Testament, as made by the critics for one hundred years past, and the books themselves, in the solid, permanent, uplifting, and intellectually spiritual stimulus which they have afforded to the reverent students of the Bible in the same period."

In the October number of the *Contemporary Review*, that great archeologist and Orientalist, Professor A. H. Sayce, of Oxford University, puts the matter very forcibly, in an article entitled "Archeology versus Old Testament Criticism." Referring to Canon

Cheyne's accusation of a "recent change of attitude" toward criticism, he justifies that change on the ground of the vagaries that have been substituted for genuine criticism. After indorsing and commending "criticism"—as "a sober and reverent examination of ancient documents and ancient history, based upon recognized scientific principles, with a due regard to what is ordinarily termed common-sense"—he makes and enforces the following very incisive points:

"First of all, we have learned not only that Moses *could* have written the Pentateuch, but that it would have been something like a miracle if he had not done so.

"Secondly, a study of the literature handed down to us by the Babylonian and Assyrian kinsfolk of the Israelites, tells strongly against the disintegration-theory of the Biblical critics. We find in it no such slicing and fixing together of ill-assorted fragments as has been discovered in the Pentateuch.

"Thirdly, the narratives which the 'higher criticism' had pronounced to be unhistorical figments of popular tradition are being shown by archeological discovery to be historical after all. Contemporaneous monuments are continually coming to light which prove that in the story of the patriarchs and of the exodus we have truth and not legend. The 'higher criticism' was triumphant only so long as the scientific instrument of comparison would not be employed against it."

After presenting these counter-proofs of archeology, Professor Sayce adds:

"And against the counter-evidence of archeology what has the 'higher criticism' to bring forward? Merely linguistic arguments. Lists of words and expressions have been compiled from the imperfect literature of an imperfectly known language, and interpreted by modern Europeans in accordance with certain documentary hypotheses. I have been a student of language and languages all my life, and the study has made me very skeptical as to the historical and literary conclusions that can be drawn from linguistic testimony alone. When we endeavor to extract other than linguistic conclusions from linguistic premises we generally go astray."

These are very striking words, but no more striking than true. Professor Sayce concludes:

"The 'higher critics' never seem to me to realize that their conclusions are opposed to the great practical fact of the existence of traditional Christianity, and that against this fact they have nothing to set except the linguistic speculations of a few individual scholars. It is not Athanasius against the world, but Nestorius against the church. On the one side we have a body of doctrine, which has been the support in life, and the refuge in death, of millions of men of all nationalities and grades of mind, which has been witnessed to by saints and martyrs, which has conquered first the Roman Empire and then the barbarians who destroyed it, and which has brought a message of peace and good-will to suffering humanity. On the other side there is a handful of critics, with their lists of words and polychromatic Bibles. And yet the 'higher criticism' has never saved any souls or healed any bodies."

In the New York *Tribune*, of October 21, the English correspondent

gives a *résumé* of a paper read by Professor Sayce before the Church Congress at Norwich, England, on "The Authority and Credibility of the Old and New Testaments as Affected by Recent Archeological Researches." The correspondent says:

"It was a logical attempt to meet upon their own ground the critics who are seeking to reverse the continuous traditions of the Jewish and Christian churches. He described the new teaching as based upon two assumptions: First, that literary analysis has shown that the Pentateuch is the work of a group of writers of comparatively late date, who have combined their contributions so skillfully as to deceive every one except the higher critic of the nineteenth century; and, second, that events related in the Bible are unhistorical, since its writers lived long after what they recorded in their scriptures occurred, and since, also, they frequently contradict one another. Professor Sayce's main contention in reply was that the higher critics deal with the Old Testament as if no other literature had ever existed in the ancient Oriental world, and while professing to regard the Bible as merely a part of the general history of mankind, they nevertheless treat it as if the Hebrew people had lived by themselves in a desert island.

"The truth," remarked the learned professor, "is that from Egypt, from Babylonia, from Assyria, nay from Palestine itself, old literatures, and inscribed monuments, are pouring in, coeval with the age of the patriarchs and of Moses, and offering numberless opportunities for testing the truth and the antiquity of the Biblical record."

"Then Professor Sayce proceeded to prove that the Mosaic age was as literary as the age of the Renaissance in Europe, and that it would have been a miracle if the Israelites, whether in Egypt or in Canaan, had not shared in the general culture of the time. In the century before the Exodus there was an exchange of correspondence between the banks of the Nile and those of the Euphrates, and this was in a foreign language, and involved the existence all over the East of schools and libraries, of teachers and scholars.

"The antiquity of Babylonian literature was equally great. There were libraries in Babylonia 6,000 years ago, and when Abraham was born in Ur of the Chaldees, one of its poets was composing an epic in twelve works. Moses could have written the Pentateuch, and those to whom it was addressed could have read and understood it. The Assyrian monuments have shown that the Semitic peoples of the East did not compile their works as the higher critics would now have the world believe, for in most cases the older materials were thrown into shape by the author who employed them. Against the contention of the newer criticism that the narratives of the Pentateuch are unhistorical and legendary, Oriental archeology is raising a constantly growing body of counter evidence. Contemporaneous documents are constantly being discovered which prove that the discredited statements of Genesis are, after all, true and historical."

It is a marvelous fact in God's providence, that the monuments of Assyria and Egypt, after a sphynx-like silence of so many thousand years, should stand forth to speak out their messages of refutation to the world in the very day when the baseless assumptions and assertions of the rationalistic critics require it.

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