

# THE HOMILETIC REVIEW.

VOL. XXX.—SEPTEMBER, 1895.—No. 3.

## REVIEW SECTION.

### I.—THE PREACHER AND THE PREACHING FOR THE PRESENT CRISIS.\*

BY D. S. GREGORY, D.D., LL.D., EX-PRESIDENT OF LAKE FOREST UNIVERSITY, AND LATE MANAGING EDITOR OF THE STANDARD DICTIONARY.

### IV.—THE PREACHER AND HIS FURNISHING.

*A Different and Better Training.*—Having a commission to meet so great a crisis, the question naturally comes up: What manner of man should the preacher be, and what furnishing will best fit him for the special work of this present time? We answer:

*He needs to be a man who has complete mastery of the situation, of himself, and of the Bible message.*

There is not space in this connection for dwelling upon the present crisis of unbelief, that makes it so hard for the church to meet the demands of the great world-crisis in missions, and increases so vastly the difficulty of the minister's work for the world. Assuming some degree of familiarity, on the part of our readers, with the facts and causes of the materialistic and secular *zeitgeist* and of the trend of popular opinion toward anarchism along all lines, it is proposed to turn attention to two requirements made upon the ministry, in the present situation: (1) that of a different and better training; and (2) that of a better outfit of knowledge and skill. The first of these requirements will furnish the theme of the present paper.

The preacher who would succeed in the highest sense in these times requires a different and better training of his various powers for the work in which he is engaged.

1. It may seem quite obvious, yet it needs to be especially emphasized, that a better and different training of the logical faculty is indispensable in the present age.

The bane of the age is the indefinite, indistinct, incoherent thinking that is kept so constantly before the public through all the popu-

\* 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.

lar channels of intelligence, and made so prominent, imposing, and fascinating as to shut out of view or obscure all the higher and exact thinking, and cause itself to be regarded as the sum of all truth and wisdom. We refer to the indefinite thinking, or no-thinking, that has come to the present generation, as a special infliction, from those looest of all modern so-called thinkers, John Stuart Mill and Herbert Spencer, and their friends and disciples, and that has been embodied in so much of what has been furnished for popular reading.

Now, no man is in position to exert so powerful an influence, either for or against the continuance of such thinking, as the preacher of the Gospel. By a gospel of indefiniteness and inconsistency, he can help continue the muddle in which so many find themselves regarding the truths of Christianity; by a clear, distinct, and consistent presentation of the truth, he can help them out of this condition.

Owing to many and various influences besides this drift of the times—chief of which is perhaps the fact that the courses of study are too full of other things to permit of any adequate study of the nature of the human mind and of human thought—the average man gets, in his course of training, by his own confession, next to nothing on these important subjects. Said a young professor, who had been the honor-man in one of the great colleges: "I studied mental philosophy, moral philosophy, and logic, under that distinguished scholar, Professor So and So, but they made no impression whatever on my mind, and I have now no definite theories on those subjects." That is a typical case.

Before the preacher is ready to deal with any subject of discourse that is worth presenting to a people, he needs to lay the proper foundation for it by gaining the power of forming correct conceptions, on the basis of reality and fact; and to acquire the added power to bring out the essence of these conceptions in exact definitions and to distribute accurately their elements by means of logical division and partition. He needs to do his thinking in such a way that, when he reaches his conceptions and notions, they shall be *knowledge* to him, and something that he can set before the people as knowledge.

"What do you mean by that term?" was asked of a somewhat brilliant young professor. "Define the term." "I cannot define it," was the reply. "This thing of definition is a great hindrance to thought and to progress in attainments." "It is impossible to know," said another. "What do you mean by *know*?" was asked him. The reply was: "It cannot be defined. The limitations of knowledge are such that it cannot be known what it is to know." The natural response was: "How do you *know* that?"

To the preacher the power of distinct thinking is fundamental, even more clearly so than to the mere teacher. He needs to gain definite, clear, and distinct views of things, so that he shall be able to say, on this point or that, "I know;" "This is truth."



He should study with equal care the process of forming correct judgments, by comparing and combining the conceptions he has framed, defined to himself, and verified. "Man is intelligent." "Man is round-square." Are these both judgments? If not, why not? What are the intuitive and natural relations by which conceptions are so bound together in judgments, that one can say of such a combination: "This is true;" "That is not true"? The formation of correct inferences or conclusions from assured judgments, by the process of reasoning, should equally be mastered; so that a man can say of a conclusion reached by such a process: "This is truth, and cannot be gainsaid."

Especially is there requisite for the preacher a better knowledge and training of the constructive faculty, by which conceptions, judgments, and reasonings are gathered into systems of scientific, artistic, or practical thought. From the intellectual side, the construction of such systems is the great work of life, this form of intellectual activity being the form for which all the other and lower forms exist. Yet how often is this power left without any training or intelligent development! Indeed, the theories of psychology and the books on that subject do not even recognize it, except incidentally; so that it is natural and inevitable that educational methods should ignore it.

In this age when so much is heard about science, and so much that has no science in it claims to be science, there is peculiar need for a better training to the knowledge and use of scientific methods. What is science? What are its materials? What are its methods? These are fundamental questions. In these days, when both inductive and deductive logic are so travestied, and when speculation and imagination and guess-work are palmed off upon men in the name of science, and especially in the name of Biblical learning and Christian theology, it is of momentous importance that the preacher should be master of these subjects.

2. The preacher needs a different and better theological training to fit him for his work in this age.

The purpose for which theological seminaries were established was the preparation of the preacher for carrying out his divine commission in proclaiming the salvation of the Gospel to the world. They are religious and Christian institutions, for a particular end; not educational and scholastic institutions, to make scholars in religious or technical specialties. Failure to keep these things in mind has, in some instances, led to tendencies to departure from their original idea and purpose.

There has been in some quarters a marked tendency to Germanize the seminaries, on the assumption that all scholarship is German, and that mere scholarship is the end of the work in the institution. The essential things in a theological school are, on the contrary, evangelical learning and the development of pious activities in connection with

the principles of Christianity, along with the power to get the message out of the word of God and to put it in the best shape for reaching and saving men.

Now, if there is one thing manifest in the view of common sense, it is that Continental, and especially German, theological institutions can not safely be made the models of our seminaries, in spirit, method, or ideas. Those institutions are state institutions. The appointments to them are political. The man does not need to be a Christian in order to become either student or professor in one of them. He may even be a pronounced atheist, as Kuenen was, and devote himself to showing that there is no supernatural, and that the so-called supernatural in the Bible is without any foundation in fact or truth. At best, he is required to know only a formal and perfunctory State-Church religion. Ordinarily he has never known anything of vital piety, even by observation. Often he hates evangelical religion and God and earnest Christians, because they are a perpetual rebuke to the corrupt and beastly life he leads. If he fills a professor's chair in such a theological institution—where drunken brawls are not unknown, and where licentiousness is rife and often open—to attract attention, he must have something striking to present in his teaching. Hence the theological vagaries and speculations, the neologisms and rationalistic hypotheses and assumptions and assertions, to which each generation gives birth.

It would be as reasonable to expect the appointees of the Government in Washington, who owe their places to family relationship, political favoritism, or ability to do "fine work" in politics, to evolve on short notice into pattern saints with rapidly sprouting wings, as it would be to expect the appointees in Continental theological schools to develop into lovers of God's Word, and preachers of evangelical truth; or into leaders in evangelistic and Salvation Army work. Such institutions are certainly not the models for Christian theological seminaries.

And when the advocates of rationalistic laxness in this country claim all the Continental leaders in the seminaries, as advocates of skeptical and destructive rationalistic criticism, the weight of all that authority, even if the claims be allowed to be correct, should not be regarded by evangelical thinkers and preachers as being very great. But the claims are certainly to be regarded as extravagant, when we find such men as Köhler, of Erlangen, and Professor Nösgen, setting their faces against so many of the critical vagaries and absolutely refuting them. While there has been a long line of rationalistic and atheistic teachers, and while it is true that an orthodox theologian has been an accident, and an exception to the general rule; still, by the grace of God, Germany has produced such staunch defenders of the faith as Neander, Tholuck, Hengstenberg, Keil, and many others like them in spirit and attainment, whose work and fame are permanent.

This tendency to import Germany and German methods and theo-

logical ideas into this country; to push the great mass of skeptical and irreligious criticism and speculation as the sum of all wisdom in theology; and to make use of the impious laxness in unchristian and state institutions there, as a reason for the same thing here,—is absurdly indefensible. The fact that a young man has studied in Germany or Holland, so far from being a recommendation for a professorship in one of our American theological schools, ought, therefore, to go far toward barring him from such a place, at least until his fitness has been proved by other methods and tests. A training under even the best of the German unchristian specialists, in the midst of unchristian or antichristian environment, is not the training that will fit teachers to prepare young men to preach the Gospel. The introduction of such men and methods into the church seminaries is simply the planting of the rationalistic and infidel spirit and method and idea right in the heart of the Church. The glorification of the learning and work of these men, when we have in our seminaries such Christian scholars as Dr. Howard Osgood and Dr. William Henry Green, is in the highest degree absurd.

There has been an equally marked tendency toward the introduction of mere specialists as teachers of the great Biblical, theological, and philosophical essentials that constitute the prime requisite in the student's theological furnishing.

Mere specialism is from its very nature both narrow and superficial. In many instances the ground for the choice of such specialism as a subject of study is to be found in the egotism of the young man, and his ambition to occupy a position for which he has not the breadth to qualify him, and which he can only gain through some specialty. Such men, outside their specialties, are mere novices, and are sure speedily to become vain and puffed up by comparison of themselves with others who have not given attention to these specialties. Trained in this way in a mere specialty, perhaps in a secularized German institution, the man enters upon his work without any logical, philosophical or theological knowledge or perspective; without any conception, adequate or inadequate, of the nature and aim of the sacred calling of the preacher; with incorrect notions of the objects for which theological seminaries were founded; and without anything of the strong man or the Christian manhood back of the specialist, that is absolutely necessary to give proper aim and direction and moral and spiritual weight to his teachings.

Such men are in striking contrast with the broad-minded, evangelical men—like Henry B. Smith and Charles Hodge and Alvah Hovey and the many others—who have graced and honored such positions in the past history of the church. All that is necessary to make a theological seminary utterly worthless for the main purpose—perhaps we ought to say for the one purpose—of its existence, is to fill its chairs with such exclusive specialists.

Along with the other two features, already noticed, there seems to be a tendency to an increasing neglect of that *constructive work* and training that should be a constant aim in institutions for the training of preachers. The chief work, intellectual and practical, of the preacher is always constructive work. The disposition to exhaust the time of study in barren, critical work, often purely destructive, in short, in all kinds of work that cultivates merely the perceptive powers in gathering minutiae, and the memory in retaining them, has been the bane of our educational system in these recent times, and is largely the product of the specialism and Germanism already considered. In our public-school system the introduction of innumerable subjects into the course of study, and the requirement of a smattering of knowledge of each, have already gone far toward transforming the schools into dull, dead machines, and have called forth the reprobation of the best educators. The same thing cannot fail to be noted in the curriculum of some of the theological schools. So many subsidiary branches have been added that only the minimum of time is left for study and mental effort upon the great subjects of the Bible and theology, in their relations to preaching. And in many cases, because of their newness and because of the lack of perspective in the view of those who represent them, these purely subordinate topics have been made to overshadow and almost to eliminate from the course, in the case of many a student, the great and all-important ones. Apart from all its other defects, this method is educationally most vicious, unfitting rather than fitting the theological student for the work of the preacher. It is true, no doubt, that there should be men and instructors who have been specially trained in these subordinate subjects; for, so far as they are involved in the apologetic work of the church, they must be understood. But it is true also, that such men are not needed in great numbers, since the questions to be settled, in connection with such departments, do not turn upon the mere knowledge of the specialists, but upon the great principles of logic, and especially of inductive logic, of which the specialists are often quite as innocent as new-born babes. It is also true that such specialties can only be studied with safety to the man and profit to the church, after a broad foundation in logic and philosophy and theology and in the methods of scientific construction. Many are inclined to think that they should be provided for in a theological university.

The one great need, intellectually, in theological training, is manifestly the constructive study and work that lead the man to grasp things in their broad relations and prepare the preacher to present them to men in such relations. In short, the practical training of the constructive faculty of the preacher is the supreme thing for him intellectually.

Now, the rational method of training the constructive faculty is

the same as that of training any other power, that is, by intelligently, systematically and abundantly exercising that power. The exercise must be intelligent; for this infinite beating about the bush, in the dark and for nothing, is worse than useless; it is positively harmful. The teacher must know the power and its possibilities and laws, and direct his work accordingly. It must be systematic; for only by system can the maximum of results be reached with the minimum of effort. The procedure must be from the simple to the complex, from the lower part to the higher part, until the whole field is intelligently compassed; and that completeness must be the goal clearly in view from the beginning. The exercise must be abundant, taking in the whole work and period of education. The bee, building his cell by instinct, reaches perfection unconsciously, on the first trial; the man, building his structures by reason, must make progress through many attempts and failures, and approximate perfection only as the result of innumerable repetitions.

Moreover, the constructive or creative method must proceed in the usual twofold rational way: first, by direction in studying the constructions of others as constructions; secondly, by training the student to construct for himself—and both these educative processes must be pushed along the three lines of scientific, artistic, and practical system.

The starting-point in this training is in the study of the constructions of others as constructions. This should always be accompanied with constant exercises in construction. Just here is where much of our educational work—especially in our higher institutions—utterly fails. There is an infinite difference between the critical, microscopic, and painful study that characterizes the present methods, in which there is nothing educative in any high sense; and the large-minded study of constructions, as such, that is needed if the results are to be educative. In short, a radical change of the methods in vogue, especially in literary and scientific study, is demanded, if they are to be made the means of securing the best educational results. This is peculiarly called for in the theological training, which should intelligently aim at mastering the Bible as a unity with its central theme redemption, and at grasping each book in the Bible as a whole, in the light of the principle that Genesis or Job or Matthew is infinitely more than the simple sum of all its parts, and with a full understanding of the relation of all the parts to each other and to the one central theme of the book as a whole; while it aims at like comprehension of the theological system involved in “the faith once delivered to the saints.”

Nor should such constructive study cease when the theological student closes his connection with the seminary. Long and careful observation on just this point has convinced the writer that the continuance of such constructive study on the part of the minister, taking in the great masterpieces of the geniuses in literary construction,



would go far toward maintaining his intellectual life in full vigor, while furnishing him with the best training for sermon-construction and keeping him in constant and familiar contact with the greatest thought of the race.

The completion of the work of developing the constructive faculty requires the constant exercise of that faculty in the actual work of construction. Every recitation, and every exercise in a course of study, may be made an exercise of this power; and only as they are so made is study transformed, from a dead, dull drudgery in the use of the senses or memory, or the mere logical faculty, into a joyous and free activity that leads on to higher effort and encourages in such effort.

There is no comprehension of any great subject to be had without such constructive study and training. Without it there can be no preparation to handle such subjects. But such constructive study and exercise are peculiarly essential in training the preacher to preach the Gospel. Nothing short of this will prepare men for the direct, free, and effective preaching so essential for reaching the masses. The increase in the number of studies and of side issues in our seminary work has doubtless strongly tended to the elimination of that constructive work, once a somewhat prominent factor in those institutions. Correct educational method requires that there should be a return to it, nay more, that the chief intellectual energy of the student in his work should be made to take this direction.

If that better preparation needed by the new order of the ministry called for in the present crisis, is to be had by the church, it must be by securing a training better than the present and different from it mainly in the respects that have just been particularized. And let it be emphasized that, to the church and the preacher alike, this is at the present time a matter of supreme importance.

---

## II.—WHAT A PREACHER MAY LEARN FROM THE WRITINGS OF DR. OLIVER WENDELL HOLMES.

BY JAMES O. MURRAY, D.D., DEAN OF THE FACULTY OF THE COLLEGE OF NEW JERSEY, PRINCETON, N. J.

A WRITER in *The Spectator*, some few years ago, called Dr. Holmes "the Montaigne of American literature." It was intended for high praise, yet in some respects the comparison is grossly unjust. The differences between the two are far greater than the resemblances. From the uncleanness which so often befouls the pages of the French essayist, Dr. Holmes's pages are not only absolutely free, but in contrast have a wholesome purity and sweetness, which are an unerring charm. Montaigne was a Pyrrhonist: he doubts for the sake of doubting. Anything like moral earnestness is never found in his writings.

The gay mockery of the Frenchman always peeps through the thin disguise of a serious vein occasionally used. Nothing of this sort is found in Dr. Holmes. He is pronounced in his dislike of what is called "Evangelical theology." For Jonathan Edwards he seems to have had an aversion, which, as his paper on the great divine \* shows, renders him incapable of judging correctly either the man or his theology. But the Christian church everywhere is singing hymns written by the American essayist. Much of his writing has the tone of belief about it. He is never the flippant skeptic. In all that pertains to religious beliefs, his writings show moral earnestness, however far they diverge from Evangelical doctrine. And though he cannot be acquitted of a too bitter or acrid sarcasm in his flings (*e.g.*, his allusion to Jonathan Edwards's presidency of Nassau Hall, "Pages from an Old Volume of Life," p. 394), yet there are many passages in his writings breathing a lovely and chastened air of religious belief.

The sources of interest in Dr. Holmes's writings for a homiletical student are not wholly theological. They cover a wide field and touch on human interests in their deepest, most vital, and sometimes most sacred forms. The preacher not less than other men, rather far more, should take the well-known saying of the old Latin comedian Plautus as his own, and deem nothing foreign to himself which pertains to human life. If nowhere else, at least in the range of the authors he reads, he should obey this principle. There is an intellectual bigotry which turns up its nose at what are called the lighter forms of literature, as if they could do nothing for such intellectual superiority. Why should a preacher who can occupy himself with Kuenen and Kant and Kidd waste his time over such books as Birrell's "Obiter Dicta," Dr. John Brown's "Spare Hours," or Dr. Holmes's "Autocrat of the Breakfast Table"? Intellectual bigotry, like all other forms of bigotry, pays the penalty not only in narrowness, but, what is as bad, dryness. How fearfully dry some of our specialists in theological study do become!

Dr. Holmes has contributed three different forms of literature to our American development. He was first of all the poet, and his poetry now fills three volumes. Then he became the essayist, and in the "Autocrat of the Breakfast Table," "The Professor at the Breakfast Table," "The Poet of the Breakfast Table," "Over the Teacups," we have his most characteristic and most fascinating work. He has also tried novel-writing in his "Elsie Venner" and "A Mortal Antipathy," but it is not by his ventures in this line that he will live. If to all these we add such volumes as the "Pages from an Old Volume of Life," "Our Hundred Days in Europe," containing his lectures and addresses, his observations of the mother country, etc., we find thirteen volumes as the outcome of his literary career. This, too, in addition to his long labors as professor of anatomy. There is a lesson

\* "Pages from an Old Volume of Life," pp. 361-401.

for preachers as well as everybody else in the record of so busy and so fruitful a life.

It will hardly be questioned that the preacher should know something of what his people, and especially his young people, are reading. It would be well for him if he strolled occasionally into the village library and asked the librarian a few questions on this point. The answer might encourage him, quite possibly it would startle him, at any rate it would set him thinking. One trouble with preachers is that they and their hearers are moving in two different worlds of thought. While he is discussing some high theme in divinity, on which he has expended much laborious reading and honest thought, they are wondering why their good minister is not handling such and such a question, started by the essayist in *The Atlantic Monthly*, or in such a poem as everybody is discussing. The sermon on the Incarnation would take more hold if now and again the pastor treated a problem in living, which some popular writer had set the parish generally to thinking about. At any rate it is true that no American, or for that matter English, author is more read in our country than Dr. Holmes. His books have all the taking quality which finds readers so easily and holds them so strongly. Be it his poetry or his essays or his lectures or his biographies, it is easy to see why they find their way everywhere and meet with so hearty a welcome. Or if any one wonders why he has such popularity, let him read the introduction to "A Mortal Antipathy," in which the author takes the reader into his confidence regarding his inner life in authorship, and he will wonder no longer.

I have used the word "popularity" as characteristic of Dr. Holmes's writing, all of it. It is "popular" in the best sense of that term, by reason of its bright and winning style, by reason also of its grasp on the human heart. Did not his career as poet begin with "Old Ironsides"? What American schoolboy has not felt his heart throb as he read

"Ay, tear her tattered ensign down,"

and his next poem, "The Last Leaf," did not the good and great Abraham Lincoln know it by heart as he knew the American people by heart also? And so also in the "Autocrat" and "Professor at the Breakfast Table" with their congeners, when he made a boarding-house the scene of those fascinating talks, he at once touched the key of popularity as not Dan Chaucer in his "Canterbury Pilgrimage" or Boccaccio in his famous garden could do. Therefore our preachers would do well to follow the teaching of this gifted writer, which the young and old too are taking in. They are live books—very live, as the successive editions show. And above all, Dr. Holmes is a teacher. Some of his teachings you will not approve. Very well. Take care that they do not supplant your own. Some of them you will think

Preac  
them  
on re  
tain  
most  
get n  
and i

admirable. Again very well, say so on fitting occasions. Take him into your orthodox pulpit. His father was a good old-fashioned New England minister, and by right of heredity the son might be heard occasionally.

The preacher will also find his account in reading Dr. Holmes, because he will find what are some of the objections raised against Evangelical beliefs, objections which are rife and which, indeed, have gained a wider currency by means of the Autocrat's trenchant thrusts. *Fas est ab hoste doceri.* 'Tis an old maxim in a dead language. But the old Roman knew its value and the modern preacher would do well not to overlook or forget it. If he will go carefully through the "Autocrat of the Breakfast Table" and its three congeners (they are all delightful reading) he will see just what objections are raised in modern thought to doctrines deemed fundamental. He will see just how they must be met. He will soon learn that they cannot be met by simply quoting scripture texts, by an appeal to inspired authority. He will see that immense harm has been done by some language the old theologians, and even good Dr. Watts, have used. Such points the sharp wit of Dr. Holmes never lets slip. For example, he quotes Jonathan Edwards as saying "As innocent as children seem to be to us, yet, if they are not of Christ, they are not so in God's sight, but are young vipers, and are infinitely more hateful than vipers," etc.; and then asks "Is it possible that Edwards read the text mothers love so well "Suffer little vipers to come unto me, and forbid them not, for of such is the Kingdom of God?" Now, it is hardly necessary to say that this does not dispose of a true doctrine of native depravity, but it does warn all preachers against the folly of exposing true doctrines to misconceptions or distortion, by their unwarranted and unscriptural way of presenting them. The careful reader of Dr. Holmes will find, very solemn lessons in this direction. His well-known poem, "The Deacon's Masterpiece, or the Wonderful One-Hoss Shay"—a more delicious bit of humor never found its way into verse,—may not be thought to have any theological bearings. But when I have heard or read occasionally some logical discussions of those awful themes, where the finite merges in the infinite, I have recalled this "logical story," with its closing lines:

"End of the wonderful one-hoss shay.  
Logic is logic. That's all I say."

Preachers, moreover, do well to read books which are suggestive of themes for pulpit treatment or of points to be made in their teaching on religious or moral themes. Bible-study is indeed the great fountain for such supply. The Bible is the most human as well as the most divine of books. But how many books a preacher may read and get no hint of anything for homiletic use. How many he may read and incur the danger of becoming too scholastic, not to say dry and

juiceless in his treatment of his pulpit themes. It is good occasionally to find books which handle themes people are thinking seriously about, and handle them in a fresh and vitalizing way. It is not a very bold venture to say that Dr. Holmes, the essayist, can furnish much valuable matter for homiletic treatment. Here I can make my point best by illustration. I quote almost at random:

"I find the great thing in this world is not so much where we stand, as in what direction we are moving. To reach the port of heaven, we must sail sometimes with the wind and sometimes against it—but we must sail, and not drift, nor lie at anchor."\*

There! does not that suggest a sermon on "Drifting, considered Morally and Religiously"? If we give a few moments' thought to the matter, we shall see how much there is in current morals and religion which no word so well describes as "drifting," and which is full of spiritual peril.

"A man who is willing to take another's opinion has to exercise his judgment in the choice of whom to follow, which is often as nice a matter as to judge of things for one's self. On the whole, I had rather judge men's minds by comparing their thoughts with my own, than judge of thoughts by knowing who utter them. I must do one or the other. It does not follow, of course, that I may not recognize another man's thoughts as broader and deeper than my own, but that does not necessarily change my opinion, otherwise this would be at the mercy of every superior mind that held a different one."†

Here again we come upon a very timely suggested theme—choosing our leaders in religious thought. Isn't this election going on every day? Are there no party cries and hot partizanship to make it somewhat dangerous? Has universal suffrage any more dangerous side than when it exists. as it surely does exist, in the moral and religious sphere? If there are no stuffed ballot-boxes, are not the young, at least sometimes, in danger of bribery by their passions or ambitions in choosing their leaders?

One more illustration must suffice:

"The truth is, if the Devil could only appear in church by attorney, and make the best statement that the facts would bear him out in doing on behalf of his special virtues (what we commonly call vices), the influence of good teachers would be much greater than it is. For the arguments by which the Devil prevails are precisely the ones that the Devil-queller most rarely answers. The way to argue down a vice is not to tell lies about it—to say it has no attractions, when everybody knows it has—but rather to let it make out its case just as it certainly will in the moment of temptation, and then meet it with the weapons furnished by the divine armory."‡

I should despair of any minister who would not handle such a text as 2 Cor. xi. 14 more tellingly after reading the whole passage from which the extract above is taken.

Dr. Holmes is a master in the "art of putting things." As such

\* "Autocrat," etc., p. 93.

† *Ibid.*, p. 15.

‡ *Ibid.*, pp. 188-9.



he may well be looked into by preachers to whom this art is so essential. What I refer to is the gift of saying things so that the meaning is taken in at a glance, and then stays by the reader or hearer. Doubtless the conversational tone which makes up so much the charm of his books lent itself readily to this art. But it is, in fact, this conversational method, which might profitably usurp much of the oratorical in sermons. The crisp sentences are so facile in getting and holding our interest, yet they come in easy flow, like the best talk, as they are. Any one who ever heard that master of American eloquence, Wendell Phillips, must have been struck with his conversational tone. Even when he uttered his tremendous philippics, how quiet his manner! Was it art with him or nature? Art or nature, it was a gift which any preacher who ever lived might envy. It will help any one toward acquiring the art of conversational teaching to study Dr. Holmes's four books, "The Autocrat," "The Professor," "The Poet at the Breakfast-Table," and "Over the Teacups." For he is teaching all the while—teaching so that all readers are apt to become his pupils. And even when he says things from which we dissent sharply we cannot help admiring the lucid, easy, telling way he has of doing it. How apt are his illustrations! From how many realms he gathers them. Let any preacher turn to the "Autocrat," and see what use Dr. Holmes makes of the guinea-worm in inculcating a moral truth; he will see also what I mean by commending Dr. Holmes as a sort of model popular instructor—not by any means always for what he teaches, but for his inimitable way of doing it.

I have from time to time in *THE HOMILETIC REVIEW* called the attention of preachers to a class of books, which for them, as for other professional men, subserve a high use, as mental rest. These are books of prose as well as poetry which tranquillize us in the fever and fret of life. Not religious books as such, but books which take us out of ourselves, clean away from all subjects or surroundings which remind us of hard work and the stiff, knotty problems of practical daily life. Such books as "Boswell's Johnson," and Christopher North's "Noctes Ambrosianæ," and Charles Lamb's "Essays of Elia." To these must be added Dr. Holmes's books, both prose and poetry. A book, to be truly restful, ought to have a fund of rich humor, a racy and captivating style, touches of true and varied sentiment, flashes of insight, freedom from hard logic, dealings with human life on its lighter side. The method which Dr. Holmes adopted in the making of his "Autocrat" is admirably fitted to secure these ends, and we find an exhaustless fund of interest in following the fortunes of the characters he has brought around the breakfast-table or over the teacups.

## III.—THE NATURAL HISTORY OF THE CONFLICT OF RELIGION AND SCIENCE.

BY NATHANIEL S. SHALER, D.S., PROFESSOR OF GEOLOGY IN HARVARD UNIVERSITY AND DEAN OF LAWRENCE SCIENTIFIC SCHOOL.

I PROPOSE in this writing to consider in a general way the origin, development, and present condition of the momentous debate between the two classes of men who have sought, and who still seek, the true interpretation of nature. I have given this essay the title of a natural history, for the reason that there is a distinct and most important difference between the two methods of inquiry into any series of events. One of these is that of the chronicler in which the successions of the incidents are set forth; attention being given to those features alone which relate to the ordinary interests and immediate understandings of men. In the other, the method of the naturalist, the endeavor is to explore the realm of causes with the hope of ascertaining the ways in which the development has been induced and the steps that have been taken in the process of growth. There is in the minds of many people a firmly rooted prejudice against the application of the naturalist's method to any matters of a religious nature; but this opposition is only the shadow of the conflict between religion and science; the larger-minded theologians of our time are quite willing to submit the tenets of their faith to the honest historian, whatever be his method of inquiry—whether he seeks merely to narrate the series of events, or essays the larger task of rationalizing the facts. Therefore, in the following pages, I shall consider the history of the conflict between religion and science in the manner of the inquirer who deals with the successions of phenomena, with no aim save to attain the truth; with a perfect, indeed we may say a religious, confidence, that the truth is the best thing this world has to give.

In the earliest stage of human development, as we may observe in many primitive tribes of men, the first extended thought is directed to the interpretation of nature. It is indeed characteristic of the human mind that it can not rest patiently in the face of the problems of this world without some explanation of their natural order. The sequences of nature, the rhythmic recurrences of the days and seasons, the stately procession of the stars, the endless successions of organic beings, each after its kind, demand an explanation, and this with such urgency that it must be essayed. Some theory of nature seems, indeed, to be among the most primitive needs of man. It appears impossible for him to come in contact with the world without seeking to frame a theory as to the order which he finds there.

Although there is a considerable variety in the explanations of the world of phenomena, which have been accepted by early peoples, there is one common quality in them. They all account for the order of

the world by the supposition that the sequences are due to the intervention of intelligent beings in their nature like unto mankind. In this way, among all peoples, there arises a system of polytheism which serves as the first explanation of the order of the world; to each of the powers which are endowed with a personality is consigned some definite share in the conduct of events. As the appreciation of phenomena is extended, the number of the divinities is augmented, until they become a vast throng, peopling the unseen realm, directing the course of each life, as well as the march of an inanimate world.

With most peoples the polytheistic explanation of the order of the universe appears to be the highest point to which they can attain. Only one folk who inherited this view, the Greeks, passed beyond this primitive method of accounting for the order of nature; this they accomplished by the invention of another method of explaining the sequences of phenomena—by the creation of science. It is generally recognized that the invention of the scientific method is essentially due to the Hellenes, but the way in which the work was done, and the relation of it to the religious motives of the time, have not received from scholars the attention which they deserve. The matter is indeed one of much moment, not only in relation to the history of natural science, but with reference to the position of that learning toward religion. Briefly stated, the conditions which led to the institution of the scientific explanation of the phenomenal world seem to have been as follows:

As the critical power developed among the Athenian people the essential unreasonableness of their national faith became more and more evident to the larger-minded men; they revolted against the supposition that the majestic order of the world could be due to the intervention of an ill-regulated army of gods. The first steps which led away from the old faith were taken between four and five hundred years before the Christian era, when the conception of archetypes was framed. This hypothesis, which first finds distinct expression in the writings of Plato, is to the effect that each natural object is the embodiment of a preexisting idea or shape-giving image. It is easy to see that such archetypes are really nothing more than the gods and lesser powers of the polytheistic system. They have been dehumanized; reduced indeed to the state of mere forces endowed with some of the qualities of an individuality.

The doctrine of archetypes, tho it differed in no great measure from the polytheistic conceptions from which it sprang, had the peculiar advantage that it made it possible to proceed to the notion of natural laws; this last step was quickly taken. In Aristotle's writings we find the idea of cause and consequence, though not so clearly stated as by the naturalists of our day, about as well conceived as it is by the most advanced of those philosophers. In his conception of the categoric order of phenomena the foundation of our modern science

was laid. In many ways the framework of his hypothesis is related to that of the earlier polytheism; in both there is the idea of effective, somewhat individualized, powers; in both we have the subordination of the inferior to the superior forces. But the new conception affords a great advance in that it excludes the irrelevant notion of human quality in the action. The Aristotelian view, which has held to the present day, and is the foundation of all the higher natural science to which we have attained, is in effect a confession of our ignorance concerning the essential character of the natural realm. It postulates no more as to the methods of action in the world of phenomena than the visible sequences, and the order which is developed from those successions.

Although the development of science from the earlier modes of interpreting nature abounds in matters of exceeding interest to the historian of learning, we must limit our consideration to the points which clearly relate to our inquiry; these are as follows: In the first place, we note that the early science, like the primitive religion, arose from the effort to account for the order in nature; in other words, the two notions have their origin in the same natural impulse which rests upon the peculiar human need of a rationalized life. In the second place, science came to be through an intellectual and spiritual revolt against the confused and degrading conceptions of the polytheistic religion. In a high sense of the word this revolt which led to the institution of the scientific method was spiritual; it deserves, indeed, to be accounted as among the great religious reformations.

If Greek science had continued in the conditions under which it came into existence it is likely that it would have gradually displaced the ancient polytheism in the minds of all cultivated men, and this without any grave conflict with those who instinctively held to the crude older faith; but the new view was hardly established before the downfall of the Athenian civilization and the weakening of the intellectual motives under the Roman dominion caused it to be almost entirely forgotten. The neglect was, perhaps, the more complete for the reason that the spread of the Christian religion over the region which had been affected by Greek culture to a great extent destroyed the old polytheistic faith, giving in its place a rational conception of natural order based on a supreme will. It was not until the second thousand years of the church, in general, about the beginning of the fifteenth century, that we find the minds of inquirers again directed toward the scientific interpretation of nature. This awakening, the so-called Renaissance, is commonly, and doubtless with a certain amount of reason, attributed to the downfall of Byzantium and the consequent diffusion of Greek scholars and manuscripts over western Europe. It is evident, however, that the events of this remarkable period are due to a singular complication of actions, of which the success of the Turks was but one, and probably not the most influential.

The intellectual debasement of the church which had led rational people to scorn the interpretation of the world which it offered, gave rise at this time to religious, as well as purely intellectual, revolts; to the classes of movements being in effect protests or reformations, essentially like that which led to the institution of the scientific method in the schools of Socrates, Plato, and Aristotle.

It was the misfortune of the revived natural learning that it was to a certain extent, and very naturally, associated with the curious body of beliefs commonly known as the "black art," with witchcraft, sorcery, and magic. The prejudices due to this association, combined with the fear of an independent explanation of nature, quickly led to an assault by the Roman church upon the new faith. It may fairly be said that the attack of the church was in a considerable measure warranted by the moral degradations which came in the train of the Renaissance; there can be no question that the effect of this movement was to liberate men, not yet completely rid of the ancient Roman vices, from the needed restraint of canons of conduct which had served to lift them out of their original degradation, and that, in the anti-Renaissance movement, the church was, from its point of view, acting wisely. The point of importance for us is that here began the first important conflict between the Christian religion and natural science. As thus set, the battle was destined to continue down to our own century with little change in the objects of the contention. On the side of the men of science it was claimed, in effect, that the interpretation of nature set forth in the tenets of the church was unreasonable, or at least insufficient to account for the facts; on the other hand, the defenders of the faith claimed that the scientific view denied the inspired account of creation, deposed intelligence from its control of the universe, and destroyed the beliefs on which alone it was possible to found the moral conduct of the individual or the safety of the social order. The natural issue of these contentions, waged as they were with medieval bitterness, was the institution of an enduring feud between the followers of the two interpretations of nature. The Roman church, because of its traditions of imperial power and its long-continued control of the secular strength, made free use of coercive methods in the suppression of scientific opinion. The naturalist Buffon, in the middle of the last century, was compelled to publish a groveling recantation of the philosophical views contained in his excellent theory of the earth. The Protestant churches, tho less imperious in their method, had their own effective ways of administering discipline to the men of the new interpretation. Social pressure to the point of ostracism was often used to defeat the activities of those who were suspected of heresy in their opinions as to the organization of the world.

Whoever approaches the study of this great conflict in the manner of the naturalist will be sure to feel little resentment toward the



church for the severity with which it has dealt with the innovators. To the men of science the function of the ecclesiastical body is clearly seen to be conservative; its province is to maintain the good that has been won, to rest upon tradition rather than to explore the unknown. What the church has done in its opposition to science, so far as the spirit of the action is concerned, has been clearly in its province, and in accordance with the traditions which are at the foundation of its usefulness; traditions which served to bring society through the trials of medieval times and made it ready for modern development. Moreover, looking at the history of the conflict from the point of view of the inquirer, it may be said that the opposition of the theologians to scientific methods of thought does not appear to have had any permanently ill effects on the development of those modes of exploration. Here and there individual students were silenced; but no branch of natural learning can be cited which seems to have permanently suffered from the repression, or the drastic criticism, to which it has been subjected. Whoever carefully notes the tendency to extravagant conjecture which characterized modern science, in the centuries of development before our own, will be likely to agree with me in the opinion that the evils of repression, due to the action of the church, were in a great measure, if not altogether, compensated by the greater care in exploring the grounds of their beliefs, the more ample verification to which inquirers were subjected. It may fairly be claimed that the share of danger to which researches in the natural realm have been subjected has operated to make those who conducted the work more careful, more truly scientific in their methods, than they would otherwise have been, and pass by the cruelties of the conflict between science and religion. They were in the spirit of the time—the old cruel time.

I have spoken of the conflict between religion and science as a thing of the past. This view of the matter is warranted by the singularly rapid growth of the tolerant motive, which is evident alike among theologians and professional naturalists in every field of inquiry. Altho, among a few of the elders in these walks of life, and some of the narrow-minded of the younger generation, there may be found echoes of the combat, the war is clearly over. It remains for the historian to note the influences which have brought about this reconciliation. Although this task can not be fitly done until time affords a perspective of the facts, something of its nature may be discerned. We can see that the main influence which has operated in bringing about this change is to be found in the vast enlargement in the conception of the problem of life. The origin of man, his relations to the lower species, the great questions of the past of our sphere, the depths of the heavens, all have served to bear in upon the minds of men a sense of the profundity of the universe. Tho some writers have descanted on the sense of mystery among primitive peoples, it is safe to say that it is the instructed, the developed men

who come to this stage of appreciation of the world. The conception of the essentially inscrutable nature of the realm of phenomena is a characteristic of our time, or at least of its better spirits. It brings respectful tolerance in its train, tolerance which affects naturalists and theologians alike.

Another most important influence which has favored the reconciliation is found in the change in the temper of scientific men. In the newness of their work they were full of the conceit which attends novel successes; they were prone to believe that they held the key to the innermost recesses of this world; they were unwilling to confess that there were any mysteries which they could not solve. Now that it begins to be clear to the most prognostic investigator that, however much he may be able to explain, the sum of the unexplained is in no wise diminished, and, moreover, that the process of accounting only forces back the darkness a little way into the infinite space, investigators have become more modest in their claims.

Still further, many students of nature who take their tasks in a large way have come to feel that the realm contains vast problems of a spiritual nature, such as those of sympathy, which can not be fairly dealt with by the use of the methods which are at their command; which belong, indeed, to another order of workers; yet other of these naturalists recognize the fact that it is impossible to rationalize the part of the universe which they comprehend without supposing that it is controlled by intelligence. All these influences have served to make modern science quite other than atheistic. Last of all, in this later day there is a tendency among naturalists to consider the phenomenal side of religion, and to recognize the fact that its ever present and persistent character is to be taken as the manifestation of some primal necessity. Those who regard the matter closely are likely to be driven to the conclusion that the Christian religion, embodying as it does the motive of sympathy and the moral code that relates thereto, is fairly to be considered as the highest product of all life. Thus, quite apart from all questions of the supernatural, indeed, we may say, in spite of that claim, the essentials of the Christian religion are attracting, and are destined in larger measure to attract, the minds of those investigators who have the unbiased habit of truly scientific men.

On the side of the church we discern that the long contested teachings of natural science have had a momentous influence; they have forced theologians to respect the other interpretation of the world; they have compelled them to abandon as ill-founded many unimportant, but in their time strongly contended for, statements. The theologians have been forced to see that, eternal as are the essentials of their faith, the garb in which these tenets are presented may change, even as the language in which they are framed alters from age to age.

In the ways above noted, through the widening of the thoughts of

men, the two interpretations of nature at first united, then long parted in hostility, have ceased their contention and are likely before long once again to be associated in a common effort to solve the mysteries which beset the ways of man.

---

#### IV.—WELSH PREACHING.

BY BENJAMIN D. THOMAS, D.D., TORONTO, CAN.

WALES has not figured prominently in any of the great secular movements that have contributed to the world's progress. The names of distinguished men in literature and arts, in statesmanship and commerce, would rarely be recognized as bearing evidence of Welsh origin. This, however, is easily accounted for. In no respect have the population of the principality had opportunity to rival their more pretentious neighbours. They have been kept under the ban of unconscionable disabilities which rendered advancement well-nigh impossible. Educational facilities other than the merely rudimental have only during recent years been brought within reach of the most aspiring. The spheres in which the higher gifts of genius and intellectual mastership could have opportunity to display themselves were for centuries closed against them. That Wales should not have risen into greater distinction in national and intellectual achievement has not been because the mental caliber was lacking, but because the conditions were so almost absolutely inimical.

There is one sphere, however, in which this little country, in spite of her disadvantages, has certainly excelled. If she has not produced statesmen and artists, philosophers and scholars, that could stand without suggestion of inferiority beside the best products of other lands, she has produced preachers who certainly could. While she has to take a secondary place in other spheres of activity and pursuit, in the sphere of the pulpit she may be said, without assumption or egotism, to hold her own. Wales is preeminently a land of preachers, and that of a sort that are not common. The article is in demand. Some of the leading pulpits in the old land are occupied by them. They have an indefinable quality that is appreciated. What philosophers were in Greece and artists in Italy, preachers are in Wales, the consummate blossoming of her noblest life.

The reasons for this are not far to find. Wales is a land of sentiment. Her inhabitants are exquisitely responsive to the influences that appeal to the imagination and to the heart. It is said that poets are born, not made, and Wales has a greater number in proportion to the population who are endowed with the poetic instinct than any other people 'neath the sun. They have the imaginative and the realistic almost intuitively developed. When you have in

addition to these gifts of nature, strength of intellect and a soul set on fire by the Holy Spirit, you have the essentials of the preacher's art, which might be developed into marvelous efficiency without even any of the culture of the schools.

The history of the Welsh pulpit, as it has impressed itself upon the religious world, may be said to date from the great revival in which Calvinistic Methodism had its rise. There were men of marvelous genius and consecrated enthusiasm antedating that period, who did valiant service, and whose gifts as preachers of the glad news were of the rarest kind. It was not, however, until Daniel Rowland and Howel Harris began their great work that the conditions became favorable to the highest exhibitions of pulpit excellence. This revival stirred the country to its profoundest depths and brought the pulpit into the forefront as the most imperial agency for swaying the popular mind and moving the popular heart.

Welsh preaching has a quality that is altogether indescribable. The master of the pulpit, who knows how to adapt his voice to the cadences for which the language is celebrated, has a power over his audience that could not be attained in English, even under the most favorable conditions. The sermon, begun in calm almost whispered utterance, rises in tone and expression until it swells out into a sort of inspired song, in which apt analogies and homely illustrations and striking aphorisms are presented with ever-cumulative effectiveness, until, often amid a very *Bochim* of tears and acclamations of appreciation and rejoicing, the Amen is pronounced. The language must be recognized as a very important factor in this extraordinary pulpit effect. In copiousness, flexibility, adequacy to express the abstractions and technicalities of science, art, law and politics, the English language is unrivaled. But for combined force and persuasive melody; for imaginative, impassioned sacred oratory, the Welsh will bear easily the palm. There is no modern language that more instantly conveys the desired meaning and at the same time touches the emotion that it should awaken.

No description of Welsh preaching could be complete without reference to the great religious festivals or associations, recognized features of the religious life. They are annual gatherings toward which interest and expectation are directed with a joyful eagerness that must seem passing strange to those whose religious enthusiasm is determined by the thermometer, and who never in their lives have been guilty of a breach of the most approved formalities in their devotions. They are by all odds the most important events of the year. These occasions are not now, in interest, enthusiasm, and numbers, what they were wont to be when they represented wider sections of the country and drew large numbers from the most distant points. The magnificent associations of other days are remembered by the older people as assemblies of memorable and undying interest. In the midst of scenes

of solitary grandeur unsurpassed, ten or fifteen thousand people would congregate. From hillside and valley, from town and hamlet, from farm and cottage, men and women of all ages would wend their way to the great annual festival. The distances they traveled, over roads that were often horribly bad, seem surprising. A gently sloping field, with an enchanting background of mountain and forest, was, if possible, chosen. It was no uncommon sight when one of the princes of the pulpit occupied the temporary platform, to behold the eager multitude pass through all the transformations of emotional excitement. It was in one of these gatherings that Christmas Evans first proved himself a consummate master of forceful argument and dramatic delineation, and gave assurance of a popularity and usefulness that were to be felt to the extremities of the land, and to be borne down through distant generations as a much cherished reminiscence.

Lest I should be suspected of national partiality in my judgment of the quality of the Welsh pulpit, I quote a few appreciative sentences from the speeches of the late Henry Richards, M.P., one of the ablest members of the British House of Commons. He says:

"Not a few, who filled the Nonconformist pulpits of Wales, from the rise of Calvinistic Methodism at the latter end of the last century, were men of stately and commanding appearance and were endowed with voices of great compass and melody, which, by constant use, they had learnt so to rule as to express with nicest modulation all the varying moods of an orator's mind. No greater mistake could be committed than to imagine that their preaching consisted of mere loud and incoherent rant. Their sermons were carefully prepared and often by frequent repetition elaborated to a high degree of oratorical perfection, while in their mode of delivery they were distinguished by nothing so much as by their absolute self-possession, the mastery they retained over themselves, in the very torrent and tempest and, as I may say, whirlwind of their passion. It is true that they claimed and exercised almost unbounded liberty in their methods of exhibiting the truth they believed. They were not restrained by that mortal fear of transgressing the decencies which fetters an English preacher and renders it almost impossible for him to be oratorically effective. They abandoned themselves freely to the swaying impulses of their own inspiration. They used without hesitation or stint all forms of speech that were at their command: trope, metaphor, allegory, graphic pictorial description, bold *prosopopœia*, solemn invocation, impassioned appeal, dramatic dialogue and action. They did this not of set purpose, for they might not even know the names that rhetoricians had given to these figures of speech, but because, following the dictates of their own natural genius for oratory, such were the means that seemed best adapted to produce the impression they desired."

Come with me in imagination to a neighborhood in the heart of South Wales in the early part of the present century. The people are simple in their habits but strong of character. Their principal recreation is found in studying the Bible and their greatest conceivable luxury in hearing one of the masters of the pulpit sweep the gamut of melodious speech with a full and undiluted Gospel for his theme. The intelligence has come that Christmas Evans is on one of his evangelistic tours, and that he will arrive at that place on a cer-



tain night. The populace is on tiptoe of excited expectation. It is the topic of conversation at the smithy and in the tailor's shop, in the market place and at the fireside. The plowboy and the milkmaid, as well as the farmer and the shopkeeper, must hear the one-eyed preacher from Anglesea. Such an occasion was more to them than the arrival of the finest prima donna to the musically cultured of any of our modern cities. The evening at length arrives and the homely edifice is packed to suffocation. The preachers of all evangelical denominations from many miles around are assembled in the big pew encircling the pulpit. The windows are thrown open and men and women who cannot gain entrance, in vehicles and on the greenward come within the circle of the preacher's voice. At the appointed time the eagerly expected one makes his appearance. The service is simple and fervent. The Scriptures are read by one of the neighboring pastors, a prayer offered by another. Then, the stanza of a familiar hymn being sung in a plaintive minor key, Christmas himself ascends the pulpit. The text is given out in an undertone. The introduction is brief and simple, but gradually the preacher rises in both thought and utterance until heights of dramatic effectiveness and imaginative brilliance are reached that carry the audience resistlessly upon the current. The subject on this occasion is the demoniac of Gadara. The picture of the demonized individual passing through the neighborhood, or concealing himself in secluded places so as to spring forth like a panther upon women and children, made the people shudder. Then the scene is shifted and the catastrophe of the swine given with inimitable effect, the preacher himself laughing at the grotesqueness of his own description and the whole audience convulsed with suppressed excitement until, when the black pig is mentioned, all decorous restraint was at an end. Then laughter gave place to tears, and merriment to the most devout fervor and solemnity, as the healed demoniac is described returning home, and Mary and the children when sufficiently assured of his restoration gather rejoicingly around him, and God's love and grace are magnified. At this stage of his discourse the preacher gave himself up to the mighty currents of enthusiasm which he had himself awakened. He soared aloft, bearing his audience with him into the very empyrean of emotional excitement. With a few piercing voice effects which were peculiarly his own, he completed his task, leaving the audience, whose sensibilities he had played upon with such consummate mastery, too thoroughly aglow to observe his retirement from the church or for some time to know that he was gone.

I had been inclined to think that the Welsh pulpit had suffered a decadence so great as not to be even suggestive of the glory that gathered around it in the days of which I have been writing. A visit to Wales, however, a few years ago, satisfied me that my impression was not well considered. One of the most vivid and delightful

memories of that vacation time is a three-days meeting, two of which were given up to hearing sermons. It was an inexpressible exhilaration. I was swayed and thrilled and sometimes almost tempted to make an exhibition of myself after the fashion of some of our colored brethren in the South. I came from those meetings fully satisfied that for the Welsh heart the Gospel of Jesus Christ has a greater fascination than aught else, and that the pulpit of the principality had lost little of its wonted power since the day when John Elias, Williams of Wern, John Herring, and Christmas Evans achieved an immortal fame.

## V. CHURCH METHODS AND CHURCH WORK.

CRITICISMS AND SUGGESTIONS BY LAYMEN.

BY HON. DARWIN R. JAMES,\* THROOP AVENUE PRESBYTERIAN CHURCH,  
BROOKLYN.

A mission church was established in Brooklyn in 1852. I was connected with the enterprise at the time. From that mission have grown three prosperous churches, all of which are now independent and doing well. I am connected with one of those churches, and it seems to me it fills the ideal of what a church ought to be better than any other organization I know of. Why? Because we have a large congregation, most of them plain, common people, many of them having found entrance to the church through the mission school. Such church members belong to what we usually term "the humbler walks of life." Our church membership reaches nearly a thousand, and the majority of our members have come through the work of the mission. They were drawn to the mission through the ordinary influences used to induce people to come to such a place, and they finally graduated, so to speak, into the church.

And I am proud to say that this church occupies a position in the Presbyterian denomination, in its organization, its benefactions, its machinery for church work, and in the practical results that it has accomplished, in advance of the great majority of churches of the Presbyterian faith in New York and Brooklyn.

What are the means that have been used for attaining this great success? Nothing but the plainest preaching and the simple presentation of the Gospel, coupled with earnestness on the part of the pastor and those who hear him. Fashion, style, and worldliness have crept into our church very little.

In both worldly and spiritual affairs I believe in persistent work for a given object; keep steadfast and the results will come. I have seen great results in church work that have come, not through superiority of intellect, or from the peculiar methods used, but from earnest, persistent, steadfast work, year in and year out. I have been engaged for forty-three years in that kind of work.

In the church I refer to nearly all the prominent laymen are engaged in some way in the Sabbath school, or they occupy some positions where they are engaged in creating or stimulating an interest in the work of the church or its mission. We are fortunate in having a considerable number of male church-members, and, in this respect, we are not so badly off as some churches.

It may be that our church is peculiar, but it looks to me as if we were doing the work that churches ought to do. We are aggressive in our methods. We work very much as the Methodists do. The Methodists literally "go for" the

\* Interview with Geo. J. Manson.

people, and our Presbyterian church is equally active and direct in its methods; it goes for the people in a straightforward way without any clap-trap methods.

The trouble with many people nowadays is they want to get into a fashionable church. They want to sit under a pastor who can "draw well." They do not look at the other side; they do not strive to learn whether the man has a right heart, whether he is giving his life to the cause of the Master, and is teaching those that attend his ministrations so to do. There is where the trouble lies with too many modern church-goers.

Of late years, I do not think that the church (speaking generally) has reached young men. At the present time, however, I think it realizes its mistake in this particular, and many of our churches are adopting measures to reach that class of the community. I think some of the boys' brigades are managed very well and have an indirect tendency to create an interest in church life and work on the part of boys and young men. The Christian Endeavor organizations are also a valuable means in the same direction.

As I am eminently a practical man I believe in a practical, every-day sermon for every-day life, with the illustrations for the same drawn from every-day life. I think sermons should bear upon the problems of the day, not so much political questions as social themes, religious questions, missionary questions. I do not believe very much good is accomplished by sensational preaching; the effect of such preaching is not lasting. The people who seek sensational sermons can not be practical Christians. The practical, every-day sort of people that do the work of the church like old-fashioned, gospel preaching, adapted to the needs of the present day.

How far laymen can help the church and the preacher in his work depends a good deal on their training and how they have been reared. I believe in putting young Christians at work in the Sabbath-school. They should be kept at work for the Master in any way that the pastor can devise. They should grow up in the church in that spirit, as Sunday-school teachers, as visitors, as workers in the Mission, and they should be induced to take part in every effort wherein they can prove themselves useful for the cause of Christ. Train the young people up in that way.

I do not think it is necessary to educate them very much to speak in meetings; I would not lay much emphasis on that point. Undoubtedly Moody does a good work in his way, but he can only do a small percentage of the work necessary to be done in that direction. It must be borne in mind, too, that a good many men have not the gift of speech. But there are a hundred ways in which young men can be useful in the church if they are mindful so to be. Their training along these lines, and their disposition to do such work, depend largely on how they have been influenced by the pastors and older members of the church.

I do not think a training-school for laymen who desire to engage in church work would be a good idea. Set them to work and let them gain knowledge by experience, having some one to overlook them and advise them.

I think the pastors in the small towns have a hard task before them. For such places is needed a minister who can be "all things to all men." People will tell them to start reading-rooms for the young people, but, as a rule, very few of the young people have any taste for books. The church itself in the country should be the center of activity; the young should be reached through the church and the power of the Holy Ghost. I am a believer in revivals. When an evangelist comes to these small towns a religious wave sweeps over the country. His work has the effect to stir up the dry bones in the church, and the young people become interested in religious work. I am so old-fashioned as to believe in the efficacy of revivals. I think the evangelists nowadays do a useful work, and I favor the efforts which many of them make. I think a good percentage of such work is as lasting as it was in former times.

## VI.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

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

## CHALDEA AND THE CHALDEANS.

THE later books of the Old Testament have a great deal to say of Chaldea and the Chaldeans, but why the Babylonians were called Chaldeans, and how the country got this name, has but very lately been made clear to us. The Bible dictionaries give very imperfect or misleading information, even the best of them. Who knows whether the Chaldeans, or Kasdim, were a race of people, or a kind of priestly caste? The best available information on the subject is to be found in a discussion by Dr. Hugo Winckler on "The Place of the Chaldeans in History."

The first time that the Chaldeans emerge into history is about 1100 B. C., in the bare names, found on a certain tablet, of three kings of a dynasty of Southern Babylonia. This would be a very ancient period for Greece or Italy, really pre-historic, but it is quite late for Babylonia, whose history goes back some three thousand years further. We must find the relation of these new Chaldeans to the preexisting Babylonians:

As far back as we can go in the history of Babylonia, there were two races and languages fighting for the mastery, one Semitic and the other probably Mongolians, or Turanian. But long before the time of the great Semitic king Hammurabi, about 2200 B. C., perhaps the Amraphel of Genesis and Abraham, the two races had become completely merged into one, and the language was Semitic. The other language, which we call Sumerian, was retained only for religious forms of incantations. Just so the modern English race is the product of Norman and Anglo-Saxon ancestors, the Norman-French language being lost. This mixed, assimilated people were the Babylonians, just as there is one English race. Then, after two or three hundred years, came another invasion, from Elam, of Kassites, probably also Mongolian, who ruled Babylonia, as a dynasty, for nearly a thousand years; but they, too, merged in the people, and it was again one homogeneous Babylonian race.

About 1100 B. C. we first hear of the Chaldeans. They originated in the region east of Babylonia, on the Persian Gulf, in the southern part of Elam. If we can judge from the names of their kings they were of pure Semitic stock, and not Mongolian. How Semites came down there we do not know, but we can remember that, in the tenth chapter of Genesis, Elam is said to have been a son of Shem. We are not yet certain where the original cradle of the Semites was. If they came from the north, then these Elamite Semites must have been descendants of the first wave of settlers. If, as is more probable, they came from Arabia in the west, then they had been left behind in the general movement to the north, to Assyria, and Syria. At any rate, tho Semites, they were different from the Babylonian Semites, so different that there was no general coalescence for centuries when they had come over from Elam into Babylonia.

Their first known seat of power was in the province of Bit-Yakin, in South-eastern Babylonia. Thence they moved upward, settling districts, and building new towns, between and separate from the old Babylonian cities. They affected the swampy, overflowed regions, where it was difficult to pursue them in their retreat from their raids to the north. Their first dynasty, beginning with King Simmashigu, was called the Dynasty of the Sea, and we have the mention of his successor as "King of the Chaldeans."

Our records of Babylonia at this time are very scanty, and no mention of the Chaldeans occurs until the time of Shalmaneser II., king of Assyria, about 850 B. C. He and his successors, Samsi-Ramman, Tiglath-Pileser III., and others,

when they made their campaigns from Nineveh into Babylonia, did not regard themselves as foes to the Babylonians. They came down to save Babylon and the whole country from the attacks of the warlike Chaldeans. They called themselves the defenders and protectors of the Babylonians.

In 739 B. C. the Chaldean king, Ukin-zêr, took advantage of a lucky disturbance to seize the throne of Babylon; and the Assyrian king, Tiglath-Pileser, was compelled to make war on him, as the deliverer of the city. His campaign was directed not against Babylon, but against Ukin-zêr, who left that city to meet the Assyrian king in his own ancestral kingdom in South Babylonia, where he was conquered. Then, in order to protect Babylonia better, it was consolidated into the Assyrian empire.

The great rebellion of the Chaldeans from Assyria began under Merodach-baladan, in the reign of Sargon, and the war was carried on from 721 to 710 B. C. Merodach-baladan was a great general and statesman, and he was able to secure the assistance of the Elamites and Arameans. This confederacy Sargon met, one nation at a time, and having conquered the others he followed Merodach-baladan into his own original home in Bit-Yakin on the gulf, and drove him, 710 B. C., beyond reach into Elam. He was received with gratitude as the deliverer of Babylon. Sargon lived five years longer, but on his death Merodach-baladan returned from his exile, again overran Babylonia, captured Babylon, and killed its king. It was at this time that the Bible tells us that Hezekiah, king of Judah, received ambassadors from Merodach-baladan, and was reproved by the prophet Isaiah for his impolitic courtesy to them. The Chaldean king held Babylon for only nine months, when he was driven by Sennacherib back into the inaccessible southern swamps. Three years later, in the year 700 B. C., Sennacherib was compelled to make another campaign against his indefatigable enemy, and drove him off in vessels to the Elamite coast with all his gods, and this is the last we hear of the Chaldean hero who had tempted the Jewish king to rebellion. Sennacherib put his brother on the throne of Babylon, but after a few years he was taken prisoner by the Elamites, and soon we hear of a Chaldean prince, Suzub, as ruler of Babylon, which now shut its gates against the renewed attack of the Assyrian king. This time no pretense of delivering the city from a Chaldean oppressor was made; but Babylon was captured and destroyed. The Babylonians were now looking to the Chaldeans as their protectors against the fury and tyranny of Sennacherib.

After the victories over the Chaldean Merodach-baladan and Suzub, the Assyrian power was established in Babylonia for a brief period during the reigns of the two strong kings, Esarhaddon and Assurbanipal. Only along the seashore, in Bit-Yakin, their ancestral seat, could they at all maintain themselves, altho we do hear of one successful attack on Ur, which now became actually Ur of the Chaldees.

Assurbanipal died in 626 B. C., but his last years had been troubled with insurrections, and the next year Nabopolassar had founded the new Babylonian empire, which was extended by his famous son, Nebuchadnezzar. Nabopolassar was a Chaldean, but by this time the distinction between Chaldean and Babylonian had been nearly lost, the two being merged together, as previously had been the Kassites and Babylonians, and before that the Sumerians and the Semites. The Chaldean was no longer the invader of Babylonia, but the legitimate ruler and defender, indeed, the typical Babylonian himself, and the heir and representative of all the local culture which had existed three thousand years before his appearance. Babylonia was called Chaldea, and we see why the biblical writers, Ezra, Nehemiah, Jeremiah, Ezekiel, and Daniel, used the new word so freely. Yet the old ancestral difference was not quite forgotten, for the dynasty of Nabonidus seems to have been Babylonian and not Chaldean. After the destruction of Nineveh by the Median allies of Nabopolassar, and the consolidation of



the Babylonian power, Nebuchadnezzar earned the right to call Babylon itself Chaldean by his complete rebuilding of the city and making it one of the wonders of the world.

The student will observe that all this history offers fresh material for biblical criticism. The word Chaldea, or Chaldean, is, we see, a comparatively late one. It could not have been used in reference to Babylonia before the time of Nebuchadnezzar's father. When we meet it in the Old Testament it indicates either that the account was written at this late period, or that an older word has been replaced. Whether the latter is likely is a question of the probabilities for the literary critic to consider. The presumption is that the book of Job, which tells how the Chaldeans made out three bands and stole the patriarch's camels, is as late as the captivity. The word does not appear in the Pentateuch, but is found more than once in the first part of Isaiah. It is these little, and yet important or even conclusive indications, easily overlooked by the hasty reader, on which the scholar depends for his judgment on these critical questions which affect our literary and historical but not our religious beliefs.

## SERMONIC SECTION.

### REPRESENTATIVE SERMONS.

#### CHRIST TOUCHING THE BIER.\*

By REV. WAYLAND HOYT, D.D.  
(BAPTIST), MINNEAPOLIS, MINN.

*And he came and touched the bier; and they that bare him stood still. And he said, "Young man, I say unto thee, arise."—Luke vii. 14.*

WILL you recall the old law of separation and careful preparation, as found in the nineteenth chapter of Numbers: "He that toucheth the dead body of any man shall be unclean seven days." "This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days, and whosoever toucheth . . . a dead body . . . shall be unclean seven days."

The only son of his mother, and she a widow. There is always something remorseless about death. Not thus, we say—not by such a tedious sickness, nor by such sudden accident, nor quick contagion. Not now, we say—when life's morning is so fair and full of promise, when life's noon is so

strong and triumphant, when life's evening is as the tender, lingering shadows of some rare day in June. Not him, we say, not him—life's light, life's staff, life's comfort, whom we can not do without—not him. But to our cries—not thus, not now, not him—death turns deaf ears, and as it seems to us, breaks in upon us ruthlessly.

Yes, the widow's desolate home had become more desolate. Surely, she had touched him. What mother would not touch the dead body of her boy! She had arranged him for his sepulture; she had wrapped around him the winding sheet. And now the dead body, laid upon a bier, is being borne to its burial, and the mother follows the bier, breaking into sad bewailing. A throng of friends follow her, in that helpless way in which friends must, with a great craving to help and soothe, and yet so helpless to do it, all the time. Surely, she had touched him; and this ceremonial uncleanness had fallen upon this mother. So the procession of death goes forth; but now there approaches a procession of life—at the head of this procession our Lord and

\* A sermon delivered in the First Baptist Church, Boston, Mass., July 14, 1895, during the Convention of the Y. P. S. C. E.

Savior. "And when the Lord saw her He had compassion on her." The bier stands still. Having said to the broken-hearted mother, "Weep not," to the dead body He said, "Arise," "and he that was dead sat up, and He delivered him to his mother."

But do you notice, He did what was not needful for Him to have done? He could have stopped that bier, He could have said those authoritative words, comforted that mother's heart, given back her darling treasure—and not have touched the bier. But He touched the bier.

There, where in London, the Holborn is flung over another street in the neighborhood of St. Paul's Cathedral, the viaduct is supported on lofty arches; and at night are gathered there, in those roomy, dry recesses, the raffraff of that part of the great metropolis—thieves, those flying from justice, and even homeless little boys. When the great clock of St. Paul's has boomed the stroke of midnight, and the arches are filled with these poor people, there approaches a tall, thin gentleman, with a lantern and one or two assistants, who go from arch to arch, and group to group; and while many flee, they gather by morning thirty or forty hungry, ragged children into a room pleasantly lighted, and there the gentleman feeds them and clothes them; and having fed and clothed them, tells them of the Lord and Savior Jesus Christ. And so he spends his nights, robbing his sleep of its allotted time. His friends remonstrate, but he answers, "My heart is breaking with agony for my poor boys." Who is this man? He has in his veins the bluest blood of the British aristocracy: he is the Earl of Shaftesbury, who leaves his palace at the West End to dig amid the filth and squalor of these recesses of Holborn Viaduct, to find the boys whom he can save for Jesus Christ's sake. And then there were the costermongers. They would not receive help from Lord Shaftesbury; they said he was too proud and his

blood was too blue. So the Earl of Shaftesbury brought himself down to them. He became a costermonger, with cart and donkey, and with his crest emblazoned on the harness. When they saw that they said, "Lord Shaftesbury stands with us, he shall help us." And he did. "And he came and touched the bier."

Do you get now the significance of this slight incident? This woman had upon herself the ceremonial uncleanness, which came from the touch of her dead boy, and our Lord would not work His miracle from a place outside her plight; He drew around Himself the environment of defilement and became ceremonially unclean with the poor woman. Do you see how significant the way in which the Lord helps? He does not help us from a point outside of us, He does not stand upon some uplifted peak, and from that base call down to us. He in our plight stands with us, He touches the bier.

I. Our Lord touched the bier in incarnation. There is a book by a naturalist in Nicaragua that Mr. Darwin said was the best specimen of observation of the insect world he had ever read. And in this book I have read that the creature likest man in intellectual power is not one of the domestic animals—not one of those we call kings in the realm of animals, but the ant; that when you take into consideration the size of the body, the ant has a larger and more convoluted brain than any other creature below man. This is not so wonderful when you study the ants, with their organized communities, and their method of nest building, their granaries, their scout and outstanding sentinels.

Let me tell you of a red-letter day of mine. It is a red-letter day when a man gets a real thought. . . . One day I was in Colorado, and had been studying some ants; and after noting all their activity and order, this came to me. I said to myself: Suppose that you knew that there had fallen down

upon that ant-hill, with its millions of inhabitants, some tremendous blight and danger; and suppose that you, in order to save them from that blight and danger should somehow circumscribe your nature by the ant nature, and dwell among them that you might help them. Then I asked myself: After all, is there so much more distance between this ant, closest to man and my intelligence, than between myself and the great God? And then I bethought myself that this was the very thing that God did in incarnation. Somehow He had circumscribed His Deity by my humanity, and "being in the form of God . . . took upon Himself the form of a servant, and was made in the likeness of man; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Our Lord touched the bier in incarnation.

II. Also our Lord and Savior Jesus Christ touched the bier in suffering and temptation. "He suffered, being tempted." How could temptation lay hold of Him? It is quite possible that it could, and that He could suffer in it. Take that instance of the wilderness. He was sure now that He was the Messiah, and in the presence of the great thought He retires into the wilderness to study the method of His Messiahship, and was so caught up in the great thought that the body forgot its needs. "And when He had fasted forty days and forty nights, He began to be an hungered." And Satan, always ready to take us at our weakest point, said, "Command that these stones be made bread." He could have done it. He is always doing it—a little feldspar, a little mica, a little hornblend, a little vegetable mold—I can not eat dirt, and yet I can. There is nothing of nutriment for me in that, and yet I must live on it. I stood in the Vale of Chamounix and saw the Alps throwing their pinacles into the blue. I said they were the everlasting hills; but I saw the

glaciers floating down the hills, turbid with the rocks that once had thrust themselves thousands of feet into the blue, but now were loosened by the frosts and broken by storms; and out of the coming dust will wave the harvest on which men live. What was that but turning stones to bread! He could have done it. He is doing it every moment, and if not we should all die. But if He had done it then He would have been false to His messianic mission, of service, not to Himself, but to others. He answered, "Man shall not live by bread alone," and resisted the temptation. But do you not suppose that the Lord was hungry and faint with the fast of forty days?

III. Also our Lord touched the bier in the experience of weariness. I think, on the whole, the women have the heaviest end of the log of life to carry. You know the man goes out and meets other men, and the woman must be at home—in the routine of home. Oh, the routine: "What shall I have for breakfast, what shall I have for lunch, what shall I have for supper; what for breakfast—what for lunch—what for dinner?" And the little children—I had rather preach forty sermons, one right after another, than to take care of a little child a half day! There is nothing so hard under the stars as that. If my mother had not been patient with me I don't know what would have become of me. A tired woman once said, "If I ever get to Heaven, I'll not do a single thing but sit down and rest for the first thousand years." And do you know our Lord had exactly that experience! He knows what it is to be tired. You know that day, when, after its ministry was finished, He got into the little boat and dropped in utter weariness on that hard rower's bench, and the clouds gathered, and the thunder roared, and the lightning flashed, and the waves beat into the boat, and He slept through it all. Ah, He knows what it is to be weary!

IV. The Lord Jesus touched the bier

in i  
du  
mo  
san  
ton  
and  
yon  
the  
how  
thu  
and  
slee  
engi  
the  
gine  
alca  
train  
tract  
the t  
but  
that  
thou  
man  
train  
thro  
dreds  
You  
ness  
shoul  
say t  
hang  
Hims  
unher  
ment  
Christ  
the t  
touch  
blesse  
V.  
Lord t  
tion a  
been a  
to be-  
such a  
ous et  
thirty-  
-the  
utterly  
our Lc  
He ros  
know I  
do you  
the thr

in His atonement. Do you know that during the war, in the Pennsylvania mountains, there was a train of a thousand men on their way to Washington? It was side-tracked for the night and the soldiers were sleeping, but yonder there was a great grade, and at the top of it a coal train. And somehow the train slipped and began thundering down that steep grade, and made for this train in which were sleeping these thousand men. But the engineer of the soldiers' train heard the rumbling, and detaching his engine, let loose all brakes, and dashed ahead to meet that down-rushing coal train, and met it and flung it from the track. The engineer was hurled from the train, and wounded and maimed, but still living. "What did you do that for?" they asked him. "Oh, I thought it a great deal better that one man should die, than that the coal train should go cutting its way through our train, destroying hundreds." That was something heroic! You call that brave! Oh, the meanness of it, the littleness, that men should turn the finger of scorn, and say that it was cruel that He should hang upon the cross and take upon Himself the doom of man—that it was unheroic! I say the vicarious atonement of our Lord and Savior Jesus Christ is at the supreme summit of all the heroism of the centuries! He touched the bier in His atonement, blessed be His name!

V. There is one other point. Our Lord touched the bier in His resurrection and ascension. Have you never been assailed by this question—I used to be—I used to say: "After all was it such a sacrifice? There was the glorious eternity up to His incarnation of thirty-three years—the rising out of it—the eternity afterward!" This is utterly wrong. Do you know that our Lord was born into our nature? He rose in our nature; and do you know He ascended in our nature; and do you know that on the right hand of the throne in heaven, He, in the glori-

fied humanity, is as really our brother, and in our nature, as when He sank exhausted by the waves of Galilee? He never leaves our humanity. He touched the bier in resurrection and ascension, for even in that victory He did not desert us.

To serve, we should not stand off from people. The way to serve is to go to people, to touch the bier. I have heard an exquisite little story which will illustrate this way. In Mr. Wanamaker's school a boy had been brought in from the streets who had been passed from class to class, disorganizing them all, until he had gone the round of the best teachers. They called a meeting and sat in judgment on that boy, and decided that he must go. A young girl, a teacher, spoke and said, "I haven't tried him yet, let me have him." She pleaded so hard that they said she might. The first Sunday he was subdued by contact with this beautiful young girl, but the second the spirit of Arabism arose. At the close she said to him, "Johnnie, won't you wait for me?" He answered, "I wouldn't be seen walking in the street with you." "But, Johnnie, you will come to see me," she said. "I don't want to see you, I won't come near you, I don't want anything to do with you," and as he said that he spat in her face. She was a meek Christian—she simply and quietly wiped it away. Meekness is not making a foot-mat of one's self for other people, as some seem to think—meekness is self-control, readiness to serve. She said, "Johnnie, next Wednesday come to my house; I will have a bundle for you." "I don't want any bundle," he said, and went away. She prepared the bundle. The boy's curiosity began to work. Wednesday came. Well, the boy wanted to know what was going to be in that bundle. The magnetism drew him to the door. The servant opened the door and put it into his hands, and he tore it open as soon as possible, and found a beautiful suit of clothes, so much better than his

rags, and other things that a boy loves ; and in among the things he found a note like this : "Dear Johnnie : I love you very much. I pray for you every day. I do so want you to love my Jesus, won't you? Your loving teacher." And Johnnie didn't know exactly what to do. In a little while he rang the bell, and when the teacher came, she threw her arms around the little Arab, and kissed him, and took him into the parlor, and told him of Jesus. And after that, one of the best boys in the whole school was Johnnie. She touched the bier—that is the way to serve.

You know Mr. Beecher once said, "There's no use in standing on the brink of a river and saying, 'I command you by apostolic authority to bite.' The way is to bait your hook with kindness." Let us serve as we have never before, in this self-forgetfulness of touching biers.

You know, it was after the battle, and she, a member of the Red Cross, and he a doctor. They were going among the wounded, and there was a splendid fellow lying there. The doctor put his ear down and looked him over. "There's no use." "Doctor, he breathes a little." He : "We must go, we can't wait for him." She : "What a splendid fellow he is, he has a sister somewhere, a wife perhaps." The doctor said, "We must hurry on." "Well, but doctor, I must, see, he breathes ; I must wait." "Well, if you stay, you will have to stay all night, and the rebels are coming." She stayed, and the doctor went on ; and she forced the lips open, and poured in a little stimulant, and rubbed him, and clothed him from the night chill with the garments she had about her, and she sheltered that flickering little lamp of life from the gusts of death. And in the morning he was alive, and was carried into the hospital, and did recover because she touched the bier for him.

He was telling this story to a young fellow who said he did not care about

Jesus. And he said to the young fellow, "What would you say if that man should spend his life utterly careless about the fate of that woman. What would you think of him?" "Why, I think he would be the infernal wretch that ever was!" Then his friend brought home the story of Jesus Christ to him. Oh, friends, if there be one in this throng to-night careless of Jesus Christ, I beseech you, think not yourself a decent, moral man, when, after all, you are committing the sin, the most flagrant you can commit, in being thoughtless and careless, and resisting surrender to this Jesus Christ who hath touched the bier for you. I beseech you to accept Him and let us all go forth to serve Him, as we have never before. May God add His blessing to the preached word, for Jesus Christ's sake, Amen.

#### TRUSTING THE SOUL IN CHRIST'S HANDS.

BY REV. W. J. MCKNIGHT, D.D.,  
[PRESBYTERIAN], WASHINGTON, D.C.

*For the which cause I also suffer these things : nevertheless I am not ashamed ; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.—2 Tim. i. 12.*

THE connection shows that it is the same glorious gospel which the Apostle Paul was not ashamed to proclaim in Rome, and that his state of mind continues the same toward it, and for the same reason—"the power of God unto salvation" which ever abides in it.

I. Our first thought is found in the word, "know : " "I know whom I have believed." It was because Paul knew the Lord Jesus Christ that he trusted Him. His knowledge of his Lord and Savior began, when, lying prostrate on the way to Damascus, he cried, "Lord, what wilt thou have me to do?" That knowledge had increased by profound study of the holy Scriptures,



by the reception of direct communications of divine truth, by the most heroic and consecrated labors in His service, and by constant living and loving communion of spirit with Him, during the third of a century lying between his conversion and this last epistle he ever wrote.

Here is taught a most important general truth, that knowledge is essential to faith; indeed, that knowledge is the measure of faith. "How can they believe in Him of whom they have not heard?" It is impossible to have an intelligent belief in that of which we know nothing; and the more thoroughly we know an object or person, the clearer and stronger will be our faith in the one or the other. Says one on this point:

"Of the unseen and eternal we can believe only what God has revealed, and of what God has revealed, we can believe only what we know. Because I believe this Bible to be the word of God, I am disposed kindly to believe all it declares to be true, but I do truly believe only as much of its contents as I am acquainted with."

Hence our divine Teacher so strongly urges us to search the Scriptures because they testify of Him, and thus increase our spiritual knowledge. Every one must recognize the importance of this idea; for it is the very reverse of the popular skepticism, which declares that Christianity does not rest upon knowledge and sound reason, so much as upon faith,—by which they mean a blind and unintelligent trust; that is, that our Christian religion can not bear the searching light of reason applied with scientific method. What we affirm is, that the broader and deeper and more exact the knowledge of Christianity, the clearer and firmer will be the faith exercised in it. Indeed, the more we know of any person, if that knowledge be at all favorable, the stronger our confidence in him.

You are seeking a secure place where to deposit your treasures for safe-keeping. You carefully examine the build-

ing, its steel vaults, its fire and burglar-proof safes; the fuller your knowledge of all these, the more you are inclined to trust the institution. But your most thorough inquiries are directed to the character of the officers who will handle your valuables. And it is only after the most careful investigation into the life and habits and character of these men that you can say, I know they are trustworthy, I believe in them. I can trust my treasures to their charge and have no fear. So, we may go through the whole round of life, and we shall find that the more accurate and scientific our method of investigation, and the more comprehensive our knowledge, the more satisfactory our faith will be. Christianity invites, yea demands, of every human mind the most thorough and scientific investigation possible; and her friends are sure that the result will be always favorable to her claims. Our divine Teacher continually demanded the most thorough investigation of His claims; urging the Jews to search the Scriptures for their testimony concerning Himself, and challenging them to convict Him of sin.

It was, therefore, because Paul knew the Lord Jesus Christ, who and what He was, that he could intelligently trust such infinite interests to His hands,—which brings us, by anticipating the order of thought in the text, to ask:

II. What was it that this great and good man had committed to Christ's hands? The four English words, "which I have committed," are all better expressed by one Greek word, *παράθηκην*, which means something committed or entrusted to another person, a deposit, as Calvin calls it, made with some one for safe-keeping or a trust committed to a person in whom we have entire confidence; as we take our money or jewels and entrust them to the safe deposit company.

What was this precious deposit which this great Apostle had entrusted to his Savior? What its nature and its value? Surely, it must be some-

thing vastly important. Surely his trust in some one must be sublime indeed. For, you know, this is the last epistle the Apostle ever penned. These words were written in sight of the block from which his gray head was soon to roll; but, thanks be to God, they were written also in full view of the crown of life which he saw sparkling in the hand of his glorified King: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

We do not have to go far to learn what it is that so great a mind and so true and honest a soul as the Apostle Paul, standing in the shadow of eternity, had committed for safe-keeping. It is his soul, his real self, his immaterial, immortal, spiritual personality; including his intellect, his heart, his will, his moral nature, his spiritual being, made in the image of God, God-breathed, and thus of divine origin and nature; his eternal interests.

The difference among men in the manifestations they make of spiritual life is vast. Some seem almost unconscious of any spiritual nature at all, and appear to live only an animal life. Many are highly intellectual, and care very little for the body's wants or welfare. A smaller number are eminently spiritual, and cultivate a growing acquaintance with their own souls, and find their highest and purest joy in knowing, and communing with, the Father of spirits. These differences depend not only on original endowments; but more on the recognition and cultivation that one bestows on his soul. If one devotes all his time and labor to the cultivation of the body, and the enjoyment of the pleasures which it can give, he becomes increasingly material and sensual. If another spends all his strength in developing and training his intellect, he will become little else

than a thinking machine. But, if another, wholly neglecting body and mind, should give himself altogether to the enjoyment of soul communion he would be in danger of becoming a religious enthusiast. Only in the well-rounded development of body, mind, and spirit is the perfection of manhood attained.

But it was not his soul pure and simple, but his soul in all its surroundings and conditions and necessities, that Paul had entrusted to divine hands; not only his deathless spirit, but his spirit's eternal happiness, its present and everlasting well-being. It is the truest of Satan's sayings, that "All that a man hath will he give for his life;" the love of life is the strongest of passions. Only insanity or infidelity can cause one to take his own life. But the desire to be happy is stronger than mere love of existence. It was the spiritual and eternal happiness of his undying spirit which this great man had entrusted to Him whom he knew so well.

But no man ever knew more thoroughly, or felt more keenly, than this man of profoundest experience, that the soul of man can never know genuine happiness until it is brought into loving harmony with God, its Maker and Judge, in whose presence it must live forever. No one has ever taught more clearly the alienation of man from God than he who says, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." What other inspired writer has ever taught more strongly the universal corruption of human nature than Paul in the first three chapters of Romans? "There is none righteous, no, not one; there is none that doeth good, no, not one; there is no fear of God before their eyes." That all men are guilty and deserve punishment, he declares when he says, "Now, we know that whatsoever things the law saith, it saith to them who are under the law; that every mouth may be stopped, and all

the world may become guilty before God."

It is Paul who teaches so clearly that peace, true and lasting, comes to a guilty soul only by reconciliation and justification. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." If God be just and holy, as He is, man can not live happily in His presence until his sin is atoned for, and his guilt is pardoned, and his peace made with God. If God be holy, as He is, it is not more the teaching of the Scriptures than the dictate of reason, that until man be also holy, and in full sympathy with all that is holy and good, he can not be made happy even in heaven. Yea, man is not truly saved till he thinks like God, till he loves what God loves and hates all that God hates; till every throb of his soul is in full harmony with God. Not till every cloud of separation between the soul and God's face, beaming with love, is swept away; not till the soul is overflowing with love to God, and is consciously full of God's love to it, is it really blissful, or can it be. "Thy favor is life and thy loving-kindness is better than life." Perfect harmony with God is perfect bliss. This is why good men pant after God, and their souls thirst for the living God.

Now, when we reflect that all we have set forth is only the beginning of the soul's bliss, that it will live and grow as long as God lives, and that just so long the exhaustless river of God's life will pour itself into the ever-expanding soul, then we catch a faint idea of what the Apostle committed against that day. This is his deposit left for safe-keeping in divine hands. Is it not a rich one? Is it not the pearl of greatest price, for which one should sell all that he hath? Our Lord plainly teaches that it is of more value than this whole world. The soul of the poorest and meanest and wickedest person on earth is of more value than the earth itself. We believe that these thoughts are consonant with those of

this holy man of God—yea, these ideas are only the alphabet of that vast range of inspired knowledge which Paul had concerning the soul and its blessedness. How immensely valuable this trust! How infinitely important that it be committed to the proper person!

III. Who is this person? What is he? Is there a man on earth to whom you could commit your soul? Could you entrust it to Gabriel's hands? We know not how a well-instructed person, who has any adequate conception of what his soul is, and what its infinite necessities are, could entrust it to any created being, however little below Deity he might be. Only on a divine bosom can I lay my dying head.

Paul says, "I know *whom* I have trusted," that he is able to keep my deposit. Immeasurable in value as the deposit is, he has found one to whom he can gladly entrust it. We all know His name, our holy and mighty Lord Jesus Christ,—that He was supernaturally begotten by the Holy Spirit and born of the Virgin Mary, that this sinless and perfect Man and the only begotten and eternal Son of God were united in most intimate and indissoluble union, and therefore Jesus Christ is God-man. Now, is this Being such a person that we can trust our soul's eternal well-being in His hands? Was Paul, standing as he stood, on the verge of the eternal world, justified in committing his soul forever into the hands of the Christ? Was this sublime confidence a delusion? Did it fail him, when, soon after, his hoary head rolled from the martyr's block? Is Jesus Christ a person to whom you and I can now entrust our deathless spirits? This is the grandest and most vital question before the human race to-day. Is Jesus of Nazareth, the historical Christ, just such a Being, that they can, in the exercise of the soundest reason and judgment, entrust their souls for time and eternity to His hands? Can the men of this late evening of this nineteenth century trust their souls to Him as fully and as wisely as Paul

did? Are the conditions of salvation the same to-day as they were then? Will they be the same a thousand years hence? Believing the Scriptures to be infallibly true, there can be no doubt about His wonderful person; for, as we have seen, they teach that He is God and man in one person. Therefore, Paul was well persuaded that He was able to keep what he had entrusted to Him.

Is the character also of the Christ such as to justify men's confidence? One's character is the result of all his moral qualities and dispositions. God's character is the grand resultant of all the attributes, natural and moral, that belong to Him. The Bible declares that Jesus Christ is divine, and therefore that all divine attributes, of power, of wisdom, of holiness, of justice, of truth, of goodness, of love, of mercy, of compassion—all that we can imagine as entering into a divinely perfect character, are given to Him in the Scriptures. They declare that by His very nature He invites all men to trust Him; that He is commissioned by the Supreme Ruler and Judge to be the Mediator and Savior of men; that the Father indorsed and approved Him to men by angel messengers when He was born, then entrusted Him with divine power to do works which only God could do,—for He says "all power in heaven and earth is given unto Me." He taught more truth concerning man and God and life and death than all the philosophers of the world have ever taught. His bitterest enemies never charged Him with a sin, though He challenged them to do so. The record further declares, that although He knew no sin, the sin of the world, and all the sins of all men, were laid on Him, and that by voluntarily laying down His life as a sacrifice He rendered perfect satisfaction for them all; that the Eternal Father accepted this satisfaction for the sins of all men, and showed His approbation of His work, by raising Him from the dead and setting Him at His own right hand on

His throne, making Him head over God's kingdom for the church; and, invisible testimony, that He sent down the Holy Spirit to be His Vicar on earth, to regenerate and sanctify His people, to remove from them the last stain of sin and pollution and make the soul as pure as God is pure and bring every power of heart and mind into perfect harmony with God.

The Scriptures also declare that when any penitent and believing soul comes and bows before the God against whom he has sinned, and asks for pardon, and receives the Lord Jesus as his personal Savior, He always accepts him, never casting off one, and enters into covenant with him, and promises to guide him, help him, keep him from all evil and give him final victory over Satan, over death, and the grave; and declares that He has now gone to prepare a place for him in His Father's house, and that He will come again and receive him to Himself; that when the believer stands before the judgment seat He will recognize him as His own and say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" that He will raise him up at the last day and clothe his glorified spirit with a "body fashioned like unto His own glorious body." Thus is our redemption completed and our salvation perfected forever.

We believe that this is substantially a very brief outline of that knowledge which Paul had concerning Jesus Christ that inclined and enabled him to exercise such sublime faith in Him as to entrust to His hands his soul with all its deathless interests. And, doubtless, every true believer before me to-day will now declare that this is, in substance, the knowledge which he has that persuades him that Christ will give him a glorious triumph at last.

And the very form of the Apostle's words is instructive: "I know whom I have trusted," not "in whom." It is his faith in the glorious person. Faith in a person is one of the chief glories

of Christianity—that it offers us this divine person, endowèd with all the heart and soul of sinless humanity, to love and serve. After living with that loving and faithful wife of yours for many years, you say: I know her, I can trust her. So Paul says, I know my Lord and Master Jesus Christ, I can trust my soul to Him: forever so says every believer.

IV. How long can Paul trust his Lord? "Against that day." I will let himself describe that day, as he has done in 2 Thessalonians i. 6-10. Read and see how it glorifies his faith, that in that day of terrible grandeur—the thought of which fills the soul with awe unutterable—his trust will be unshaken. When the trumpet of God is sounding long and loud, the graves are bursting and the dead are coming forth, the heavens are on fire, the Eternal Judge is descending, and earth's millions are gathering around the great white throne—even in that dread hour the Christian will be calm and serene, because it is to the Judge Himself he has committed his soul "against that day." Oh, is not this a glorious religion, which puts into the heart now a peace which this world cannot take away, keeps by the power of God through all life's vicissitudes and storms, in death opens to him the Almighty Savior's arms, raises him up at the last day, acquits him at the judgment, settles him down in an eternal home of glory and blessedness, and, that his heart may not be troubled, gives him, all through his pilgrimage, the comforting assurance of these blessed hopes!

BUT Jesus Christ was a wonderful being, and one of the most wonderful things about Him was not that He was man, and not that He was God; but that without ceasing to be either He was the other, and that without ceasing to be the other He was both, and that His one indivisible personality admitted of being called by either name.  
—Parkhurst.

## THE STONE WALL BREAKING DOWN.\*

BY JOSEPH PARKER, D.D. [INDEPENDENT], LONDON, ENGLAND.

*Then I saw and considered it well; I looked upon it, and received instruction.*—Prov. xxiv. 32.

THAT is what we should always do. That is how I live. That is how I get my text. I learned it from Jesus Christ. The people gave him his text; when he saw he said, He was the great interpreter, the man who saw the flower in the seed, Bashan in Ekron. Here is the trusty and well-beloved traveler—let us join him. "I saw and considered it well." He "considered" the subject of neglect, not the subject of violence. Most people are going to hell through negligence, not through blatant atheism, and the church may easily become a highway to the dreary, perdition-bound pilgrim. Do not imagine that all the mischief in the world is done by violence. There are silent destroyers; there is the plague of night and the plague of day. You read of thunderstorms, and gales, and volcanoes, and shipwrecks, and say all the ruin is wrought by these general forces. Nothing of the kind! You are working more ruin by your negligence and neglect and nothingness than any volcano can work, and you are a pew-holder and a judge of orthodoxy, too. I want some minister of fresh mind and more time for pen-and-ink work than I have to take up this subject—neglect; dilapidation, not always a result of violence, but the result of neglect. If there was a church roof blown off, it would all be in the newspapers the next day; there would be a whole paragraph devoted to the havoc wrought on New Court Chapel by a sudden and tremendous gale; and yet last night, in consequence of the oppressive heat, you almost all fell

\* Preached in New Court Chapel, Tollington Park, on behalf of the Colonial Missionary Society, Monday, May 13, 1895.



asleep, and there is not a word in the newspapers about it this morning. The world loves violence, Euroclydon—a great wind blowing from the four quarters of heaven all at once, and twisting ships and their majestic masts and sails into gales.

*Dilapidation the Fruit of Neglect.*

Now I want to go round to-day and receive instruction, to consider two or three things well, and to make up my mind about them. . . . Now we start first with the text. This man saw neglect. He said, "I went by the field of the slothful," not by the field of a man who set fire to his crops—that were tragedy. . . . Lo, the field "was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down," and all this from neglect. . . . Now I am not dealing with you as an infidel, as a hostile witness, who with all his weapons of destruction is assailing the Christian citadel; I am dealing with a man who neglects public worship, public ordinances, church responsibility. He never breaks any stone in the church, not he, but he neglects, and neglect means dilapidation, and dilapidation is a term that householders ought to understand, and what they understand in their houses they should apply to the church and to the individual soul; a man may bring his soul into dilapidation by not reading, by not thinking, by not receiving instruction. . . . You cannot neglect your souls and escape dilapidation; will you hear that, young soul? I am not accusing you of crime, of overt act noticeable by the magisterial eye. I am suggesting to you that a man by doing nothing works ruin, by neglect breaks down the stone wall; by simply letting things alone he lets the roof rot and the foundations give way.

I am not so anxious as some are—I used to be long, long ago—about going round answering infidels. I want to go round awakening Christians, and I want to say, "God be merciful to me,

a sinner," and to follow it immediately with "God be merciful to me, a Christian." . . . I should like a man to arise among us—a true revivalist, an awakener, arouser, and alarmist, a man with a swinging bell, so to say—who will turn sleep into blasphemy and make men ashamed of their do-nothingness. . . . Who will preach to us about neglect? Who, with tongue of fire and Pentecostal blaze and whirlwind, with the fire and flush of inspiration, will go up and down among the churches, awakening them?

*The Test of Christianity.*

I will call out a dozen men, lovingly working in the name and in the pattern of the cross of Christ, but I will ask fifty out of sixty church members, "What are you doing?" I know you are criticizing; any fool can criticize. Rubbish! Do something! It will be good for health and appetite; it will make you sing, for in the soul of the true worker work shall culminate in music.

*I.—The Self-Indulgent Man.*

What are you doing? Are you doing the thing that you do not like to do? Then you are a Christian. Many a man thinks he is a Christian when he is doing the thing which he wants to do. "Well, my lords, ladies, and gentlemen," I would say to the whole of Belgravia, "that is not Christianity. Christianity is doing the thing you hate to do, do not want to do, shrink from doing." "Yes, I will give you my subscription with pleasure." He likes to give money; but I say, "My dear sir, see here. What I want you to do is to visit a poor sick old man in one of the back streets here in Tollington park." "Oh, I never could do that in my life. I never could begin now." That is Christianity to you. Now what will you do? "I will go and call upon the poor old soul in the street you indicate. I am fond of visiting the sick." "Then you shall not go; now we want your pound!" "A

pound!" "Yes." "I don't want to give it." "Then give it. You are the man to give the pound, not the other, and you must change places." And if any man would follow the Holy One, let him take up his cross: that is it. Now, if I was a constructor of Congregational churches I would never allow any man to become a church member until he pledged himself to give one tenth of his income to Christ. It would reduce the church roll, but it would increase the church fire. Self-taxation in money, in service, sacrifice at some crucifying Calvary point—that is Christianity.

### *II.—The Neglectful Man.*

Now let us call upon another man—call upon the neglectful man, and we see what negligence comes to. Let me begin with those who will never come up to the week-evening service. The moment a man gets £2,000 a year, he thinks it is dangerous to go out in the evening. When he had £150 a year he said, "I wish there were two prayer-meetings in the week, I should attend them both;" but the moment he got £2,000 a year he said he felt it rather dangerous to go out after dark. £2,000 a year! Now I will tell you that if you begin to give up the week-evening service the stone wall begins to break down. Nothing will save you but repentance toward God and getting back to the stone building. Because you will then give up the Sunday evening, and that is how we go, and it will come down to the one crust a day, the Sunday morning, and that should go if we could decently get rid of it. That is the rule, the philosophy, the dark, tremendous necessity. Beware! I saw you at the corporation dinner the other night; it was not quite safe for you to go out then. I saw you in imagination at the theater the other night, coming out at half-past eleven o'clock, and you said it was not quite safe for you to go out in the evening. Ah, no! thou lying, lying soul, orthodox on all points in the

catechism, but heterodox in conduct, in zeal, in flaming passion for the Kingdom of God.

### *III.—The Worldling.*

Now let us call upon another man; let us call upon the worldling. We have called on the neglectful man, we have seen the case and considered it well, and received instruction; let us call on the worldling. Nice man! lives in a detached house, garden back and front; and he is a man who says that one world is enough for him, and I believe him—up to a given point—in fact, I believe that one world is too much for him. I do not see what business he has in the most infantile and plastic world the Lord has begun to build. But still he says, "One world is enough for me; I am so busy, morning, noon, and night, getting bread for the children and appointments for my sons and daughters, and oh, my head is so full of things of that sort I have not time to appreciate the church of God. Oh, no; one world is enough for me." My dear soul, hear me. There is no "one world." The worlds are hung in clusters; there is no one world, no isolated globe. The worlds are in clusters, star unto star speaks likeness, world unto world repeats the password of the universe, and no man's soul is alive who is content with any number of worlds. There is a divine hunger, there is a yearning for more and more, a larger amplitude, a broader space. We want to find other music, to reach to other worlds that glitter in the blue of night. Do not be stupid, void of understanding—a man has only one subject in the degree in which he has a hundred others, a man has only one world in the degree in which he gives it its astronomical value and views it in its astronomical relatives. A man only understands his mother tongue in proportion as he understands a great many alien tongues. These things are mosaic and inlaid, and tessellated and involved and complicated in a wondrous perplexity and

mystery. And yet there be blatant men who go into the parks of London every Sunday and tell young boys that one world is enough—make the best of this world and never mind any other. It can not be done. This world is lightened by the other; this world is kept swinging because of the other. This world has a diameter which is 8,000 miles long, but it also has an orbit which is 500,000,000 miles wide. But people are so silly and superficial and foolish, you say. "Now this little earth of ours, the whole diameter of it is just about 8,000 miles or a little more." Do not talk to me about the diameter of the earth, talk to me about its orbit, its great movement round the sun. It can stand in 8,000 miles, it wants 500,000,000 miles to fly in. And that is what the church is for—to get you to find the orbit of the soul as well as its diameter. Now, I think we have done with the worldling, we shall leave him. He is not hospitable, he is contracted, is shell-bound, self-considering, self-centered and therefore without a center. He is a mockery and a lie.

#### IV.—*The Voluptuary.*

Now let us go to a more genial spirit, the sort of man that is brought up now and then at Bow Street and the Old Bailey, whose name shall be Voluptuary. "Nice sort of man," you say, "a genial spirit; nothing narrow, stingy, and petty about him." He wants to displace the ten commandments by a new sin. He says there is neither morality nor immorality. Carried out to its logical issue, he says, "Let us eat and drink, for to-morrow we die. Lads, rise and drink deeper in the devil's vessels, and women, be scullions in the devil's kitchen; let us enjoy!" and that being wrought out to its own results calls at the Old Bailey on its way to penal servitude. I passed by the field of Voluptuary, and by the vineyard of the man who kept his wine for the drinking of his own soul, and lo! it was all grown over with thorns;

and as for the vineyard, the stone wall was broken down, and the man himself in ten days looks like a man who has been one hundred years in the world—bent, shriveled, already damned. "I saw it, and received instruction; I considered it well and renounced it." Renounced it! I want all these young souls to see the bigness of this subject; that in renouncing the neglectful policy, the worldly policy, the voluptuous policy, we who are Christian thinkers have passed through all these fields and said, "No, not that; no, not that; no! a thousand times, no! not that!" We have renounced these. They have all been offered to us; we have rejected them, we have said "No! In God's name set them down; we will not touch them."

Yet people talk about Christian preachers—poor miserable preachers, colonial missionaries, foreign missionaries, and city preachers, Thursday noon-day preachers, suburban preachers—they talk about us as if we had never seen the devil. We have seen him, and cut him, and sent him to his own hell! Do not talk to us as if we had never heard of these things, as if we were a parcel of young fellows, whose beards have not yet grown, who know nothing about the world and its delights, its wine and its walnuts, its desires, and all its confections and condiments. "Ah, these poor parsons, fools; they have never seen these things or they would not be where they are!" Sirs, hear me! We have seen them, tasted them, coqueted with them, informed ourselves about them, studied them in all their policy, and inspiration, and suggestion, and in God's name we have renounced them all! We passed by the field of the slothful and the vineyard of the fool, and we said, "We renounce this policy; we betake ourselves to another kingdom whose throne is the throne of God."

#### V.—*The Agnostic.*

Well now, here is a very decent sort of man. He has a freehold house in

Tollington park, and he is an exceedingly nice man from a negative point of view ; and do you know what he is? No? I will tell you! He is an agnostic—bless him! That is what he is. He never goes to church at all. On Sunday morning he sits in his front-room window, and says, "Ah, poor souls, there they go, going to sing their hymns and sing their anthems, and hear the parsons talk, ha, ha!" He is a teetotaler; he is a member of the Peace Society; he is a diligent attendant upon the looking-glass! He never does anything that anybody can find fault with. He is written all over with "Thou shalt not," the same as a solicitor is written over with "six and eightpence"—"all over." Sidney Smith said, a solicitor had just arrived from New Zealand, tattooed with six and eightpence all over his body. Well now, this man is an agnostic—that is to say, he is a man who says, "I do not know, and no man knows, and the things men are talking about are things that never can be known; they are incognoscible." A wonderful word that "incognoscible!" Five syllables! You will find it plentifully besprinkled in the pages of Sir William Hamilton, and men of that sort. Great men! But this man says, "I do not know that there is no God, but I say if there is God it is impossible for me to know Him, it is impossible for me to comprehend Him. The known does not come within the range of my experience, and therefore I say nothing positive and nothing dogmatic; I simply say I do not know, and I can not know, and no man can know without we are in the presence of the unknowable, the incomprehensible, the incognoscible." If we are in the presence of all that, we had better get out of it! Well, now, this man, I will pass by this field of the agnostic, and by the vineyard of the man who says he lives in the not-knowable—I saw it, and I considered it well, and I received instruction, and I said, "Ah, that is the meanest of the creeds; there is no valor in it, no in-

tellectual audacity culminating in intellectual science. It is not a grand conception among the intellectual conceptions of the age; it is the leanest, meagerest, poorest, meanest. I will not have it. I would rather have the man who starts with the grand assumption there is God, and who works out all his life policy under the inspiration of that conception, and the man who does so ends in heaven, having got to it by way of the cross, and in the end he finds the interpretation of his own premises; in the issue he establishes the cogency of his own logic.

Now I want you particularly who are young and vigorous to know this—that preachers, poor preachers, the people that every man thinks himself at liberty to sneer at a little and smile about—the preacher, neither male nor female, nor neuter, but of a common gender—the preacher, who can hardly put two sentences together—the preacher, who is not to be compared with almost any man in point of intellectual capacity and mental fiber—the poor, poor preacher, and especially the poor, poor dissenting preacher, and salvation preacher, and street preacher, and especially the poor, poor curate preacher, men that have special dresses and long coats and white things round their neck—these poor preachers, don't you see, they know nothing about the world! Don't they! I have seen a preacher that would not have made a bad solicitor; in point of intellectual capacity I have seen a preacher that might really have looked hardly out of place on the Judicial Bench; I have met ministers of great penetration, large mental capacity, marvelous power of exposition, keen and subtle in analysis, tremendous in assault, unanswerable and crushing in reply. The pulpit is not the castle of the man intellectually weak, and yet these preachers, and what is true of the preacher is true of the Christian, the earnest, simple-minded Christian—we have passed by those fields, we have gone through those vineyards, we have

considered what they are, what they can do, and we have renounced them all, and we have said, "Jesus for me! Christ for me!—intellectually, morally, socially, Christ for me! He covers more ground, answers more questions, removes more difficulties, suggests more consolations than all the other teachers in the world," and therefore, intellectually, we say, "Hail, thou Galilean," and fall at His feet, and say, "God have mercy upon me, a sinner." So we have adopted Christianity, we have discussed it, inquired about it, read its history, read competitive histories, studied competitive religions, and we have left the field of the slothful man, and the vineyard of the man void of understanding, and we have gone to Calvary, and we have said :

For ever here my rest shall be,  
Close to Thy bleeding side;  
This all my hope and all my plea,  
For me my Savior died.

Do not think of Christians as canting men, insincere souls, platitudinarians, persons who follow orthodox commonplace; they are men of intellectual robustness and virility and determination, and it is difficult to elude their searching criticism and their earnest determination in the cause of truth. Christians! I claim for Christians that they are men of understanding, men of the highest character, men of devourest spirit, and men who might have had the world, and yet rejected it that they might throw the arms of their love around the Son of Mary! Son of Man! Son of God! God the Son!

HAVE you ever thought how much it means that the same being who appeared on earth 1,800 years ago admits of being called either the Son of Man or the Son of God? There was but a single personality there. He was not one half human, the other half divine. If He had been, then there would have had to be still another mediator in order to make those two halves one in each other.—*Parkhurst.*

### THE LIVING WATERS.\*

By REV. WALFORD GREEN [WESLEYAN], LONDON, ENGLAND.

*And it shall come to pass in that day living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be. And the Lord shall be King over all the earth; in that day there shall be one Lord, and His name One.—Zech. xiv. 8, 9.*

THE prophet speaks of the Gospel, and in this he resembles other of the inspired writers, under the figure of living, springing, running waters; and under this figure he indicates to us the beginning, the progressive course, and the perpetual extension of the Gospel, together with its ultimate triumph as seen in the universal dominion of the Messiah.

I. THE CHARACTER OF THE GOSPEL—*like living waters in transforming and making fruitful the waste places.* "And it shall come to pass in that day that living waters shall go out from Jerusalem."

Keeping to the figure of the text, suppose that we could cause a rivulet of living water to flow over some barren land, or open a pool in the wilderness, or cause a river, with its rich fertilizing power, to flow through the desert. What would be the result? Applying the figure we may note :

1. The results of letting the living waters of the Gospel flow through the desert wastes of a sinner's heart.
2. The results of their flow through the wastes of ancient paganism.
3. The moral transformations resulting from their flow through the wastes of modern heathenism—the miracle of missions.

II. THE PROGRESS OF THE GOSPEL—*like living waters flowing in all directions and constantly.* The living waters

\* Preached in Wesley's Chapel, City-road, in connection with the Anniversary Services of the Wesley's Missionary Society, April 24.



go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea.

1. Let us note, first, the place from which the living waters flow. They go out from Jerusalem. Jerusalem, as you know, was the central point of the Kingdom of God under the Old Testament dispensation, and was typical of the Christian Church, which is the center under the New Testament dispensation.

On the Day of Pentecost the fountain was opened, and living waters flowed forth in every direction. Aye, and so widespread was their flow that during the lifetime of the Apostles they had spread themselves over the greater part of the then known world.

And if we follow the course of the living waters from the time of the Apostles to the present day we shall find that they have continued to flow and spread. The progress of the Gospel of Jesus Christ has never really been stayed, has never really been arrested.

Yes, He who has been made head over all things is pressing everything into His service. The shaking of the nations, the explorations of travelers, the marvelous discoveries of science, the rapid means of communication which have been established between the distant parts of the earth,—all these are being made to serve the higher purposes of tracing out channels for the water of life. Will not this be one of the results of the terrible war between China and Japan? an event which a dear friend of mine, and a high authority on this subject, declared to-day in our Missionary Committee was the greatest event that had happened in the history of the world for centuries. I say, Will not this be one of the results of the terrible war between China and Japan? The sleep of ages has been broken, rudely broken it may be, and China, in a sense in which she has not hitherto been open, will, I believe, as one of the results of this war, be fully opened to the Gospel. And will not this follow, nay, is it not already fol-

lowing from the self-sacrificing labors of such travelers as Dr. Livingstone, and Lieutenant Cameron, and Stanley? And Africa, the Dark Continent, the blood-stained Continent, where tribes and nations have been decimated by that accursed system, slavery—Africa, in which one of our newest and most promising missions has lately been established, is to be blessed by the Gospel, and her vast moral wastes are to be refreshed.

2. Consider further, the constancy with which the living waters flow; "in summer and in winter shall it go."

We all know the effect of the summer's heat upon a rivulet; it dries it up. We know the effect of the winter's cold upon the stream; it freezes it. Now whether the stream be dried up by the heat or congealed by the frost of winter the result is the same; its progress is arrested, stayed; but it shall not be thus, says the prophet, with these living waters—in summer and in winter shall they flow.

How strikingly has this been illustrated all through the Christian centuries! No influence which could be brought to bear against the Gospels, not all the scorching heat of the world's persecution, not all the congealing frost of the world's indifference, no influence that has been brought to bear against the Gospel, or that can be brought to bear against it, has been able to, or ever shall be able to, arrest or stay its progress.

III. THE TRIUMPH OF THE GOSPEL—*like living waters completely transforming the moral waste of this world.* Now here we see the final issue, the ultimate triumph of the Gospel in the universal acknowledgment of the Lordship of the Messiah. "The Lord shall be King over all the earth; that day there shall be one Lord, and His name One!"

THE Christianity of this day, like the Christianity of the Apostolic day, must prove its divinity by its *beneficence*. In the name of Jesus Christ of Nazareth, rise up and walk."—*Joseph Parker.*

## A BIBLICAL GREETING TO JOYOUS YOUTH.\*

BY PASTOR P. KAISER, D.D. [MORAVIAN], ST. MATTHEW'S, LEIPSIK.

*Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment, etc.—Eccles. xii. 9-12.*

*I have written unto you, fathers, because ye have known Him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.—1 John ii. 14.*

IN the words read in your hearing, Eccles. xi. 9, 12, and 1 John ii. 14, we hear the voice of two biblical preachers; the older is the person of Solomon, the younger is the person of John the Apostle, each of whom had a warm heart for young people, and both of whom in their youth had stood in close relation to the Lord. Therefore both have also spoken not a few words in their writings addressed to youth; and to this class belong both the texts selected. I once heard a young pastor deliver an excellent sermon, and after the services heard the remark made: "So young, and yet so pious!" This was intended to be a criticism; but both our texts declare this to be praiseworthy, and I, too, will praise it as something noble, and will reproduce the words of these biblical preachers into modern phraseology in the expression: "A biblical greeting to joyous youth," which greeting says:

### I. *Young yet Pious.*

"Remember thy Creator in the days of thy youth, or ever the evil days come and the years draw nigh, when thou shalt say, I have no pleasure in

them." In the verses following, these evil days and years are described for us. . . . Old age is the exhausted evening of life, and we know how much depends on the bright golden morning. Therefore the Scriptures admonish us to remember our Creator in the days of our youth, before the evil days come. I have often thought that if there is a sore spot in modern society it is the fact that the young people must go out into life in such an unprepared and unripe state of mind and soul. They have been under guidance of home, parents, school, and church, and then at once, at an early age, go out into the world to do the battle of life before their principles and ideas are firmly fixed. Only too soon does such a person become old in crime and sin. Therefore the wise Solomon urges us to remember our Creator in the days of our youth, before the evil days come. It is the greatest mercy of God if, through the experiences of early life, we are led to know Him in our earliest days. Indeed, young yet pious—this is the ideal.

And now look at the other text and hear what the Apostle John has to say concerning his young people. These must have been fine young Christians, for we read that he says, "I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the evil one." The Word of God is their strength. Many a young man thinks that exactly the opposite of this is true, and that he only is strong who rejects and spurns the living word of truth. . . . Were John writing in our day and generation, he could not say of the youth of the land that they are strong because they have overcome the evil one. Only recently in this city four young men in the pursuit of pleasure found an untimely death. And do you think that only four are slain each year in this city on the altar of the Moloch of pleasure? When the great Judge opens the Book of Life, the list of those who have sacrificed life and

\* Anniversary Sermon for a Young Men's Christian Society (Ytinglings-Verein). Translated by Dr. Schodde, Columbus, O.

hope for the fleeting joys of earth will be appalling. . . . May every one measure his life by the words of these texts, and compare themselves with the young men of whom John writes. Let the motto be: "Young yet pious, and devoted to God and His Word."

## II. *Pious yet Joyous.*

But let us hasten to the second part, which echoes with a more joyful note. Be pious yet joyful. The Preacher says: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth;" and he even writes, "Walk in the ways of thy heart and in the sight of thine eyes."

But, naturally, all this must be understood as taking place within the limits and bounds of the heavenly calling, and with a view of responsibility, according to which we must all answer to God for the deeds done in the body. Our joy shall be such as is in harmony with a covenant with God; must be the joyfulness of those serving the Lord, who delights in the happiness of His children. It is possible to be a genuine Christian and yet very joyous and joyful; indeed, the more our Christianity is a fact and a reality in our lives, the greater is our joy and happiness. Therefore, the Bible expressly says: "Rejoice, O young man, in thy youth." And if you should meet with any person who thinks that a Christian youth dare not enjoy himself and be glad, but must be of morose temper and life, then let him read the words of Solomon (Eccles. xi. 9). Yes, a young man can be pious and yet rejoice.

The Preacher yet adds: "Therefore, remove sorrow from thy heart and put away evil from thy flesh, for youth and the prime of life are vanity." These words may astound us. Are youth and the prime of life vanity? The meaning is that they are vanity because they come to an end. Therefore, use them before their light goes out and the clock of youth has run down. Employ the prerogatives of

youth for joyfulness within the limits of your Christian calling. And who would begrudge youth its genuine pleasures? Has God not created them to this end? Have we not all been young and enjoyed at the hand of God the flowers of the spring of life? And why should we disturb the order of God's creation and deprive youth of its happiness? May God forbid that youthful Christians should be treated thus! Those are but little acquainted with the Scriptures who imagine that Christians are characterized by a sour and morose earnestness because they are Christians. Least of all do the Scriptures demand such an attitude of mind and soul from young Christians.

That, however, the pleasures of our young people should be of a higher, purer, and nobler kind than is commonly the case; that they should have no enjoyments that defile and lead to sin, corruption, and death, but have the genuine joys of God's own earth, joys which do not exhaust or harm, but elevate and raise us in the appreciation of God's goodness and kindness—this is the Scriptural idea. Therefore, my dear young friend, accustom yourself early to have your Christian calling and profession control your ideas and ideals of what constitutes true and lasting joys. Let them be of such a kind that you can answer for them before your Lord and Maker, that in them you may be pure and beautiful as God's angels, and be always youthful and always pious, and while always pious may also be always joyous. . . . This is our anniversary greeting and our anniversary prayer. Amen.

In prayer, it is faith that must make us successful; in obedience, it is faith that must make us cheerful; in afflictions, it is faith that must make us patient; in trials, it is faith that must make us resolute; in desertions, it is faith that must make us comfortable; in life, it is faith that must make us fruitful; and in death it is faith that must make us victorious.—*Clarke.*

## PENTECOSTAL POWER.

BY REV. F. P. BERRY [PRESBYTERIAN], KANSAS CITY, KANSAS.

*Ye shall receive power.*—Acts i. 8.

This was the promise of Jesus to his disciples just before his ascension, a promise gloriously fulfilled in a few days—at Pentecost and thereafter. The disciples received power, genuine power, power from God, so that in their efforts to establish and extend Christianity they became practically irresistible. Not that they were able to convert all men, but to win many and to give the new faith an impulse which could not be overcome; an impulse that will yet secure for it the conquest of the world.

Now it is plain that this promise of power still holds good. The church of Jesus Christ may again have Pentecostal power. But it is also plain that there are conditions. There were for the first disciples. They complied with them and received the blessing. Had they not complied with the conditions the power would not have come and Christianity would have died almost as soon as it was born. Therefore, lack of compliance with the Savior's conditions is the only reason why His church ever lacks Pentecostal power. If this is putting responsibility for the salvation of the world upon the church, that is where it belongs.

So let us look at this Pentecostal power and see some of its characteristics and conditions. What is it?

I. First it is the power of religious earnestness. Half-hearted religion is no religion at all. God wants the whole heart or none. He says there can be no partition of the heart, no division of affection between Him and the world. The heart that is partly the world's is wholly the world's. Earnestness is working at religion, not playing at it. Earnestness makes religion one's chief business. . . . But without Pentecostal earnestness there can be no Pentecostal power.

II. Pentecostal power is the power of union. In union there is strength. In division or separation there is weakness. Forty sticks will not make 40 separate fires scattered over the prairie. They will all go out. Put them all together and now see what a blaze. Again and again are we told that those 120 disciples were *all* in that upper room, not 119 but 120. All there and all with one accord. The heat generated fused all hearts into one. . . . Lack of union destroys the power of the human body or of the Christian church. My friend, what if you should be the hand or foot or eye or tongue that Jesus can not use? Think how a paralytic foot or hand or tongue impairs the serviceableness of the body. Think how a few church members who never unite in prayer and work with the rest shear the church of strength.

III. Pentecostal power is the power to witness for Christ. Christianity is a religion that advances by means of testimony. And *only* so. Where no one speaks for it, it dies. It needs the tongue. That unruly member sanctified is its chief disseminator and propagator. The disciples were to be witnesses for Christ. That was their chief character and their main business. So Jesus said. Hence they must talk about Him and that perpetually. . . . Use your voice for Jesus. Use it all the time and everywhere. Sign language will do for mutes. But that is not the language of Pentecostal Christians. And Pentecostal power will never descend upon a church of mutes.

IV. Again, Pentecostal power is the power of the *word of God*. Have you noticed at Pentecost what a reasoner, what an expositor, what an orator Peter became? Have you observed how his eloquence burned its way into the hearts of his auditors? What gave him that power to move men? Read over his address and you will find nothing there you can explain by the ordinary rules of rhetoric or canons of secular eloquence. It is the

plainest kind of a speech. It is founded on quotations from the Old Testament. But it has fire in it and it is the fire which God says his word contains. Peter treated it as the word of God and found in the actual Jesus, who had just died and risen, its literal fulfilment. That was enough to set a man on fire who had any spiritual life within him. And that is what the word of God will always do when it is treated as a thing of life and given its living work to do. . . . Did you ever know an earnest student of God's word that did not grow in piety? Did you ever know a church that fed on God's word that did not have something like Pentecostal power? Did you ever know that power to come where the divine word was not honored?

V. Pentecostal power was the power of *prayer*. Oh, how I would like to have heard the prayers of those 120 in that upper room after Jesus ascended! Such thanksgiving for the life and death and resurrection of Jesus. Such supplications for the Holy Spirit. Such confessions of sin and unworthiness and requests for pardon. Such expressions of willingness to be used in any way the Redeemer would indicate, and such petitions for power to convince the world of the truth of the claims of Jesus and to persuade them to accept Him. Oh, here was prayer just in the right place and time and manner! Just as Jesus had directed! And what an answer it received! In God's good time *the baptism of the Holy Ghost*. . . . Do we want Pentecostal power? Are we willing to pay for it at the Pentecostal price of apostolic prayer?

VI. There are many other characteristics of this Pentecostal power. It is the power of a complete consecration, the power of an indomitable courage, the power of spiritual concentration, the power to win souls to Jesus Christ. But they are all summed up in this, it is *the power of the Holy Ghost*, the power of human hearts when taken possession of by the Divine

Spirit. Will there be any mistaking this power? Will there be any doubt what has happened to us when we are filled with the Holy Ghost? . . . We have waited 2,000 years since Christ for the promised conversion of the world. The power to bring it about exists. It is possessed by the Holy Ghost. It is Pentecostal power. Shall we have it? Have it now? Or wait another 2,000 years while the world rolls on in iniquity and generation after generation passes on into hell? Is there any reason why the church of to-day cannot everywhere equal the church at Pentecost? What had they that we have not? Nothing but the Holy Ghost. The miraculous manifestations were no part of their power. They were simply to authenticate the disciples and the new faith. But we need for Christianity no further authentication. The speaking with tongues was no part of their power. That was simply an ecstatic utterance of the praises of God in foreign languages which even the speaker himself sometimes did not understand. When Peter and the rest preached it was in their own vernacular. When a foreign missionary goes to China he must learn the language in the usual way of hard study. We have much more than the early disciples had of prestige, position, and especially church machinery. They had almost none. No church, no organization, no machinery, nothing. Yet see what results. We have organizations and organizations innumerable; wheels within wheels almost bewildering. What if we are depending on our own machinery? What if the train is detached from the engine? What if the wire is cut?

WE have, therefore, to concede a certain amount of common ground between the human and the divine, or there is an end to all possibility of man's knowing God. Unless the two frontiers meet, touch, and even show a little margin of overlapping, religion can be nothing but sense of orphanage, and theology merely a tired intellectual surmise.—*Parkhurst*.



## NONCONFORMITY.

BY REV. THOMAS HEATH, PLYMOUTH,  
ENGLAND.

*And be not conformed to this world.*—  
Rom. xii. 2.

Introduction: Although professed Christians are in the world, they are not of it. They are not to shut themselves up in seclusion, but to let their lights shine, so as to be like cities set on a hill, seen and known of all men.

I. The injunction given. It is a negative one. Negative commands are as hard as positive ones. It is as difficult to abstain from sin as it is to do good. It is important to remember that the greater part of religion consists in negatives.

1. By "the world" is meant the evil manners or customs of sinners (see Psa. 1). There the man is called blessed who keeps away from their paths, etc.

2. By nonconformity is meant not merely outward avoidance, but inward alienation. The ways of the world are to have no home in the Christian's soul; the pleasures of the world are to have no attraction; the deceits of the world are to bear no gratification.

"Oh, dearly, dearly has He loved,  
And we must love Him too,  
And trust in His redeeming blood  
And try His works to do."

II. The necessity of the command. It is important: 1. Because conformity to the world alienates from God. You must either serve God or the world. 2. Because conformity to the world involves men in the sins of the world. The world is at enmity with God. It serves its master, the devil. 3. Conformity to the world involves men in the punishment of the world. This material universe will be ultimately burnt up as a scroll.

"And then as Judge Thou drawest nigh,  
The secrets of all hearts to try;  
When sinners meet their awful doom,  
And saints attain their heavenly home."

Nothing but God's grace can prevent our growing like the world. Its

temptations are legion. Its pleasures are enticing and attractive; its votaries are numerous. But if we hope to arise at the beck of Jesus, we must resist the evil that would turn us aside. We must ever keep the example of the Lord Jesus in view, and realizing our own weakness lean on the infinite strength and power of Him who is able to keep us from falling. Multitudes fall and make shipwreck through neglect of prayer.

"I need Thy presence every passing hour;  
What but Thy grace can foil the tempter's  
power.

Who like Thyself my guide and stay can be?  
Through cloud and sunshine, Lord, abide  
with me."

And be not conformed to this world.  
Amen.

THE INTENSE ENERGY OF THE  
CHRISTIAN LIFE.

BY HENRY WARD BEECHER.

(From the original manuscript notes.)

*Wherefore take unto you the whole armor  
of God, that ye may be able to with-  
stand in the evil day, and having done  
all, to stand.*—Ephesians vi. 13.

PAUL's illustrations taken from the most vigorous elements of life. He had no quietism in his nature; everything was intense; marched, glowed, burned; the games; the races; the battle, where men put forth uttermost exertions. Figure here:

1. Implies all surrounding dangers.
2. The need of thorough preparation.
3. The unity of Christian virtues.
  - I. The intensity of effort required of every one who would rise into a full Christian state of mind and abide in it.

The adversaries are:

1. In yourself.
2. In governments.
3. In world-rulers.
4. Customs, business; all tend powerfully to educate lower feelings, to excite chiefly the selfish, combative, proud feelings.

II. Not intensity alone, but continuity must go on through life.

III. The work must be comprehensive—the whole armor.

1. Lack of any element may be open door through which enemy comes. Part of armor left off.

2. The setting much by single, or by a few, excellencies:

- Sobriety, and propriety;
- Fervor, zeal;
- Practical work.

IV. Every grace helps others.

Love prepares for every other grace; humility, courage, patience, zeal, knowledge.

It is easier to carry all together. *Spiritual esprit de corps.*

In application note:

1. Feebleness of men in religion.
2. Externality—Does not take deep hold.
3. Fitfulness—Periodicity.
4. Fragmentariness.

### JESUS' COMPASSION.

By REV. G. D. BAYNE, PEMBROKE, ONT.

*Mark vi., 34-44.*

THE only miracle recorded by all the Four Evangelists.

I. The objects of Jesus' compassion.

- (1) His own disciples—"Come ye apart and rest."
- (2) The shepherdless people. "As sheep not having a shepherd."
- (3) The suffering people. "He healed their sick."
- (4) The hungry people. "They have nothing to eat." So still, Jesus' compassion covers all our interests and needs.

II. The provision of Jesus' compassion.

- (1) Wise and orderly. "Make the men sit down by fifties in a company."
- (2) From apparently slender resources. "Five loaves and two fishes."
- (3) It had to pass through human hands. "Give ye them to eat."
- (4) It depended for its sufficiency on

Christ's blessing. "Bring them to me."

(5) Secured through obedience to the great command. "Seek ye first the Kingdom of God," etc.

(6) The distribution did not exhaust it. "They took up. . . twelve baskets full."

Friends of God, see, then, our mission: "Give ye them to eat."

Sinner, prodigal, hungry and weary, Jesus Christ can fill thee.

### SUGGESTIONS FOR REVIVAL SERMONS.

By REV. B. FAY MILLS.

I.—AN UNREADY AND UNRESPONSIVE HEARER.

*I go, . . . and went not.*—Matt. xxi. 30.

Such hearers embrace:

1. Inconsistent church members.
2. Inactive disciples.
3. One with good desires cherishing known sin.
4. Persons with fair exteriors but bad hearts.
5. Unconfessed Christians.
6. Procrastinators.

Illustrate each point with practical examples.

II.—A PREPARED HEARER.

*For what intent have ye sent for me?*—Acts x. 29.

Cornelius sent for Peter because he was living up to the light God had already given him. This prepared him for a further revelation of God.

1. He was spiritually hungry. Quote promises to hungry.
2. He was convinced that Peter had a divine message. Contrast Paul's word in 2 Cor. iv. 3-4.
3. He was willing to do what God should suggest through His minister.
4. He was concerned about the spiritual welfare of his neighbors. Compare Job xlii. 10.
5. The result was that he received the Holy Ghost.

## III.—SORROW FOR SIN.

*I will be sorry for my sin.*—Psa. xxxviii., 18.

I should make this language my own because

1. Sin separates me from God.
2. It enslaves me.
3. The end is death.
4. A little sin is dangerous.
5. Sorrow is the first step toward getting rid of it.

Show scriptural distinction between true and false sorrow.

## IV.—THE POWER OF CHRIST: A BIBLE READING.

Christ is able

1. To forgive sin.—Mark ii. 9–11.
2. To save to the uttermost.—Heb. vii. 25.
3. To keep.—2 Tim. i. 12.
4. To succor the tempted.—Heb. ii. 18.
5. To act beyond our thought.—Eph. iii. 20.
6. To make all grace abound.—2 Cor. ix. 8.
7. To subdue all things.—Phil. iii. 21.

## FUNERAL SKETCHES.

BY W. H. LUCKENBACH, D.D.,  
HUDSON, N. Y.

## A TOUCHING PLEA.

*Help, Lord ; for the godly man ceaseth ; for the faithful fail from the children of men.*—Psa. xii. 1.

It is always a grief to such as appreciate real godliness to see one and another good man drop out of the ranks of this life, etc.

We feel that we cannot well spare the good from this earth in its present demoralized condition, because

I. We need their example. A man's truly good life is worth far more to the community where he lives than a hundred average sermons. Example is both (a) Demonstrative, and (b) Educational.

II. We need their influence. It is the good of this world who preserve it from total moral corruption. Christ said to and of His disciples, "Ye are the salt of the earth." Where is the Dante or Milton who could adequately picture the resulting horrors, if by some extraordinary phenomenon all the godly of this world were suddenly translated to the heavenly world, etc., etc? Again, because

III. We need their counsels. In the emergencies and crises which so often unexpectedly befall us in this life, unable to determine what to do, what a privilege it is to have a trusty friend to whom we may whisper our trouble, and upon whose judgment we may depend or whose advice we may safely follow! "The greatest trust between man and man," said Lord Bacon, "is the trust of giving counsel."

But God's dispensations are all right. He makes no mistakes. True, His Providence in removing our Christian friends makes us grieve, but it makes them glad, etc.

## NO REST HERE.

*Arise ye and depart ; for this is not your rest.*—Micah xi. 10.

Then there must be some other rest, else why this caution to move on?

It is truth as old as the earth itself that there is no sure, uninterrupted rest here in this world for the human soul, etc.

I. *The Injunction of the Text Implies*—(a) An inclination in us to tarry or remain here in our present unsettled, unrestful condition. This is predicable of nearly our entire race. How many would like to live here forever!

But the attachments of Christian minds to this world become weaker with advancing years, and as their understanding and appreciation of heavenly verities enlarge they become less and less disposed to "settle" here on earth. So that when death comes eventually, they are glad to hear the divine voice, "Arise ye and depart."

(b) The necessity of immediate

action in order to the attainment of future rest. For forty years the Israelites moved on through the wilderness before they reached the land of Canaan. An Indian chief fled with his tribe before the prairie fires till he had crossed a broad river; striking his tent pole into the ground, he exclaimed, "Alabama," here we may rest. But he was no prophet. Hostile tribes soon overpowered him, and where he sought

a home he found a grave. This wide earth has no Alabamas—no spot of which it may be truly said, "Here we may permanently rest," etc.

II.—*The Reason for the Injunction* must appear as—(a) conclusive to every thoughtful mind. No logic can prove its truthfulness as satisfactorily as that of observation and experience. (b) Encouraging and inspiring to every Christian mind. (c) Admonitive to every worldly mind.

### SUGGESTIVE THEMES AND TEXTS.

#### Texts and Themes of Recent Sermons.

1. Happy Mediocrity. "Give me neither poverty nor riches; . . . lest I be full, and deny Thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."—Proverbs xxx. 8, 9. J. J. Muir, D.D., Washington, D. C.
2. God's Tender Care of His People. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings."—Deut. xxxii. 11. Rev. Dr. Brown, Washington, D. C.
3. The Guarantee of the Resurrection. "He is not here; for he is risen, as he said. Come, see the place where the Lord lay."—Matthew xxviii. 6. Rev. George F. Pentecost, D.D., London, Eng.
4. St. Paul's Broadness. 2 Corinthians iv. Rev. T. T. Munger, D.D., New Haven, Conn.
5. The Presence of the Lord Jesus with Us in the Supreme Hours of Life. "When thou wast under the fig-tree I saw thee."—John i. 48. Rev. Henry A. Stimson, D.D., New York city.
6. The Earthly Receiving its Significance from the Heavenly. "Therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst."—Ezekiel xli. 7. Rev. O. P. Gifford, D.D., Buffalo, N. Y.
7. The Hadads of Modern Life, or the Law of Retribution. "And when Hadad heard in Egypt that David slept with his fathers, and that Joab, the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country. Then Pharaoh said unto him, But what hast thou lacked with me that, behold, thou seekest to go to thine own country. And he answered, Nothing: howbeit let me go in any wise."—1 Kings xi. 21, 22. Rev. John F. Carsou, Brooklyn, N. Y.
8. The Cure for All Trouble, Pessimism, and Unrest. "The desire of all nations."—Haggai ii. 7. Rev. P. Poin-dexter S. Henson, D.D., Chicago, Ill.
9. A Young Woman's Enemies. "That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of

God be not blasphemed."—Titus ii. 4, 5. Rev. J. F. Murray, Pittsburg, Pa.

10. An Unanswerable Question. "What shall a man give in exchange for his soul?"—Mark viii. 37. Rev. Alfred H. Kellogg, D.D., Philadelphia, Pa.
11. The Hopelessness of Fighting against God. "They fought from heaven; the stars in their courses fought against Sisera."—Judges vi. 20. Rev. L. S. Fulmer, Baltimore, Md.
12. St. Andrew, the First Christian Endeavorer. "He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus."—John i. 41, 42. Rev. W. Hamlyn, Charlottetown, Prince Edward Island.

#### Themes for Pulpit Treatment.

1. Divine Reserves. ("But thou hast kept the good wine until now."—John ix. 10.)
2. The Poverty of Wealth. ("Thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. iii. 17.)
3. The Strongest Argument of Altruism. ("Beloved, if God so loved us, we ought also to love one another."—1 John iv. 11.)
4. Faith vs. Natural Law. (Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude; and as the sand which is by the seashore innumerable."—Heb. xi. 12.)
5. The Law for the Light-born. ("Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."—1 Thess. v. 5, 6.)
6. The Work that is Never a Failure. ("Being confident of this very thing, that he which hath begun a good work in you, will perform (it, perfect) it until the day of Jesus Christ."—Phil. i. 6.)
7. Misunderstood Benedictions. ("And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be."—Luke i., 29.)

8. Imaginary Difficulties. ("And they said among themselves, Who shall roll us away the stone from the door of the sepulcher?"—Mark xvi. 3.)
9. The Doxology of the Poor. ("Sing unto the Lord, praise ye the Lord; for he hath delivered the soul of the poor from the hand of evildoers."—Jer. xx. 13.)
10. Divine Vestments and Human Rejoicing. ("I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."—Isa. lxi. 10.)
11. Unforsaken Forsaken Ones. ("Leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the Lord will take me up (lit. gather me)."—Psalm xxvii. 9, 10.)
12. Faith's Assurance in Unanswered Prayer. ("O my God, I cry in the daytime but thou hearest not; and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel."—Psalms xxii. 2, 3.)

---

### HINTS AT THE MEANING OF TEXTS.

#### A Great Commandment: Don't Worry About the Morrow.

*Take therefore no thought for the morrow.*  
—Matt. vi. 34.

This is one of the passages that Mr. Robert Ingersoll reads and pronounces it folly. But is it not rather one of the wisest sentences ever uttered? The original means, "Take no anxious thought," or, in the language of everyday life, "Don't worry." Christ applies it to the future, to food and drink and shelter and raiment. He saw clearly that the anxiety about the evils of to-morrow, that never come upon us, causes a millionfold more suffering and death than the evils that come. He saw that multitudes perish of worry about the hunger and thirst and exposure that never come, for every one that actually dies of real hunger, thirst, and exposure. Christ showed His infinite wisdom in avoiding the supreme folly of Mr. Ingersoll, and saying, "Don't worry," instead of saying, "Don't perish of hunger, or thirst, or cold, or exposure." He at the same time showed His infinite beneficence in revealing that universal and loving providence in which every one who will "seek first the kingdom of heaven" can find sure refuge from the dread and the worry. Is there any lesson that a hurrying, worrying world so needs to learn as this one of safety and peace from the lips of Jesus? Is not this a great commandment with promise?

#### "God Forbid."

*What shall we say then? Shall we continue in sin that grace may abound? God forbid.*—Romans vi. 1.

The Apostle Paul, several times in his epistles answers questions with words which, in King James's version are translated, "God forbid." The expression, "God forbid," has thus become very familiar and much used. Dr. Thayer, of Andover, used to say there are only two reasons why "God forbid" should not be used in this verse; "one reason is, there is no word that means God, and the other reason is, there is no word that means forbid." The Rev. Dr. Hare translated *μη γενεοιτο* "let it not be, let it not come into existence. The thought is so horrible, do not let it have birth in your minds." W.

---

#### The Rivers of the Sky.

*All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again.*—Eccles. i. 7.

This is a very remarkable statement of the theory of aqueous circulation in the atmosphere—a theory established by modern science. The statement could not be made more exactly scientific in form. As much water as the Mississippi and Amazons of the world pour into the sea every day, must be daily returned to the sources of these



rivers. As much water as the Susquehanna, Delaware, Raritan, Passaic, Hudson, Housatonic, Connecticut, and Thames rivers are pouring into the sea, on both sides of New York city, so much must be constantly passing over our heads—in the form not of clouds or visible vapor, but of invisible vapor—to the sources of these rivers to keep them supplied, so that they shall not run dry. These invisible rivers of the sky are thus always equal to all the rivers of the land. Who gave the wise man his science? What a marvelous illustration of the divine wisdom and the divine beneficence!

#### Evening Before Morning.

*And the evening and the morning were the first day.*—Gen. i. 5.

In Genesis i., in the description of the creation, and the special creation of each day, the evening always precedes the morning. Compare Ex. xxvii. 21; Ps. lv. 17; Dan. viii. 26. The distinguished scholar, Henry Ainsworth, says that the evening was named first because the darkness was before the light. It is well known that the Jews began the day in the evening. The Athenians did the same.

W.

## LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

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

WOULD NOT BE COMFORTED (Matt. ii. 18).—Cases of great affliction appeal to every sympathetic heart. The pastor, in the sick-room and death-chamber, is often called upon to exercise strong control over his emotions before human suffering and weakness, lest he give way, and, perhaps, in a long strain of such work, unfit himself for his arduous labors. In his effort to speak the helpful, soothing words to the grief-stricken, let him calmly bear in mind, as far as may be, the following observations, for which we are indebted to the *The Charlotte Medical Journal*.

"The nervous system requires complete rest after blows caused by sorrow. Recent medical observations show that the physical results of depressing emotions are similar to those caused by bodily accidents, fatigue, chill, partial starvation, and loss of blood. Certain birds and small animals, which apparently died in consequence of capture, and from conditions that correspond in human beings to acute nostalgia, or disorders of the spine, and broken heart, were examined after death, and it was found that the nutrition of the tissues had been in-

terfered with, and the substance of proper vital organs had undergone the same kind of degeneration as that brought about by the germs of infectious disease.\* The 'poison of grief' is more than a name. To urge work, study, travel, the vain search for amusement, is, in many cases, both useless and dangerous. For a time, the whole organism is overthrown, and temporary seclusion is imperative for proper readjustment. Grief cannot be ignored, neither can it be cheered up. It must be accepted and allowed to wear itself away. Readjustment comes slowly. When convalescence appears, then may be advised with discretion such interests as overtax neither mind nor body."

We further observe, that to the Christian minister is suggested another restorative in cases of grief similar to that of Rachel's, who "would not be comforted," namely, the all-refreshing, life-giving strength found in secret prayer to God, and thought, definite thought—meditation—upon His goodness and mercy. While it is better to let the first bursts of grief expend their force without interruption, let the minister of God not leave the sorrowing heart to itself if he

knows that, unmindful or unreminded of God's all-healing grace, it will be plunged into despair. All cases of grief uncontrolled and uncomforted should be individually studied, and the great remedy of the divine gospel applied accordingly.

I WILL PRAISE THEE; FOR I AM FEARFULLY AND WONDERFULLY MADE; MARVELOUS ARE THY WORKS; AND THAT MY SOUL KNOWETH RIGHT WELL (Ps. cxxxix. 14).—As men continue to study the human body, the more apt do the words of the Psalmist, quoted above, become in their growing experience. A physician of note gives, in *The Phrenological Journal*, certain very instructive information, which we reproduce from the columns of another journal that originally copied it. Evidently the doctor's words are best descriptive of the facts enumerated; so we give the extract in the form of his own careful language. He begins by saying:

"The more than two hundred bones of the body would be of but little service to us aside from their joint-connections. Some of these are of a remarkable character.

"The twenty-four ribs are attached to the spine by a kind of immovable joint, the seven upper ones to the breast-bone by cartilages; three more, movable, are tied to each other and then fastened above, while four are 'floating ribs;' these, with the six above, affording elasticity and motion in the act of breathing, accommodating themselves to the varying size of the chest.

"In the place of these ribs a solid plate of bone would be cumbersome, heavy, not admitting of the motions needed at this part; while the curved and elastic ribs afford similar protection to the part within. The web-shaped bone of the lower spine fits firmly into a corresponding cavity in the hip-bone—a grand foundation bone of great strength admirably adapted to its use.

"Of the two other kinds of joints, the 'ball-and-socket,' and the 'hinge,' much might be said, if space would admit. The ball-and-socket is well represented by the joint at the shoulder, which allows the arm to move in

all needed directions. That the arm may have a wider scope the socket is very shallow, so that when 'out of joint,' it may be easily put back again, almost by the unfortunate boy, if he only understood the matter. (It would not be safe for him to attempt to walk on his hands, instead of his feet, as the 'ball' would slip out too easily for safety.) In this respect, the hip joint differs, the socket being quite deep, at the bottom of which there is a round, strong cord, which is so attached to the thigh-bone as to prevent dislocation, unless from a severe accident. In consequence of this depth, the leg is not afforded much movement, its principal movement being that of walking. This depth is needed to bear the weight of the body, with that of burdens which must be carried in active life. This 'ball' cannot get out without breaking the cord, in which case it is useless to put the 'ball' back. In the case of a dislocation, the 'ball' being pressed up, nature (God's wise provision in nature) by the aid of the nerves, blood, etc., performs a miracle, making a 'socket' around this 'ball,' so that, after a while, one can walk tolerably well, always limping, however, because the leg has become shorter than the other.

"The other joint is the hinge-joint, like that of the common door, admitting of motion only forward and backward. In the case of the arm, which demands so many motions, the two joints are supplied, making the limb wonderfully useful, adapting it to various, if not numberless, employments. Think of the friction of walking naturally resulting from our motions, particularly of the bones of the leg and thigh caused by the weight of the body! Indeed, if these were made of steel, without any means of lubrication, only a few years would be required to wear them away so that a man would be cut down to half his height. To prevent this, the ends of the bones are provided with a smooth, gristly matter, which is repaired as fast as it wears away, the joint supplying its own oil, with no care on our part. Thus the wonderful machinery of the body goes constantly on."

CHARACTER AND FOOD.—To those who believe that there exists a relation between sin and sickness, by parity of reasoning, there should also exist a relation between character and food.

The thought is not new, tho it has been re-suggested: this time by

a writer in *Harper's Magazine*. He calls our attention to the fact that, while we are busily studying the problem of the harmony of life, we are not paying enough attention, he thinks, to life's physical conditions as bearing upon such harmony. Briefly passing in review the attainment in human knowledge touching the relation of body and mind, physical culture and disordered faculties, this writer enters upon the question of the relation of character and food. He well observes that—

"Anything like a broad, thorough study of the results of specific diet has hardly been attempted; that is, the effect of different kinds of food upon people in a normal condition, upon the power or quality of their brain work, upon their dispositions, upon husbands' treatment of their wives, is hardly considered. We blunder along till we reach middle life, experimenting without any intelligent procedure, and at last, when the game is almost over, begin to learn what to avoid, and so mitigate the failures of our remaining years. We do not treat horses this way, or cows, or dogs from whom we expect any intelligent service in hunting."

The writer then quotes the belief among certain savage tribes, that "certain articles of food give courage and others make the eaters 'chicken-hearted.'" He states that it is his conviction that "every sort of food, vegetable or animal, has an action as specific as what we call drugs have, and a specific relation, therefore, to human quality and capacity." Further, he says:

"We calculate roughly that such a thing is indigestible, or that another article of diet increases nervousness—the special disease of this period of time. But we do not study what diet will make a man kind, or truthful, or a lyric poet, or an honest historian, or a disinterested politician. We have got so far as to see that we must discriminate about medicines, but it would be as reasonable to expect a dozen persons, with as many maladies, to go to the drug store and swallow the same kind of doses, as is the spectacle of a dozen persons at a dinner table, all un-

equal in mental gifts and habits and in physical status, helplessly eating the same things."

The writer of the above seems to us to be clear upon many points, but we strongly doubt whether even a carefully prescribed diet could generate moral or even intellectual quality in any degree. The truth is, that no matter what we accept or reject on this subject, a man whose heart is by nature unkind could hardly be "made" kind by any merely physical provision whatsoever; neither could the quality of truthfulness be imparted by wholesome roast-beef, and that alone; although we are very certain that good meat placed before us should not suggest anything contrary to the truth. And as for the gifts of poesy, and aptitude in history, and impartial political ability, which the writer quoted mentions, we will never straighten out the attendant difficulties suggested until we touch men's hearts and brains by the power of the spiritual, as well as the moral and intellectual. We do not deny, however, "that improved physical conditions of any proper sort, for any purpose, are a vast help to the intellectual, moral and spiritual nature."

RIDING ON THE SEA.—The editors of *The Scientific American* have called attention from time to time to that remarkable invention, the nautical bicycle. They reviewed in a recent issue the statements in *La Ilustracion Española y Americana*, regarding a new form of nautical bicycle invented by a man in Madrid, which moves upon the water with great facility. Illustrations of the invention show a machine, weighing perhaps 100 lbs., borne upon the water by horizontal constructions resembling very short racing-shells, placed a little distance apart, and parallel to each other. These shells are held together by a framework that also supports the machine, or propelling apparatus, upon which the rider sits as upon a safety bicycle. At the rear end of the machine and be-

tween the shells, is turned a small paddle-wheel by manipulating the pedals.

When the water is calm the appliance runs without difficulty, and we should judge that it could pass rougher waters with fair success.

Unique as this invention is, it could never suggest a parallel to that miraculous conquest of waters, achieved in the life of our Lord, when he walked on tempestuous, dangerous Galilee.

FOR A SERMON ON CITY SANITATION.—It not infrequently occurs that pastors feel it their duty to preach on the subject of sanitation. Especially are such sermons needed in overcrowded, badly drained localities, whether embraced within city, town, or village limits.

Model enterprises, insuring the best sanitary provisions of the day, are valuable as illustrative material for such sermons on sanitation as perhaps the pastor feels imperative for his own locality.

Notable among instances of modern sanitary engineering, we would call attention to the great scheme entertained by the city of San Francisco as applied to its suburban district of Richmond. The *Daily Call* of that city says:

"Since January, 1893, up to present date (June 15, 1895), there have been over 2,000 houses built in San Francisco, of which it is estimated 15 per cent. have been erected in Richmond. Miles and miles and miles of streets have been graded and sewered. A scientific system of sewerage, with proper outlet to the bay, has been laid down, and to-day it is said Richmond is the only properly sewered district in the city. It also enjoys excellent transportation facilities, and, when the Sutro road is completed, and the Geary-street line continued, it will, with those roads now running through the district, be ahead in this respect also. Salt-water mains have been laid in the district for private baths, flushing sewers, sprinkling streets and putting out fires, for which purposes it is naturally superior to fresh water.

"The Spring Valley mains give an abundant supply of fresh water, which, united with the advantages enumerated

above, make Richmond a favored locality."

Another sanitary enterprise on a vaster scale, worthy of attention in this connection, is what is to be known as the "drainage canal" of Chicago, the possibilities of which, as that mighty city grows mightier with the progress of events, will be incalculable, not alone in the matter of public health, but valuable beyond all computation in setting before American municipalities the benefits of absolute cleanliness, even in the greatest and most densely populated centers. We could not easily enter into the construction-details of the Chicago drainage-canal, as many of these are hardly suggested as yet, being possible of arrangement only as the work progresses. We understand, too, that the people of Chicago are prosecuting this great work, not alone in the interests of public health, but in those of commerce as well, they hoping that the much coveted ship-canal, needed in that direction, may be thereby developed. The estimated cost of the canal when completed is \$21,000,000. One year-and-a-half more should bring work upon it to its contract time-limit.

For smaller cities than either Chicago or San Francisco, and for towns, and even villages, the example of enterprise and intelligent planning, as shown by the great cities mentioned, should not be ineffective. Large cities must deal with sanitary matters. Small cities and towns usually do nothing in any general way until epidemics ensue and compel attention; while villages everywhere are grossly careless about even the simplest matters of sanitary arrangement, letting almost any unsightly, unhealthful makeshift serve, thus suggesting the query, whether, after all, the village, though surrounded by the fresh open country, is any more healthful than less favored, larger places of residence. Wilfully, criminally neglected sanitary matters anywhere should be set forth with boldness, and the public health defended.

## HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

GENESIS, xxviii. 20-22. This covenant between Jacob and God, which is the first covenant found in the Bible, made with Jehovah, in which man take the initiative, can not but arrest our attention. It seems to bear signs of the Hebrew parallelism we often find scattered through the Word of God, and which can best be exhibited by arranging its members according to their poetic correspondence.

And Jacob vowed a vow, saying :

"If God will be with me,  
And will keep me in this way that I  
go,  
And will give me bread to eat,  
And raiment to put on,  
So that I come again  
To my father's house in peace ;  
Then shall Jehovah be my God ;  
And this stone  
Which I have set for a pillar  
Shall be God's House :  
And of all that Thou shalt give me,  
I will surely give the tithe to Thee."

So arranged there are twelve members in the parallelism. And there are four main divisions :

1. The divine side of the compact, which includes three conditions, each double :

God to be with him and keep him,  
to give him bread and raiment,  
to bring him back, and in peace.

2. Then comes the human side of the covenant, which again embraces three particulars, each of two members :

(1) Jehovah is to be Jacob's God.

(2) The stone-pillar to be God's House.

(3) Of all received, the tithe to be returned.

The fulfilment of this vow is recorded in chapter xxxv. 15, where God again appears to Jacob, on his return out of Padan Aram ; Jacob then restores the pillar previously set up at

Bethel, again solemnly giving to it the former name, "House of El."

Here is a second illustration of the giving of tithes : compare chap. xiv. 20, and there is poetic beauty in the idea of taking a pillow on which we have rested, and making of it a pillar for God's house.

There is something in this whole transaction characteristically Jacobian. It is repulsively mercantile, if not mercenary.

For such covenants with God we do not believe the Word of God, or the spirit of faith, affords any warrant. It is far too common for both godly and ungodly men and women in time of sickness and danger, or threatened calamity, to make such vows to God, that IF HE will do thus and so, they will serve Him. It may please Him to bring careless and disobedient souls to reflection and compel them to consider neglected duty and their unprepared state ; and it may also please Him in his great compassion to accept even such vows. But such compacts with God belong to a low plane of living. Faith never yet suggested such a covenant. Perfect love casts out all tormenting fear of God's unfaithfulness. He has spoken, and His word is changeless.

The Bible gives this narrative, but without comment or commendation : and, as in many other instances, no sanction is implied. Inspiration, however plenary, covers in such case only the verity and veracity of the narrative. We must draw our own conclusions and inferences.

We have made this matter emphatic, because thousands of disciples have from just such narratives as this drawn unwarranted sanction for a legalistic and mercantile method of covenanting with God. We believe our word to God is not to be our dependence, nor



to be thrust into prominence, but His Word to us. Faith makes few resolves and fewer vows, for faith is distrustful of self: but faith makes much of His promises who cannot fail.

We seriously doubt whether there is any authority for the so-called "church covenants" which abound. There is nothing of the sort in the Acts of the Apostles, and no hint of any such thing in the early church. These covenants have been a great stumbling-block to many a young, tried, self-distrustful soul. There is a question whether they should not be abolished from our reception of church members. We append one form, which the writer, falling into a prevailing custom, long used in his earlier ministry.

#### COVENANT.

You now present yourself to enter into covenant with God and this church.

In the presence of God, His Holy Angels and this Assembly, you avouch Jehovah to be your God, Jesus Christ to be your Savior, and the Holy Spirit to be your Sanctifier. Renouncing the world, the flesh, and the devil, you do unreservedly consecrate to the service of God yourself and all that you possess. You promise a cheerful obedience to all His commandments and ordinances, in the sanctuary, the family, the closet, and all the relations of life. You covenant, in Christian fidelity and tenderness, to walk with this church in all the ordinances and institutions of the gospel; to recommend the religion of Christ by a godly life; to submit to the government and discipline of Christ as administered here; and to discharge all those duties by which God is glorified, religion honored, and piety promoted.

This is mild, in comparison with many "covenants." But compare it with the simple confession of faith whereby early disciples were received: "I believe that Jesus Christ is the Son of God."

GENESIS xxxvii., which contains Joseph's prophetic dreams, is a chapter on Prophecy, and the earliest extended example in the Bible. It sets

forth seven fundamental laws of prophetic utterances:

1. Prophecy makes Divine Sovereignty the main lesson: God always the central figure.

2. All human beings are but instruments of His will, whether willing or unwilling.

3. The parabolic form is commonly used in inspired prediction.

4. Remoteness of time and minuteness of detail attest the prophecy as of God.

5. Human antagonism is anticipated in the attempt to defeat the prediction.

6. The very means used to thwart are efficient to fulfil.

7. There is often a double application of prophecy, the literal and the typical.

Dr. A. J. GORDON used to say: "The law produces legal conviction and leads to despair: the gospel produces evangelical conviction and leads to hope."

Miss Habershon, in her admirable Bible readings at the Northfield Conference, said, "The law slays the sinner, grace slays the sin. The first question of the Old Testament is 'Where art thou?' (terminating on the sinner and arraigning him for his sin). The first question of the New Testament is 'Where is He?' directed toward the Messiah and his salvation."

In the twenty-ninth Psalm, the Psalm of Nature, all creation is seen as a great temple, in which every animate or inanimate object shouts "Glory!" And the ninth verse should so be translated, and not "every one," for no persons appear in this poem: it is confined to waters and winds, cedars and flames, calves and unicorns. It is a sublime conception—awful and awe-inspiring—that all these sounds and motions of the physical universe are giving praise and glory to God.

HABAKKUK'S sentence: "The just shall live by faith," is known as the "creative sentence of the Reformation,"

and it is the motto of three of Paul's epistles: Romans, Galatians, Hebrews. Its relation to each may be seen from the variety of emphasis placed on different words:

Romans: The *just* shall live by faith.

Galatians: The just shall live by *faith*.

Hebrews: The just shall *live* by faith.

PROFESSOR CHAPPELL, of Boston, says of the Priesthood of believers:

The Priest performed three functions.

1. At the altar, offering sacrifice.
2. Within the veil, making intercession.
3. Outside, pronouncing blessing.

These correspond to

Suffering—(self-sacrifice).

Supplication—(intercession).

Service—(conferring blessing).

The first to hands pierced, as in crucifixion;

The second to hands clasped, as in prayer;

The third to hands extended in benediction.

THE suffering of saints in all ages is threefold.

1. The temptation of Satan.

2. The inappreciation of men.

3. The rejection and condemnation of the world.

“PROBABILITY is the guide of life.”  
—Bishop Butler.

And to ask for a mathematical certainty on moral questions is to ask for proofs that pertain to the science of quantity in matters of moral quality. You cannot prove that lying is wrong as you do that two and two make four, or that in an isosceles triangle all the sides and angles are equal and that all the angles together equal two right angles.

“WIDE is the gate and broad is the way . . .

“And many there be which go in thereat.”

“Strait is the gate and narrow is the way . . .

“And few there be that find it.”

It is remarkable how *breadth* and *multitude* mark any wrong way; and *narrowness* and *fewness*, any right way.

As soon as the multitude come to espouse a cause, its peril begins; it loses its proper limitations and restrictions and compromises begin.

## THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

SEPT. 1-7.—THE CHRIST WE NEED.

—Mark v. 43.

The sun is the day—not disquisitions about the sun, but the sun. Christ is Christianity—not doctrines about Christ, but Christ. The world cannot get on without the Person Christ. And in the Person Christ there is resource for the sinful and the wearied world. I find illustrations of the resource and supply in Christ for our cavernous and craving needs most exquisitely set forth in our Scripture.

First: We need some one who shall

perfectly repair the damage sin has wrought in us.

The daughter of Jairus is very sick; then dies. Read there, this is the fact about her, all her relations with life in this world are awry and finished. But Christ works the miracle of resurrection on her, and now all her relations with life are perfectly reestablished. She hungers; and Christ commands that something be given her to eat.

The indictment of the Scripture is that men are dead in trespasses and sins; cut off from God—for God is

holy. And this out-of-relationship with God is spiritual death.

But now, this hindering, deadening, chasm-making sin, Christ puts out of the way. He forgives the sin. He re-establishes relationship with God. And now see:—the proof that the forgiven man is reset in complete relation with God is that he hungers for God. Prayer, Scripture, Sanctuary, Companionship with Christians, continual Recognition of God—these have become the longings of his soul. So the damaging death of sin has become replaced by spiritual life. Here is a deep and real test for the genuine possession of the new life—do you hunger for God, and for the various nutriments of the life spiritual?

Second: We need a Christ who shall be sympathetic to our least want.

Christ notices that the little maid is hungry. Was ever more perfect picture of His tender and particular attention? And He is the same Christ. This is but instance of His particularizing sensitiveness to human want. What reason and argument for prayer here! We do not pray into ears, but into the heart of such a Christ.

Third: We need a Christ possessed of perfect power to help.

The real test of power is that it can be set in motion not only for the accomplishment of the greatest thing, but of the least as well. The great trip-hammer in the Krupp manufactory of guns can smite the iron placed under it with a blow of forty tons, and yet is under such complete control that the tremendous hammer can be brought down upon the crystal of a watch without breaking it. Behold in the instance of our Scripture. The power of Christ summons the dead to life, and then passes easily to be concerned about such a little thing as the little maiden's food. This is the sign and seal of real and conscious power.

Such a Christ I need, and the Christ who raised the daughter of Jairus is ready to meet my need,

SEPT. 6-14.—DUTIES TO GOD.—Luke xvii. 17-18.

Get a vision of the whole incident! Our Lord would not follow the Pharisee in his discarding of Samaria. Because so ignorant and false in view therefore the more need of His presence among Samaritans. Let us learn the lesson—the more need the greater the reason why we should go to tell of Christ.

Ver. 12. "And as He entered into a certain village, there met him ten men which were lepers." Their misery made company; and the worst misery had smitten them. "Which stood afar off"—a hundred paces was the law.

Ver. 13. No plight so fearful that it may not be the plight for prayer.

Ver. 14. Obedience is the law of help.

Ver. 15, 18. But only one returned to render thanksgiving.

Now, immediately, you get visions of the contrast between this Samaritan stranger and the conduct of the other nine. You cannot resist the conviction that there was sad failure in duty to God on the part of the other nine.

(A) Consider the meaning of duty. Spell it in the old fashion and you bring the meaning out—Due-ty.

Duty, then, is that which is due, that which one owes, that which one ought.

(B) Consider whence duty springs:

(a) God is. (b) I am. (c) I am in relation with God. From these three indestructible facts spring duties to God.

(C) Specify some of our manifest duties to God.

(a) The duty of thanksgiving. The instant feeling is that these nine cleansed lepers failed in this duty. To be thankful is to be thankful. Thank—thane—the old Saxon word for think. To be unthankful of the divine mercies is to be stupidly *unthankful* of them.

(b) The duty of reverence. Any thought of the character of God stamps irreverence, *e.g.*, profanity, as an utmost sin.

(c) The duty of prayer. Since I

stand in relation with God, prayer is but the dutiful and righteous recognition of such relation.

(d) The duty of obedience. The word obedience is derived from *ob* and *audio*; *i. e.*, to hear near. Surely, God being who He is, and I myself being in the relation of dependence on Him, to "hear near," as toward Him, to be swift to recognize and do His will, is imperial duty.

(e) The duty of trust. For of trust God is infinitely worthy.

And so one might go on making vast catalog of our duties God-ward. But all the time he would be making vast indictment against himself. For who has not pitifully failed in his duties God-ward? And the refuge is the atoning Christ. We can only be complete as we are complete in Him.

SEPT. 15-21.—NOT WEARY IN WELL-DOING.—Gal. vi. 9.

Consider, first—A fact of life. "And be not weary in well-doing."

So these Galatian Christians had chosen well-doing rather than ill-doing. That choice they had to make. Life is between alternatives. Choose we must. That is a fact of life. I am perpetually impressed with this great fact. Bishop Hooper, of Gloucester, England, condemned to death by bloody Mary, kneels praying at the foot of the stake, bound to which he is to suffer death by burning. As he begins to pray a box is brought and placed on a stool before his eyes. There in that box is his pardon, they tell him, if he will only recant. "Away with it; away with it," the good bishop cries. That is his only answer. "Despatch him then," the authorities reply, "seeing there is no remedy."

It is plain enough. Life for the good bishop was between alternatives. Not the less really is your life and mine between alternatives. We can not dodge choices. We must do something—either well or ill. Doing nothing is *doing* nothing. The alternatives well-doing or ill-doing—either this or

that; and every one of us must choose. That is a fact of life.

Consider, second—The principle of harvest. "For in due season we shall reap." Doing well or doing ill results.

A deed is a seed (ver. 9). Harvest springs from the seeds of deeds in two directions.

(a) In the direction of self. "Our deeds determine us as much as we determine ourselves"—George Eliot.

"Sow a deed and you reap a tendency; sow a tendency and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny."

(b) In the direction of others.

We bless or blight others by what we do—volitionally, but largely also unvolitionally.

"How far that little candle throws his beams;

So shines a good deed in a naughty world."

Mr. Lockhart, in his life of his father-in-law, Sir Walter Scott, gives singular and signal illustration of the strange streaming forth of unconscious influence. The tireless and diligent hand of Sir Walter Scott, in Edinburgh, in 1814, in writing in three summer weeks the last two volumes of "Waverley"—writing late into the night—came under the observation of a young man given to feasting and carousing. That hand changed a life by the lesson of diligence it taught. That young man, learning that lesson, became subsequently a renowned lawyer—the Honorable William Menzies, one of the supreme judges at the Cape of Good Hope.

So our deeds are seeds; so the principle of harvest is in our deeds.

Consider, third—The time of Harvest. "In due season." In this harvesting of well-doing the seasons are not regular though the harvestings are sure.

Consider, fourth—A limitation. "If we faint not;" *i. e.*, do not lose heart.

And there are many causes which tend toward fainting, losing heart.

(a) Loftiness of ideal.

(b) Toughness of struggle.

(c) Delayed results.

(d) A numbing relaxation of effort.

(e) The getting out of the habit of well-doing.

(f) Apparent defeat.

But let us bear in mind the limitation—if we faint not.

Fifth. Let us receive the exhortation of our Scripture; let us refuse to be weary in well-doing. Receive the exhortation toward—(a) your church; (b) your Sunday-School; (c) your prayer-meeting; (d) your friend; (e) your family; (f) your personal life.

SEPT. 22-28.—CONSIDER THE APOSTLE AND HIGH PRIEST OF OUR PROFESSION.—Heb. iii. 1.

Notice, first—what we are to do. We are to consider Christ Jesus. I was sitting in the Park in the June weather. As I cast my eyes about I saw a sight of the wealthy and fresh verdure of the June month. On and on, as far as the eye could reach, as the summer breeze gently buffeted the multitudinous trees, you gazed on a billowing ocean of dense rich greenness. And as I looked down at my feet I saw that the humbler plants and grasses were richly arrayed as well. And all the air was full of summer sounds.

And then I asked myself the cause of the various glory of the month of June—its million leaves, its garments of verdure sloping down from the shadows of the hills, its beauty and splendor of flowers scattering their fragrance, its multitudinous music from the choirs of the birds.

And at once I knew the cause—the earth had rolled itself into the director path of the sunbeam, and was holding itself there, that the strong and vitalizing sun might stir and help it into such vast vigorousness.

And then I thought—this earth, holding itself thus in the director path of the sunbeam, and getting thus its bloom and beauty, is perfect illustration of what this Scripture means when it tells a Christian to consider Jesus Christ.

Precisely that this "consider" means.

It means holding one's self in long, eager, intense attention toward Jesus Christ—bringing one's self into the direct path of the beams streaming from the Sun of Righteousness.

And for such "considering" Him, see the advantage of—(a) The hour of private devotion. (b) The Sabbath service. (c) The prayer meeting.

There can be no June weather without the sun and the earth's holding itself in the sunbeam's director path. And there can be no strong and beautiful Christian character except we thus consider Christ.

This then is the thing we are to do—we are to consider Christ Jesus.

But further, we are to consider Jesus Christ in His great offices.

(A) As Apostle.

An apostle means one sent with a message. Christ is the Apostle from God telling us the truth of God.

I love much to think of Jesus Christ as the Apostle of God's truth to us. Such truth as this, that—

(a) God cares for us; Christ's sermon of the city.

(b) God will listen to us; "Ask and ye shall receive," etc.

(c) Death does not end us; Christ's Resurrection.

(d) There is heaven for us; "the many mansions."

(B) As High Priest.

(a) As High Priest He is atoner.

(b) As High Priest He is intercessor.

This then is what we are to do.

We are to "consider" Christ; and we are to consider Him in His great offices—Apostle, High Priest.

Second. Notice what the doing this will do for us.

(a) It will make us holy; "wherefore holy brethren."

(b) It will make us brethren; "wherefore holy brethren."

(c) It will make us recognize the dignity of our position; "partakers of the heavenly calling."

(d) It will give us courage for confession. Considering such a Christ; "let us hold fast our profession."



SEPT. 29-30; OCT. 1-5. —THE RIGHT TIME FOR THINGS.—Acts xxviii. 15.

Appii Forum was a place 43 miles from Rome; the terminus of the canal which threaded the Pontine marshes, a place described by Horace, as "full of insolent bargemen and exorbitant tavern-keepers." Three Taverns was another little station, on the road toward Rome, distant from it 33 miles.

Passing along this road, a long-time prisoner, two years in Casarea, now still a prisoner, and approaching Rome, is the Apostle. What shall be the reception for him at Rome? this is just now the question. How will the Christians there receive him? What chance shall he find for preaching there? What shall come of this appeal of his to Nero? It was a harassing, doubtful time for the Apostle.

But here at Appii Forum and at Three Taverns the sun shines for him. For lo! here the Apostle meets deputations of the Christians at Rome sent on to welcome him. "Whom, when Paul saw, he thanked God and took courage."

Notice the timeliness here. Just when the Apostle most needed sympathy it met him, and his heart grew strong. Notice the sweet anticipation of this expression of sympathy. These Christians did not wait till Paul had reached Rome, till reaching Rome,

he, a stranger in the great city, should have somehow found them out. With an exquisite forecasting they met him on his weary road.

So the right time for sympathy is when it is needed.

(a) Show sympathy for the young man, the stranger in the town or city.

(b) For the stranger in the church.

(c) Write immediately the letter of condolence; now when the stroke has fallen; not then when the time of the stroke has passed.

And now from this lesson of a timely sympathy our Scripture teaches us to generalize to timeliness concerning other things.

(A) In young life make timely preparation for the duties and burdens of later life.

(B) A certain philosopher made scientific investigation into the temper of people. He found that 53 per cent. of the people he investigated were bad-tempered in various degrees.

Now, if you are of any such sort of temper, or if you live among those of any such sort of temper, and you probably do, and trouble comes, remember that the time for noble apology is immediately, and the time for a Christian forgiveness is immediately.

(C) It is appointed unto all men once to die, and after death the judgment. Since you have no hold on time—now is the time for preparation for that serious eternity.

## EXEGETICAL AND EXPOSITORY SECTION.

True Interpretation of Matthew xi. 11, and Luke vii. 28.

By J. N. MARTIN, D.D., PROFESSOR EMERITUS OF ANCIENT LANGUAGES IN THE UNIVERSITY OF THE PACIFIC, SAN JOSÉ, CAL.

THE Divine Word is the embodiment of truth. To approach its threshold with any other than a humble spirit is presumptuous. To enter its sacred precincts with a spirit other than rev-

erential is sacrilegious. The treasures of truth may ever be had for the seeking by the earnest and honest inquirer. But he should come with his face turned heavenward, and his prayer upon his lips: "O Lord, open thou mine eyes that I may behold wondrous things out of thy law." And, to one coming thus with a prayerful and humble spirit, and with unbiased judgment, the visions of inspired truth become clear and often beatific. Now,

since "all scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, and instruction in righteousness," it is of the first importance that the interpretation of scripture be clear, direct and true. Two factors must obtain to effect this result. First, the interpretation should be in the fullest harmony with the genius of the original language in which the words were spoken or written. Second, the translation should convey as literally as possible the meaning into its new setting and make the truth transparent in its expression and unmistakable in its application.

With the lamp of these facts let us approach the passage of scripture found in Matthew xi. 11, and its parallel in Luke vii. 28: "Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." As we focus the light of unbiased investigation upon these inspired words of our Lord Jesus Christ, what is the revelation they give in answer to our research? Is the accepted translation and interpretation in harmony with the original setting? We must dissent.

The ground of our dissent is in the fact that our Lord, whose words were inspired truth, is represented as using the word "*μικροτερος*," an adjective in the comparative degree, as the superlative, "least," contrary to the genius of the Greek language and the scope of the passage. A careful consideration of the context may give force to our objection. Here two great characters stand forth in the foreground, Jesus and John. The latter, in the dark fastnesses of his Macherus prison, where he had been confined for more than twelve months, had doubtless been fully informed of the movements and fame of Jesus. His then monotonous and dispiriting condition might very naturally suggest a query like the following, involving an atmosphere of doubt: Why, as I in the past few

months have decreased to the narrow confines of prison walls, has not Jesus, if He is the Messiah in whose hands are the hidings of wisdom and power, just as speedily and rightfully increased to the universal establishment of His kingdom that has no end? To settle this momentous query he sent two of his disciples to Jesus with this question: "Art thou he that should come, or look we for another?" Without directly answering the question, Jesus continued his Messianic work in the presence of these disciples, and when their souls were filled with the sense of the divine power of His words and work, He dismissed them with this comprehensive epitome of His mission: "Go and show John again what things ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me." By this message, how certainly was that prison heart lifted out of its atmosphere of doubt into the eternal sunshine of that benediction!

After the messengers have departed, Jesus, by leading questions, which He Himself answers, brings before the multitude the mission of John as herald and gives an expressive hint of its relation to Himself. This suggestion to Himself alone may hold us to a true interpretation of the passage under consideration.

And the proper rendering of the adjective, which is the key of the passage, will also confirm this particular reference. According to the genius of language an adjective may sometimes express the idea of time, as well as quality, or degree; and the word here spoken by Jesus, "*μικροτερος*," the comparative degree of *μικρος*, late, as well as little (and the word is so used in the classic Greek), may be so rendered as to present the true sense of the passage, in harmony with the context and unmistakable in its application to our Lord alone. We would,

therefore, translate the passage thus: "Notwithstanding, he that is later in the kingdom of heaven is greater than he." This expresses the true relation between John and Jesus. The former, the forerunner, "the voice of one crying in the wilderness," was six months older than the latter. And Jesus, by this simple fact, on this, as on former occasions, through a suggestive hint, sought to fix the gaze of the eager multitude upon Himself as the expected Messiah.

We therefore conclude that the exegesis we have given of this scripture passage sets forth the correct interpretation, notwithstanding it is at variance with the cherished paraphrase and application of the accepted version, which seems to cast a shadow of inefficiency on the divine economy of the past, and to claim for the present dispensation an assumption of privilege, that may stand in the realm of the questionable.

#### What is the True Text of John ix. 4?

By REV. S. W. WHITNEY, ASHFIELD, MASS.

A BRIEF and candid examination of the evidence for the various readings of the first clause of this verse is here presented, in order to arrive, if possible, at a reasonably safe conclusion as to which of the readings gives the original form of the text.

(1) The Authorized Version reads, "I must work the works of him that sent me, while it is day;" *i. e.*, ἐμὲ δεῖ . . . τοῦ πέμψαντός με, etc. ;

(2) The Revised Version of 1881, "We must work the works of him that sent me," etc. ; *i. e.*, ἡμᾶς δεῖ . . . τοῦ πέμψαντός με, etc. ;

(3) Tischendorf (eighth edition), ἡμᾶς δεῖ . . . τοῦ πέμψαντος ἡμᾶς, "We must work the works of him that sent us," etc. ; and

(4) Origen (Works, vol. iii. p. 201) speaks of "an evangelical saying uttered by the Savior, which is as follows: 'Work (ye) while it is day;

the night cometh when no one can work.'" Jerome, nearly two centuries afterward, echoed and reechoed the same words.

This last reading, which seems to have been in common use in the early centuries, can not but be considered a modification of the Savior's language as recorded in this verse. It was apparently made with a view to bring the authority of Christ to bear in the form of an injunction against idleness. As a reading fitting into the verse before us, it is altogether inapposite.

The plural form of the pronoun in the beginning of the verse, in the second and third of the above readings, is attested by the Sinaitic codex (S) first hand, the Vatican codex (B), the codex Bezae (D),—though the reading of this manuscript is δεῖ ἡμᾶς instead of ἡμᾶς δεῖ, making "must" instead of "we" the emphatic word,—the Royal Parisian codex (L), the Thebaic, Memphitic, Roman Ethiopic, and Jerusalem Syriac versions, Cyril of Alexandria, and the poet Nonnus. The same form, the second time it occurs—"him that sent us"—is supported only by a first hand, L, the Memphitic and Roman Ethiopic versions, and Cyril; so that through the Memphitic version we can certainly trace it back to the latter part of the second century. But the witnesses in support of Tischendorf's reading, in themselves considered, are not of sufficient credibility to establish its genuineness. Viewed with reference to the internal evidence in favor of this reading, it must be confessed that if John wrote the plural of the pronoun in the beginning of the verse and used it, as many use it, in a rhetorical sense, instead of the singular ἐμὲ, then it was perfectly natural, and indeed to be expected, that he should use the plural immediately afterward in the same sense. Not only so, but if he wrote the plural in the latter part of the clause, he must have used it in the sense of "me." But it was not the habit of Christ to use a plural pronoun in speaking of Himself alone, especial-

ly in the phrase "him that sent me." Not an example of such a use by Him of the pronoun of the first person is to be found in the New Testament, unless it be here. Hence we are compelled to conclude that Tischendorf's reading does not give the true text. In other words, as the plural pronoun, in the expression "him that sent us," can not refer to any one but Jesus, it must denote only Jesus in the beginning of the verse, "We must work." But, inasmuch as this was not Jesus' manner of speaking of Himself, this reading must be a false one.

Take now the Revisers' reading: "We must work the works of him that sent me." The witnesses in support of "We must work" have already been presented. Two of these, the Thebaic and Memphitic versions, being of the second century, indicate that this reading was certainly in use in Egypt as early as the latter part of the second century. We have no means of tracing it as a whole any farther back than that. But the expression, "of him that sent me," is traceable to even an earlier date. The reading, as it stands in the Canterbury Revisers' text, is supported by only two Greek manuscripts, B and D, respectively of the fourth and sixth centuries, and two versions, the Thebaic and Jerusalem Syriac, of the second and sixth centuries,—no one of which considered by itself, can be trusted as presenting the true text. In fact, the testimony that leads most modern critics to accept this reading is that of the two uncial manuscripts, B and D. As the late Dr. Broadus, at the close of a brief foot-note on this passage in the "American Commentary of the New Testament" says, "B and D here share the honor of giving the true text." That is to say, but for the support given to this reading by these two codices, the documentary evidence in its favor would be regarded of very little or no weight. Yet, of all the binary combinations containing B and some other leading manuscripts, there is none so untrustworthy as B, D. Dr.

Scrivener, in referring to the binary combination of B with other documents, speaks of B, D, as "unsafe enough."\* To give the reader, who may not be familiar with the facts, some evidence of the correctness of this judgment of Dr. Scrivener's, we will present, out of the numerous readings for which these manuscripts are responsible, two or three from each of the four Gospels. From these specimens, the candid reader may be able to judge somewhat respecting the probable genuineness of the reading under consideration.

Turning to Matt. x. 37, we find B, D, alone of all the uncials, omitting the clause, "and he that loveth son or daughter more than me is not worthy of me,"—a manifest omission through the carelessness of an early scribe in mistaking the last few words of the clause for the corresponding words of the preceding clause—an omission which every modern editor recognizes and treats as an error. In Matt. xii. 4, these two uncials are alone united in the monstrous reading  $\delta$  for  $\sigma$ ,—a neuter singular pronoun referring back to a masculine noun in the plural, namely  $\alpha\rho\tau\omega\varsigma$ ,—making the evangelist represent the Savior as saying, "Have ye not read . . . how he . . . did eat the shew-bread (literally, the *loaves* of exhibition—the loaves placed on exhibition in the temple) which *thing* it was not lawful for him to eat." The careless copyist, with whom this reading originated, evidently began the relative clause under the impression that he was to write, "which thing it was not lawful for him to do;" but, on coming to the last word, he wrote  $\phi\alpha\gamma\epsilon\acute{\iota}\nu$ , "to eat," as he should, but left the relative uncorrected, and passed on. In Matt. xxviii. 19, B, D alone read  $\beta\alpha\pi\tau\iota\sigma\alpha\upsilon\tau\epsilon\varsigma$  instead of  $\beta\alpha\pi\tau\iota\zeta\omicron\upsilon\tau\epsilon\varsigma$ , making Matthew represent Christ as saying, "Go ye therefore and teach all nations, *having baptized* them in the name of the Father," etc. ; "as though,"

\* "Introduction to the Criticism of the New Testament," 3d edition, p. 536.

says Scrivener, "baptism were to precede instruction in the faith,"\* contrary to all apostolic practise. Other readings in Matthew, of a similar untrustworthy character, for which these two uncials are jointly responsible, must be left uncited for want of space. Omitting several more in the early chapters of Mark, we pass on to Mark ix. 1, where B, D, unsupported by any other uncial, or by any Greek manuscript whatever, read, "There are some here of those that are standing," instead of "there are some of those that are standing here," who shall by no means taste of death, etc. Passing on to Luke viii. 43, we find not only that these manuscripts omit the clause, "had spent all her living upon physicians," which is abundantly supported by the testimony of all but one or two other documents of a secondary class, but that D and the Thebaic version make the next clause read, "whom no one could heal," instead of "and could not be healed by any one." But one of the worst mutilations of scripture for which these two manuscripts are responsible is the omission, in Luke xxiii. 34, of the words, "And Jesus said, Father, forgive them; for they know not what they are doing;"—thus ignoring one of the most precious records in the Gospels. In John vii. 4, this untrustworthy pair of manuscripts would have us read, "For no one doeth anything in secret, and desireth (*avró*) *it* to be manifest." Again; in John xiv. 7, B, D, are the only uncials that read, "For he abideth with you, and *is* in you."

After this showing, which presents scarcely a tittle of the New Testament readings peculiar to these two great manuscripts, is it unreasonable to ask to be excused from accepting the reading which the Revisers have presented in John ix. 4, unsupported as it is by any other Greek manuscript whether uncial or cursive?

The incongruity between "we" and "me" is not the only indication that

the reading is wanting in genuineness. If we admit that Christ said, and that John wrote, "We must work," it is difficult to see why the clause should have closed with the words "the works of *him that sent me*," and not with the words "the works of *God*," used in the previous verse. In every other instance in which the phrase "him that sent me" appears, it is in connection with "I," "my," or "me,"—not with "we" or "us;" as, "*my* meat is to do the will of him that sent *me*" (John iv. 34). Even from the lips of the Savior there is no call for a phrasing so unnatural and so unlike himself as "We must work the works of him that sent me," whether "we" be taken to mean simply "I," or to mean "I and my disciples." This double incongruity, which, after all, "is by no means supported by documentary evidence, stamps the reading as probably not genuine. From the admitted fact that the closing words of the clause, as Christ uttered it, were not "the works of God," as in the preceding verse, but "the works of him that sent me," we have every reason to believe that he introduced the clause with "I," not with "we."

Moreover, the documentary evidence strongly supports the reading, "I must work," etc. The earliest testimony of which we have any knowledge is that of the recently discovered Syriac Palimpsest of the four Gospels, dating back, according to Dr. Ward, (p. 26 of the HOMILETIC REVIEW for January, 1895), "as far as about A.D. 150." Following this is the testimony of Tatian, as represented not only by the recently discovered Arabic version of his *Diatessaron*, but by the copy used and commented upon by Ephraem in the fourth century. This is testimony dating back to about A.D. 160. In addition to this, we have that of the fourth-century "proof-reader" or corrector of the Sinaitic codex, as well as the united testimony of A, C, E, F, G, H, K, M, S, U, X,  $\Gamma$ ,  $\Delta$ ,  $\Lambda$ ,  $\Pi$ , all the cursives, the Old Latin (second cen-

\* Introduction, etc., 3d edition, p. 544.



tury), Vulgate, Peshito and Philoxenian Syriac, Gothic, Platt's Ethiopic and Armenian Versions, Chrysostom, and (virtually) Tertullian (second century), who says (*Against Proxeas*), "He [*i. e.*, Christ] declares that He must work the works of the Father, who had sent Him." Not only have we here the testimony of at least three, if not four, different witnesses of the second century, and a cloud of others through ten or twelve succeeding centuries, in attestation of the genuineness of the common reading; but one of the strongest points in this showing is the fact that the early versions, almost as a body, support this reading.

Nor is this all. The internal evidence, if properly viewed, bears very strongly, not to say overwhelmingly, in the same direction. It might also be said in reply to those who urge that "we" indicates that Jesus associated His disciples with Himself as in duty bound to work while it was day, that nothing else indicates this. On the contrary, the entire record intimates that, in this utterance, Jesus had no reference to His disciples, but simply to Himself. In the first place, in the work in which the Savior immediately engaged, He entirely ignored their help. The only part that the disciples seem to have taken in connection with the event was to show their ignorance, as well as the grossness of their conceptions, by asking Him, before He proceeded to the work which He had in view, whether a certain poor man, who stood before them, or his parents, had sinned because he was born blind! Then it must be observed that, in reply to this inquiry, Jesus said, "Neither did this man sin, nor his parents; but" he was born blind "that the works of God might be made manifest in him." And these were to be thus manifested by Christ's doing one of those works of mercy which had been assigned to Him by the Father, not to His disciples as co-workers with Him. But, inasmuch as the day on which these words were uttered was the Sabbath (verse

14)—a day respecting which the divine law says, "In it thou shalt not do any work,"—Christ virtually said, in justification of what He was about to do, "Though man is forbidden to do *his* works on the Sabbath, I must work the works of Him that sent me while it is day." It is as if He had said, "No doubt, it is the Sabbath; but God's works, being works of beneficence and mercy, are not limited to man's days of labor." It is the only one of the various readings that is appropriate to the entire context. It discloses the necessity of *ἐμὲ* as against *ἡμᾶς*, and shows that that word occupies the position it does because of the special emphasis it required. It was Christ who was just then constrained to do a deed of mercy. While the words were designed to forestall the captious criticisms of the pharisaic Jews, just as on a previous Sabbath (John v. 17) Jesus justified His work of healing an impotent man on that day by saying, "My Father worketh hitherto; and so I work;" they were uttered in view also of the fact that Jesus was soon to be taken and crucified. It was not so with His disciples. If He would work the works of God, He must improve His opportunities, as well on the Sabbath as on other days.

But we are met with the objection that no one would be at all likely to change a reading so unobjectionable and natural as this to one so objectionable, if not seemingly inapposite, as "We must work the works of Him that sent me." Very true, unless it was changed for a purpose unknown to us. But it is not necessary to suppose that the change originated in any intention to alter the text. It might have been, and probably was, the result of a transcriptional error, like the changing of "While I was with them, I kept them," to "While we were with them, I kept them," which appears in codex B at John xvii. 12, and which no one regards as anything but a blunder. It is by no means impossible that *ἡμᾶς* is an error of the ear, resulting from mis-

taking *ἐμὲ* for *ἡμᾶς* as the passage was dictated to the scribe. Worse errors than this are sometimes made by failing to hear what others say. It is certainly presumable that the reading arose in this way. Granting that such was the case, the various readings of the passage are easily and naturally accounted for. The change might, however, have been brought about differently, tho the foregoing seems to us to be the most natural, in fact the true, way of accounting for it.

Whether this may be regarded as a satisfactory solution of the question or

not, it certainly appears unwise and improper, if not unjust to the evangelist and a misrepresentation of Christ's language, to set aside the common reading for either of the other two readings. To do this seems like pushing to the extreme of absurdity Bengel's well-known canon that a difficult reading is to be preferred to an easy one. Properly understood, the canon is a just one; but, as there is reason in all things, there should be a reasonable application of such a rule, especially in passing judgment on the text of the New Testament writings.

---

## THE SOCIAL PROBLEM.

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

### More Opportunities for the People.

THERE are two distinct parts in the program of the Social Democracy. One refers to the ultimate aim, the establishment of the socialistic state, in which society or the state is the owner of the land and its products, and of the tools and products of labor. But it is admitted that it may take ages, or even centuries, before this ultimate aim can be realized, and laborers are not disposed to leave the results of their agitations to distant generations, while they themselves reap no fruits. Hence the second part refers to immediate reforms, such as a decrease of hours of labor, increase of pay, better treatment from employers, and such legislation as will protect the workers, especially the children and the women.

Thoughtful social workers of all classes cherish certain ideals as the ultimate aim of their efforts, as fraternity, equality of opportunity, the end of war, the abolition of the saloon, and the elevation of the masses. Besides these grand consummations they, however, also pursue practical schemes for immediate realization. Their crowning ideals may never be attained, but

their practical aims may yield a harvest to the sower. It is in the line of the latter that a suggestion is ventured. We propose for earnest Christian consideration, How can such advantages be given to the masses as will increase the equality of opportunity between the different classes of society?

In our answer we take as a model our common-school system, with equal advantages for all. That system should be improved to the utmost, its education ought to be made compulsory, and every child should be put into a condition to enable it to attend. The nation has no room for ignorant citizens, and to give the ballot to such as can not read it is a suicidal policy. The opportunities afforded by the common school should be continued, so far as possible, to all classes, say to the age of eighteen or twenty, by night schools or otherwise. For the higher and the highest education, the brightest and most industrious of the poorer children should have every facility, not for their sake only, but for the sake of society, and of the nation, which ought to have the best talent developed, wherever found. Much of the present discontent and danger would be overcome if la-

borers had the hope that their children would have opportunities for culture similar to those of the rich. And why should they not have them? Competitive examinations could be instituted by means of which the most promising children might be selected for college and university education. In but a very limited degree the existing endowments and scholarships meet the case; for this highest education of the most worthy, provision ought to be made by society, the municipality, or the state. Now much of the best talent lies dormant and is lost to the nation.

This is but a beginning; other advantages of a similar character are needed. Future social progress will depend largely on the establishment of institutions equally accessible to all. Let us suppose that transportation rates from city to suburb are reduced from ten to three cents. All can take advantage of it, tho the rich may prefer to ride in their carriages. But laborers, instead of being driven to slums and crowded tenement-houses, can live in the suburbs, or can at least afford to take their families to an occasional outing. On the same level we place parks, properly distributed throughout the city, but especially convenient to the laborers, the ones who need them most and can least afford the time and money for great distances. The recreations of the people are being better appreciated, and one of the problems is how to bring the people of crowded cities in contact with nature.

It has been suggested that individual luxury and extravagance in private dwellings ought to be discouraged, but that public buildings, for the good of all, ought to be elegant. A private home may adorn the city; but the people see in it the comfort, pride, or selfishness of the owner rather than the adornment it gives to the city. The private palace may make the social contrasts more painful and excite envy. But the magnificent capitol of a state or nation is equally the possession and

pride of all. Public buildings are public educators, refining, elevating, and uniting their owners. The elegance may be simplicity, and need not represent extravagance and waste; only let the tendency prevail to make the beauty and grandeur of the nation public rather than private, the commodity of all rather than the exclusiveness of a few, in the interest of genuine liberty and true individuality, not for the sake of communistic monotony. The public buildings are municipal and national monuments which serve to bind the people more closely together, as do the heroic and historic events of the nation in which all have a share. Public buildings are a kind of Westminster Abbey, depositories and memorials of the nation's achievements. Such unifying and cementing elements are especially required in the United States.

The best libraries should be for the benefit of all, with branches accessible to the people, open at hours most convenient for them, and with the best facilities for entertainment and improvement. Reading-rooms, commodious and attractive, with books, newspapers, illustrated journals, and works of art, might be among the most effective rivals of saloons. We must fight the dens of iniquity with the most inviting places of positive culture and refinement and enjoyment. Especially for the young most provision be made, with innocent games and healthful amusements, with educational facilities and profitable as well as pleasant social environment. One can not but tremble for the future of society who sees how the street takes the place of the home with our boys and girls, who beholds their corrupt surroundings at the most impressive period of life, and hears their language and observes their tastes and appetites.

A few years ago the great Thiergarten of Berlin ceased to be a park merely for promenades and rides. Numerous places were arranged for the sport of

children, with piles of clean sand always at hand. Thousands of children dig in the sand, construct objects of rude or even ingenious art, and play in the free air to their hearts' content. Such arrangements for recreation and beneficial sport are greatly needed in all our cities.

Perhaps a still more urgent necessity is recreation for winter, when indoor life becomes a necessity. Here is a problem for whose solution scarcely a beginning has been made. Something is indeed done by Christian and benevolent associations, but the number thus far reached is small. We need free art galleries and museums, free lectures and concerts, debating societies, and associations of various kinds for beneficial recreation. Why not have more botanical and zoological gardens *pro bono publico*, with instructive lectures and good concerts? Why can not our rich cities give the public the best music, as is done in European cities, and drive away the groaning hand-organs?

This is written in a Public Library, with the words "Free to All" over its door. In this library five hundred thousand volumes are at the command of the poorest reader, a treasure greater than that possessed as private property by any millionaire. Increase these common treasures in every department of thought and life, and the poorer classes who use them may surpass in advantages the rich who have only their private wealth. It is advances along this line that will help to meet that demand for equality which is a pronounced characteristic of our times. Should not the public treasures be greater than the private ones, just as the welfare of all is a more momentous concern than the welfare of a few? The scheme here advocated is practicable, regardless of the question of municipal and state ownership of the means of production and communication. The great possibilities along this line heighten the inspiration in the work.

### Our Working-Women.

AMONG the saddest chapters in industrial history are those which record the treatment to which women and children have been subjected. The changes in their favor have been great, such as are due to the factory acts in England and to legislation in their behalf in other countries. Even where workmen are thought capable of managing their own affairs it is admitted that the condition of women and children in the industries is such as to require legal enactments for their welfare. Investigations in the most advanced countries have shown that the legal protection received is not sufficient, that abuses are still frequent, and that for their deliverance from existing evils something besides legislative action is needed.

Compared with England and other European countries, the position of American working-women is favorable. The proportion of those obliged to work in factories is certainly not as large in the United States as in continental industrial nations. The average wage of women in the English industries is reported at a little more than three dollars a week. Many for hard work and long days receive only a few shillings a week, say from four to six or seven, and the standard of living is necessarily low. With all the improvements due to the factory laws, to inspectors, and to other causes, recent official investigations in England have revealed conditions among the women workers which are shocking. Some are obliged to be at their posts over one hundred hours a week; sanitary arrangements are often defective; what should be conveniences are frequently filthy and outrageously indecent; and the moral character is endangered. The reports of the existing horrors are extensively discussed, and English reformers are eagerly searching for the means to remove them.

American optimism is so sure that things are moving along smoothly, that

each can best take care of his own interests, and that evils will right themselves, that the condition of our working-women has not received the attention it deserves. Perhaps our traditional chivalry makes it self-evident that their treatment is admirable. Fortunately, we have definite information before us in the Fourth Annual Report of the United States Commissioner of Labor. The report is based on statistics gathered from twenty-five cities, north, south, east, and west, and may be taken as truly representative of the country at large. "The study comprehends three hundred and forty-three distinct industries of the large number now open to women. . . . By working-women is meant that class of women who earn their living in the occupations calling for manual labor. . . . Those women who work in great city manufactories upon light manual or mechanical labor, and in stores, are the ones that we recognize under the popular term 'working-women.'" Those engaged in families as servants are therefore excluded. The investigation included the affairs of 17,427 working-women, from 6 to 7 per cent. of the whole number of women engaged in the industrial pursuits investigated. Of those whose family relations were examined 15,387 were single, 745 married, 1,038 widows; 12,020 are in comfortable home conditions, of 4,693 the home was poor, and "poor in this investigation means poor indeed." The average earnings of the working-women in the industries of our great cities is \$5.24, a large amount compared with the earnings of working-women in other lands.

Saddest of all is the condition when the earnings of the father must be supplemented by the toil of the wife and children in factories, and when a widowed mother is obliged to support her children by work away from home. The percentage of such is probably smaller than in other lands, yet it is too large. How can there be a proper home-life, with the wife and mother

at work all day in a factory? Of those who are single, many are thrown on their own resources and obliged to give part of their earnings for the support of the family, while others are not driven by the same necessity, but want to add to their income from the family and to become more independent. Very many, of course, earn much less than the average given above. When away from home, as a large proportion are, it becomes a difficult problem how to make the meager income meet the expense of lodging, board, and dress, to say nothing of recreation. Many a worker is obliged to live in a gloomy, badly furnished room, in a crowded and unhealthy part of the city. Company must be received in this one room or not at all. Fuel may be too dear, and a comfortable public place may present irresistible attractions. The dangers of such a situation are apparent. For those who are at home, or have some family connection, the circumstances are, of course, far more favorable.

Peculiar difficulties are connected with statistics as to morals and religion; we can not get at the heart but must estimate them according to their outward manifestations. The church attendance of over 16,000 of the working-women was ascertained. The number attending Protestant churches was 5,854; 7,769 attended Roman Catholic services, and 369 the Jewish synagogue; but the large number of 2,309 attended no church.

The view, prevalent in some quarters, that the girls and women engaged in the industries furnish an undue proportion of the professional prostitutes is not confirmed by the investigation; the private morals were of course not a subject of inquiry. With pleasure we record the following result: "From all that can be learned one need not hesitate in asserting that the working-women of the country are as honest and as virtuous as any class of our citizens." This is significant, and deserves emphasis. The report well says: "The virtuous character of our work-



ing-women is all the more attractive when the cost of their virtue is recognized. With their poor pay, if they continue virtuous they are the more entitled to our applause, and certainly one must recognize the heroic struggle they make to sustain life, to appear fairly well, and to remove what every honorable-minded man and woman seeks to remove, the appearance of poverty."

The investigation was conducted by women and included inquiries into the former occupations of prostitutes. Of 3,866 prostitutes in different cities it was found that 1,155, or 29.88 per cent. had been engaged in house-work, hotel-work, table-work, and cooking. Most surprising, and most instructive, is the fact that 1,236, or 31.97 per cent., nearly one third of the whole, entered prostitution directly from their homes! One of the many lessons that the home, the family, must be improved if society is to be regenerated and public morality advanced.

Of the particular conditions in certain cities we can refer to a few only; and they are mentioned in the hope that the ministers and churches in these cities will investigate the facts and undertake the removal of the wrong.

It is into the poorer quarters that our working-women are driven, often the slums, and they are obliged to share all the evils of the surroundings. The report thus describes parts of Brooklyn inhabited by them: "Whole streets and districts of tenement-houses are given over to poverty, filth, and vice, the sanitary and moral unwholesomeness of which is manifest."

We are sure that few in the wealthier sections and elegant suburbs of Cincinnati are aware of the abominations to which many of their workers are subjected. These workers live where "the streets are dirty and closely built up with ill-constructed houses, holding from two to six families. Many poorer parts of Cincinnati are as wretched as the worst European cities, and the population looks as degraded."

This seems incredible; yet this official report is not the only testimony respecting this degraded condition. We turn to New York, with respect to which we are prepared to believe almost anything. Yet of that city we read: "The crowded condition of the poor and struggling is beyond belief unless actually witnessed. This brings with it disease, death, immorality, etc. Tall rear tenements block up the small air-spaces that are insufficient even for the front, and often a third house stands behind the second. Sewerage is lacking or defective, and stenches of all kinds prevail in the poorer quarters. . . . As respects ventilation, a properly regulated workshop is the exception. The average room is either stuffy and close, or hot and close, and even where windows abound they are seldom opened. Toilet facilities are generally scant and inadequate, a hundred workers being dependent sometimes on a single closet or sink, and that too often out of order." It is common to regard laborers as mere machines, not as personalities. This we know, and yet we are shocked when the brutal reality is stated as plainly as in the following quotation from the Report: "Whenever the employer was personally acquainted with his people the standard of conduct was apt to be excellent. In many an instance, however, the employer openly declared that so long as his work was done he did not inquire or care how bad the girls might be." Were we prepared for this, even in New York? After we have duly pondered this, and relieved our American conscience by the reflection that this disgraceful condition must be due to the foreign element, let us close our meditation with this statement: "Foreigners are often found to be more considerate of their help than native-born men."

Philadelphia, the city of homes and of brotherly love, presents much more favorable conditions than New York. Yet even of the Quaker City we learn

with respect to the mills that "the sanitary condition of most is open to criticism. . . . The worsted-yarn mills employ very young girls, sometimes violating the law against child-labor." Little Rhode Island ought to be able to overlook its small territory and present a model condition to the larger states. Yet we read of Providence: "The older mills are defective in light, ventilation, and space, are often without dressing rooms, and frequently the ordinary sanitary arrangements are disregarded."

Various Christian associations, Protestant and Catholic, are doing noble work in behalf of the working-women; yet it is a very insignificant part of what might and ought to be done. Many of the girls need home and companionship, sympathy and help. Can not their cause be laid on the hearts of our churches? To our Christian women an appeal comes from the condition of their toiling sisters for consecration and sacrifice in their behalf; and the work to be done in this respect is as noble and as urgently needed as that in any foreign mission field.

Gladly we make room for one more quotation. Yet the query arises, Why is it called for in a governmental report? Perhaps the saddest fact in this official document is the fact that things which ought to be self-evident to a Christian conscience must be urged on the attention of Christians. We trust that this quotation will serve to emphasize christian duty.

"The honest working-woman is entitled to the respect of all honest-minded people. She should be welcomed in the churches of the cities, and should be drawn into the best associations, where social and moral surroundings would aid her in cultivating her own self-respect, and in which mutual assistance could be rendered. At least, it should not be possible to class her as the 'forgotten woman,' for her struggle is too heroic, her hardships too painful, her lot too dreary, for Christian people to thoughtlessly pass her by."

### A Survey of the Field.

THE revival of prosperity must affect the social problem, but no one who understands the problem expects it to be solved or lost sight of by means of this revival. In all the advanced nations social agitations and movements continue. Among the signs of the times is the growing interest in the problem on the part of others than laborers. This is especially true of scholars and professional men, but also of capitalists. A German writer makes the significant statement that when the Christian alliances among university students of Germany were formed, fifty or sixty years ago, they were political; now all are characterized by social tendencies. Increasing numbers are ready to say with Ibsen: "The social evolution which is impending in Europe (and America) is chiefly concerned with the future of the workers and the women; it is for this that I hope and wait, and for this I will work with all my powers."

Revolutionary socialism has long arrested the attention of continental scholars; in England we find a large number of scholarly articles on social questions in the leading journals and quarterlies; America, owing to peculiar conditions, has been more backward, but is also being aroused. Mr. W. D. T. Bliss, himself an American, is quoted as saying, "America is the least progressive of all civilized nations," and is "in more danger of a bitter class-war than any other civilized country in the world."

The difficulties of the social problem grow with its study, and well does the Bishop of Durham say respecting it, "Nothing leads us to think that we may look for rapid changes, still less for painless victories. Nothing indicates that the Lord proposed to take sorrow out of life; He came not to make life easier but to make it nobler."

*The Economic Review*, a quarterly of the Christian Social Union of Ox-

ford University, discusses social questions from the Christian standpoint. In the July number a Bradford manufacturer advocates more stringent laws for the protection of children in the industries. "Slowly, but surely, our working-class population is beginning to understand the principles which underlie our social organization. They are reading Carlyle and Ruskin, and are studying political economy; and it would not only be wisdom, but prudence also, if those who supply the capital would join with the intelligent among the workers in demanding that the State should assist in bringing about improved conditions for the worker's children, by the partial, if not total abolition of the half-timer"—that is, the labor of children of eleven years, one half of whose time is spent in the factory, and the rest of the day in school.

Not less significant is the plea of a laborer in the same number: "That the mothers of the future workers should have the chance of doing their duty to their children, all who are not hopelessly absorbed by the present will allow. With the present rate of wages in a large number of industries, this can not, I feel sure, be done in a large number of cases, without wife-labor, which in itself, when the worker is a mother, is one of the most serious infringements of that duty. One of the most terrible features in our factory life is the great crime of a child foredoomed to a stunted growth and enfeebled health through the mother having to go to the mill in order that family life may be kept at the not extravagant standard set by the customs of our class. . . . Many of the more respectable workmen are disgusted with the fact that the mothers of their children have to go to work; but, as far as I can make out, in a great many cases it is a necessity, if they are to be kept out of debt or to avoid being a burden on private or public charity, for all of which they have a wholesome dislike."

*The Edinburgh Review*, July, has an article on "Depression Corrected," which discusses many questions allied to the social problem. *The London Quarterly*, July, has an article on "Social England" and another on "Social Anatomy." As indicative of the trend we quote from the second. It states that we are "apparently entering on a new era in Western civilization, presenting problems equaling if not exceeding any which that civilization has yet had to encounter. And one of the most pressing lies in the fact that the masses of mankind, though they have acquired the supreme political power, their speedy possession of which it was the message of the eighteenth century to proclaim, are painfully realizing how little the acquisition has tended to improve their material condition. . . . The great wave of industrial and commercial expansion appears to be gradually submerging the old landmarks of society and . . . it has endowed the particles of the social organism with a freedom of movement which renders them liable to obey any impulse or attractive force, for good or for evil, which may be brought to bear upon them."

As we come to the United States we are sure that the day for triflers who treat the social problem as a fad is past. Our economic, political, and religious journals abound with discussions of social themes, and great prominence has been given them in the summer schools. But little of the vast and important material at hand can be used. There is a growing disposition on the part of scholars to examine the claims and condition of laborers. Their extravagant demands are criticized, particularly on economic grounds; but the most bitter denunciations are hurled at criminal monopolies, at accumulations of fraud, and at municipal and legislative abominations.

For weeks the School of Ethics, which convened at Plymouth, Mass., discussed the social problem, mainly from the economic point of view. We

have not room for the summary of the numerous theories and facts, but give a few statements from Dr. Gould's lectures, the more valuable because his connection with our Labor Bureau made it his duty to gather labor statistics in this country and in Europe. An examination of 7,000 families in the United States, Great Britain, France, Germany, and Belgium, shows that in the size of families the United States comes third, Belgium and Germany taking the lead, France having the smallest. The high average in the United States is due to foreigners. This country also has the best dwellings, with the greatest amount of room for the individual, while Germany has the least. In the United States under 40 per cent. of laborers' families are supported by the husband alone, in England 41.8 per cent., in Germany 35, Belgium 34, France 27 per cent. "The relative size of the husband's contribution to the family income is largest in Great Britain, 73.7, in America 71.3, the rates of Germany, France and Belgium following in order." Americans have the best homes and pay the highest rents, and their table is also superior to that of other laborers. They and the English spend most on books and papers, the Germans least. The outlay for alcoholic drinks is highest in France, and much the least in the United States. The report in *The Boston Transcript*, from which we take these items, says: "The Frenchman saves the largest proportion of his income, 9.9 per cent.; the American 9.1 per cent.; the British 8.7 per cent.; the Belgian 3.3; while the German is not always able to make both ends meet." The statement that meat is the rarest of luxuries to the European laborer is declared to be "a ridiculous absurdity." In Europe the children remain longer with their parents than with us, "and the sentiment of family solidarity is stronger in Europe than in this country."

These are certainly most instructive facts and figures.

### Catholicism and the Social Problem.

THE Catholic Church is on the alert respecting the tendencies of the age. This is demanded by its ceaseless efforts to secure dominion and to gain control of forces that control society. Much of the power of our day is concentrated in the social problem, and it is but natural that that church should devote great attention to its solution. The encyclical of the pope on socialism is but one of many evidences of the interest of the church and its head in that subject. Everywhere we find the prelates, the priests, and the various orders intent on studying that great movement and seeking to use it to the advantage of Catholicism. Monarchs, especially the Protestant ones, are told that amid the agitations and revolutions of the day the papacy is the only conservative power on earth which thrones and nations can depend on for peace and security. The masses are assured that the Church of Rome is the mother that loves and cares for them, and in whose bosom they can securely rest. Among the strongest reasons for the return of the Jesuits to Protestant Germany was the claim that they are specially powerful in meeting the demands made by a materialistic, atheistic, revolutionary social democracy. On the Continent the Catholic priests put themselves at the head of labor organizations and in the name of the church direct their activities. The orders and numerous benevolent institutions are likewise used to bring the sympathy and helpfulness of the church to the masses. The practical results attained have been especially emphasized in Protestant countries, have been contrasted with the loss of the laboring population by evangelical churches, and have received commendation from infidels and Protestants.

So far as the problem in the United States is concerned the Catholic Church has peculiar advantages. It is a unit, a compact organism, directed by a single head, and with leaders who keep

in touch with the labor movement and appreciate its importance. The Roman Catholic is the church of the masses as no other church in the land; is the church of the masses also the church of the future? The labor question is largely a foreign problem, and that church has millions of foreigners from Ireland, France, Italy, Bohemia, and other lands. It is one church for all the people, with no distinctions to divide worshippers into separate classes, but rich and poor bow together before the same altar. When we take into account the oneness, the character, the orders, the institutions, the priesthood, and the masses in that church, we can well see that the time may not be distant when the labor problem shall largely be a Catholic problem.

Here as everywhere the Catholics emphasize the vast changes wrought in society by the introduction of Christianity. The new spirit undermined slavery, exalted labor to the dignity of royal service, and ameliorated the condition of the poor. Here as everywhere Catholicism claims for itself the glory of this change, and insists on being the heir and repository of the teachings, the grace, and the fruits of Christianity. The departure of Rome from the teachings of Christ and his Apostles is ignored; Catholicism is put for primitive Christianity; and it is denied that the Evangelical Church has as deep and broad a share in the first church as the papacy has.

Catholicism opposes the materialism and revolution of the social democracy and of anarchism; it defends the sacredness of property, but its sympathies are strongly with the laboring masses.

Something of the trend in that church may be learned from an article in a recent number of *The Catholic World* on "The Pullman Strike Commission." The writer warns against the danger of the wealth and monopoly of railroads. He holds that the Chicago strike proved that whoever has a dispute with one of the roads centering in that city must

reckon on the twenty-four which were leagued together on that occasion.

"No resources of an individual could contend against such wealth. There is nothing to prevent the whole railway system of the United States from entering into a league as well as the Chicago roads. What would that mean? It is estimated that up to 1883, 255,000,000 acres of land were granted to railway companies by Congress and the States. To more than one company belts of land eighty miles wide were granted, to others belts of forty miles wide. The Atlantic and Pacific Company owns a belt eighty miles wide, extending across New Mexico and Arizona to near the Pacific.

"If deduction from the grants be allowed on account of forfeitures, still it is estimated that the area of the lands remaining in the hands of the companies is twice and a half the total area of Great Britain and Ireland. If we take the grants as they originally stood, we find them bestowing estates greater in extent than the empire of Austria-Hungary, together with the kingdom of Italy, Switzerland, Holland, and Belgium, and greater than the empire of Germany combined with Italy, Portugal, Greece, and the republic of Switzerland. The thirteen original States of the Union comprised a territory one fifth less than the grants originally made to the companies, and the lands retained by the companies are very nearly as extensive as the same thirteen States."

In all the enlightened lands the Catholic Church devotes much attention to education. It does this in its own way, and makes science, philosophy, and literature subservient to its interests. For educated workmen it professes to claim such advantages as the cultured mind demands. The article quoted closes as follows:

"All political economists recognize that the circle of man's wants is susceptible of indefinite expansion. . . . It is as much a part of the business of education to provide for such wants as to awaken them. Whatever stands in the way of such supply is an obstacle to the material purpose of education; whether it be a European landlord of the evil past or a conspiracy of American railroads, it is equally a public enemy. The comforts of life, with leisure to read, to cultivate in some degree taste for the fine arts, to enjoy the



best productions of genius as exhibited on the stage, these are among the wants of modern civilization which every workingman of good character has a title to satisfy. These are quasi-necessities which economists must recognize upon their own principles. But even more than these should be within the reach of men employed by the great corporations of the country. They should be enabled to provide for an annual holiday for themselves and their families in order to admire the fairness of this earth of ours in the woods, waters, mountains; and while gaining a fresh store of health, acquire an appreciation of the lines of beauty which God has drawn upon the world He created for man."

Whether these are just the best means for meeting the demands of cultured workmen some may be inclined to dispute, but neither the justice of the demand for higher opportunities nor the attractiveness of the scheme presented can be questioned.

#### **For the Thinker and the Worker.**

When Lord Norton writes, "Omniscience has forewarned that the poor shall never cease," it is to be hoped that no one will think this an argument for promoting and perpetuating poverty by human means.

The trend from matter to mind, from things to men, from nature to personalities, is one of the deepest in our age. "Let us at least remember the golden truth, that trade was made for the worker, not the worker for the trade."

Utopia is in America! Thomas More wrote his book with that title in 1516. He professes to have received his account of the island Utopia from Raphael Hythloday, a companion of Amerigo Vespucci in the New World, but left there when the latter returned to Europe. While wandering through this strange land he came upon Utopia, and then described its wonderful institutions and happy citizens to More. Ever since his day it has been sought,

and now it is a more intense object of desire than ever.

There are savages who reveal a surprising amount of human nature. One being told that after conversion he must do no work on Sunday, but rest from labor, answered that he was willing to rest every day in the week. A tramp is reported as saying that Sunday rest is not the problem of humanity, but how to get rid of work the other six days.

Not principles, not ideas, it is said, control our age, but opinions and popular tendencies, mere fads or fashions. Here is a danger to which even reformers are liable. Duering, who has critically analyzed the social movements, says: "It is the peculiarity of nearly all philanthropists that they depend on the good will of governments, organizations, and persons which are influential only because they have external positions of power." Yet the dominant forces of history have been ideas, overmastering truths, ideals that charmed humanity, and, most of all, the personalities who were the embodiment of these ideas, truths, and ideals.

Professor Menger, of the Austrian school, is one of the keenest minds among the writers on political economy. He declares that the strivings of men to meet their temporal needs are by far the most general and most important, just as the impulse of each individual to enhance his own well-being is the most common and the mightiest of all impulses. Weighty considerations for such as imagine that the social problem will of itself vanish. They know not that the human heart identifies itself with that problem. Men will give their all for life and for the best state of that life; this being an innate, normal force of human nature, men once aroused to self-consciousness can not rest so long as striving will promote being and

well-being. Let laborers but realize that they are made and endowed for freedom, for equal opportunities, for culture, for the higher ethical and spiritual concerns, and you must crush their humanity before you can restrain their efforts to attain what they believe to be their right and their destiny.

What Yves Guyot says of France applies equally to the United States. "The vague yearnings of the laboring classes, hitherto ill-defined, are beginning to shape themselves into opinions which may be grasped and discussed; and capitalists are beginning to understand that their claims must be investigated. Every one at last admits that a nation cannot be powerful while it is divided against itself, or while it is the policy of its government to strengthen itself at the expense of the individual citizen. . . . Our statesmen are timid, and dare not incur the responsibility of reforms, because they do not feel themselves urged on by any public opinion which knows its own mind. It is this public opinion which men who have any power of initiative, any faith in an idea, ought to set themselves to form."

Mercilessly, radically cut, or burn, or purge out of the social organism every evil and all impurity; but if you believe that for thousands of years God's hand has wrought at the social structure, then do not frivolously, ruthlessly put your hand to its destruction. Satan is the denier, God is the positive worker. We cannot accept all of Bastiat's "Economic Harmonies," but some of his utterances, as the following, deserve attention: "Newton, after he discovered attraction, never pronounced the name of God without uncovering his head. Yet the celestial mechanism is subject to laws of which it has no consciousness; and the social world is as much superior to that which called forth the admiration of Newton as mind is superior to matter. How much more reason, then, have we to

bow before Omniscience when we behold the social mechanism, which universal intelligence no less pervades; and which presents, moreover, this extraordinary phenomenon, that every atom of which it is composed is an animated thinking being, endued with marvelous energy, and with that principle of all morality, all dignity, all progress, the exclusive attribute of man—Liberty."

We have another voice from France and are sure it is worth heeding. A member of the Higher Council of Labor is thus quoted: "Every mind, however little attentive to the events, economic and social, that are taking place in every country, is compelled to admit the favorable mood that is being shown towards the study of the labor questions. On the one hand this movement is due to the influence of the industrial evolution which is in operation and its inevitable results; on the other hand, this care for the interests of the working classes results from the danger which might break out if capitalists remained hostile to the legitimate interests and reasonable demands of the proletariat.

"There is a wide-spread feeling in the Chamber (of Deputies) that the working classes are entitled to better conditions of living, and there is a strong desire on its part to free labor as much as possible from its weariness, dangers, and anxieties."

Well may legislatures concern themselves with the claims of workingmen. What political power they have gained in France, Belgium, Germany, and England! That power inspires them with the hope of final victory. What will they not be able to accomplish in the United States if once they constitute a solidarity?

Long and monotonous has been the insistence on the freedom, the dominance, and the increase of capital as the prime condition of national welfare. As humanity comes more to the

front, and things recede into the background, we learn that the workers need at least as much consideration as the capital which employs them. It is becoming an economic axiom that the well-being of the laborers is essential to industrial prosperity. A stunted, ignorant, degraded race of workers must drag the industries to their own level. Ill-fed men can not do the best work; discontented men will not do the best. Laborers are consumers as well as producers, and their earnings ought to enable them to promote national prosperity by means of their

consumption. The highest-priced labor is the cheapest; England and the United States prove this when compared with the less advanced industrial nations. We must raise the workers if we would improve their work and advance the nation. "It is just conceivable that large investments of capital in workmen's muscles and brains and general efficiency might be as serviceable to the country, and ultimately to the interest of capital, as an indiscriminate investment in machinery and other mere mechanical adjuncts of industry."

---

### MISCELLANEOUS SECTION.

#### **Preparing for the Winter Campaign: An Appeal to the Ministry by an Evangelist.**

BY REV. J. WILBUR CHAPMAN, D.D.,  
ALBANY, N. Y.

THERE is a campaign before us, and in its success or defeat will surely be met. There is no middle ground, from God's standpoint. Since His great heart has been yearning over the world from the beginning, and He has shown Himself to be willing to save the lost, the responsibility for either success or failure must therefore rest upon you and me.

There are indications that this might be the most remarkable year for conquest in the history of the church. If it is to be made so, preparation for it is necessary, and, therefore, careful planning is wise.

I feel very sure that it would please God if Pentecost were to be repeated in five hundred cities and towns in our land. And why may it not be? If we fulfil the simple conditions, viz., oneness of purpose, union of desire, and rightness with Him from whom all power flows, great victory will be ours. This brought Pentecost in ages past, and it will repeat it. The prospects have never been brighter or the out-

look more hopeful for a glorious victory than at the present time.

1. There is a growing tendency on the part of the church to become evangelistic, and this is one of the most hopeful signs of the times. The uprising of the lay forces of the church, led by ministers here and there, in an effort to purify the cities, is only an indication of a deeper desire to be up and about the speedy evangelization of the world. Some day that uprising will be upon us. Why not now? I believe we may hasten its appearing.

I know there are certain persons who entertain the notion that "such great movements are abnormal, and at the best the benefits are mixed;" whereas they hold in the religious world the same place as the most glorious epochs in secular history; nay, they thoroughly affect that history, and we find "their counterparts, in every other department of life, whether vegetable, animal or intellectual. They are merely advancing stages, culminating epochs, transition periods in human progress." Look back at the history of the Jews, if you will, and you will see that God used to maintain religion among them by special occasions, when there would be great excitement and people in great numbers would turn to the Lord.

2. There are definite and obvious laws of the divine procedure in guiding the action of man in the department of grace, just as in that of nature. The sowing of the seed gives promise of the harvest, and since in every quarter of our land the word has been faithfully taught and preached, we have even greater encouragement in the expectation of a harvest than has the farmer; for God has declared "My word shall not return unto me void." "Come, for all things are now ready," is the divine word. God is ready, the lost are ready, the very angels wait to sing the welcome home, the victory waits for us.

Three looks are necessary, if our hopes are to be realized and our preparation to be complete:

I. AN UPWARD LOOK TO GOD.—We must know his mind in all things and follow his guidance in every matter whether great or small. In this we are but following the example of God's servants of old:

Of Gideon, who lifted up his eyes, then built an altar unto the Lord, and the altar of Baal was overthrown (Judges vi.);

Of Solomon, when he lifted up his eyes and asked a blessing, and God gave him wisdom and knowledge, and added wealth and honor such as no king had ever had before (1 Chron. i.);

Of David, when he said: "I will lift up mine eyes . . . for my help cometh from the Lord, who made heaven and earth (Psalm cxxi.);

Of our Lord Himself, who ever lifted up His eyes to heaven, and then poured out His blessings on the people.

This is always the first step in a work of grace. Better never move; better die at your post, like the Pompeian sentinel, than to take one step without his guidance. But rest assured, since he gave His Son to die for the lost and sent His Spirit to plead with the dying, you will need only to look unto Him to have Him send you forth conquering and to conquer.

II. AN OUTWARD LOOK UPON THE FIELD.—When the heads of grain hang heavy in the harvest-field it is high time to thrust in the sickle, and sing the harvest-home. So what of the spiritual field about us?

There is abundant reason for rejoicing, I will agree. I am no pessimist, so far as either the needs are concerned or the great remedy we have to present to cure the world's sin-sickness. All that is good in the world, I believe, is growing better. But it will make the heart ache, and the eyes run down with tears, to catch but a glimpse of the desolation about us, and realize that on every side of us walk the lost, for whom Christ died. And we should grow discouraged but for the strength of that upward look.

It has been suggested that, in Christian countries, the necessity of evangelizing is not now so imperative as it was in the beginning; that here Christianity is established; that the people are acquainted with the gospel and are nominally believers in its truth. But such a position is a false one. The man at home who is not regenerated is as utterly unsaved—and that without excuse—as the heathen who has never heard the gospel's sound. There are more unconverted idolaters in New York, Chicago, Philadelphia, and Boston than there were in Athens when Paul first went to that city. There are more unsaved people in the world to-day than there were when the disciples first began to preach the gospel. More souls are born every year in New York than are converted, and more people die than are saved; and I have no doubt that the proportion is the same elsewhere. God pity us! we have been resting from our labors, rejoicing in the few that are saved, and the multitudes have gone hurrying on to the judgment!

We must "feed the flock," it is true; we must "edify the body of Christ," I will allow; but in God's name, let us go forth to "rescue the perishing." And we have this to encourage. I

have never known the unsaved to be more willing to hear the gospel. They do not appreciate philosophy, and they spurn with contempt our fine-spun theories, but they hear gladly the word of the Lord. They may not always receive it, but our responsibility ends with a faithful presentation of it.

III. A LOOK IN UPON THE FORCES. If God is ready and the lost are ready, may we be found faithful.

THE FIRST STEP.—In every practical work there is a first step, and now, starting with a look within, there is one of supreme importance. How often, as ministers, we have complained of the coldness of the church! We have felt that we had preached earnestly, and that our prayers had been faithfully offered; but the heavens were brass, and the hearts before us like stones for hardness. The trouble was, we had not seen the darkness of our own hearts. Our own spirits were unbroken and so we failed. Before the farmer can sow the seed, he must "break up the fallow ground." Every minister must begin with himself, if he would move others. It was said of the Macedonians "They first gave their own selves to the Lord." Have you tried and failed? You may have cherished some enmity against another. "Take ye away the stone." Your desire for a revival may have been selfish, to build up your own church that you might add to your own reputation; when the glory of God should have been your aim. It is always to be remembered that the divine power is never bestowed that we may consume it upon our own lusts.

One of the most successful of evangelistic pastors relates his experience:

"I devoted an entire week of prayer to a preparation of my own heart and life. I wanted to be thoroughly humbled and emptied of self. I wanted to press upon the church and the world the claims of God. In pleading with Him for others I would obey His command: 'Be ye clean that bear the vessels of the Lord' (Isa. i. 13). On Monday I considered the infinitely holy character of God. By this I was greatly awed. On Tuesday I considered my

own sins in His presence, my pride, my ambition, my self-seeking. On Wednesday I considered His kindness to me, my family, and my church. I was amazed at His munificence. I was abased at my own unthankfulness. On Thursday I asked myself: 'Why do you want a revival? Is it for your own glory or for His?' On Friday I was prepared, as never before, to look to Jesus. I confessed and loathed my sin. 'I looked upon Him whom I had pierced and I mourned for Him' (Zach. i. 10). I then laid myself upon His altar to do or to suffer His will. With great confidence I sought His spirit. Each evening I poured out my thoughts of the day to my people, and the revival was upon us with increasing power daily."

What could be better than this for every pastor? What a wave of blessing would sweep over our land as a result!

There must also be concern for the lost, on the part of the ministers of Christ, amounting even to an agony. An honored minister confirms this when he says:

"On one occasion I felt that Jesus was passing by, and that we were to have no blessing. I went to the church crying, 'Only, only, only from God!' During the service I scarcely looked at the people. I felt that whether we were to have a revival or not was to be settled in heaven. I felt that I was taking leave of some of my people forever. I came near fainting as I preached. Of the one hundred converted in that revival, between forty and fifty were converted on that day."

Dr. Edward Payson used to say: "I never feel like saying a word to sinners until I have a broken heart myself." Dr. Lyman Beecher said: "I never had a revival without first having a tussle with myself, the church, and the Devil."

Oh! for an outpouring of God's Spirit upon those of us who preach the gospel! Oh! for sleepless nights such as Brainerd had! Oh! for times of agony such as Knox had! Oh! for a concern for the lost like that of our own Lord himself! Then not all the indifference of the church could stand before us, and not all the sin of the world could for a moment hinder us.



**THE SECOND STEP.**—The second step, the one to be taken after the inward look, is an application of all that has been said thus far to the individual member of the church.

There is no question but that the lay element of the church should be instructed and encouraged in the work of saving souls. In the early church the disciples went everywhere, "talking of Jesus and the resurrection;" and multitudes were thereby won to Christ. It ought to be so now. Every Christian should be made to feel that he has an individual responsibility in the work of soul-winning. Yet possibly not one Christian out of a hundred has set himself systematically to do this work. They have not been taught to do it. The church, in many cases, has not been organized with that end in view. The conversion of men has in many cases come to be incidental to the work of the church. Now, God is dishonored by the life of every impenitent person, and without Christ men are lost. I am responsible for making the offer of salvation to certain souls, and God alone knows who they are; but He will tell me, if I will but listen. It would be an awful thing to meet Him face to face and be empty-handed, because of failure to make the Gospel offer!

I question if there has ever been an awakening without an intense desire first of all for the manifestation of God's glory in the conversion of men. This was the supreme desire of the Apostles; for three years they thought of nothing else. This was the longing of such men as John Howe, Richard Baxter, John Flavel, and John Owen—men who dwelt in the very presence of the Infinite glory, and who overawed the people as they spoke, not because of their own greatness, but because God's presence was manifest in their very looks.

It has been said, when God would stir the deepest recesses of a woman's soul, he lays a helpless babe upon her bosom. And it would be a blessing of

immeasurable value, if only we could be made to feel our responsibility for the lost as God sees it, and if then a concern for their salvation—amounting even to an agony—should be upon us! But such a sense of responsibility and such an agony will never come when there is the least departure from the old truth, that without Christ men are lost. We must believe that, or the very nerve of special effort is paralyzed. The Apostle Paul and Ignatius Loyola, Peter the Apostle and Peter the Hermit, John Bunyan and John the Evangelist—in fact, whoever is to move others powerfully, cannot be a skeptic nor a semi-skeptic himself. He must believe something clearly, definitely, deeply, honestly. There must be a revival of that kind of teaching and preaching of which Jesus was a pattern when he said to the Scribes and Pharisees: "How can ye escape the damnation of hell?"

It is not to be forgotten, however, that while to deal thoroughly with one's own heart is a good preparation, and while the seeking of the infilling of the Holy Ghost is a movement in the right direction, yet God alone can bestow this blessing, so that the prominent feature of every true awakening is prayer, earnest, persevering, agonizing prayer. There could be nothing better than that the church should be assembled for a night of such calling upon God. When Joshua prayed the sun stood still; when Elijah prayed fire came from heaven; when our Lord prayed the very heavens were opened; when John Knox prayed Scotland was moved; and it has always been true that "the effectual, fervent prayer of a righteous man availeth much." And whole nights of praying have ever been followed with whole days of soul-winning.

**THE THIRD STEP.**—The third step, after the inward look, is a consideration of the church as a whole, her adaptation under the present circumstances for such a campaign, and her preparation for it.

Some special effort will need to be made if victory is to crown our efforts. The ordinary services of the Lord's day and a few extra meetings, are not sufficient to bring about a sweeping victory. History proves this to be true. No great, widespread revival has ever been seen on this plan. It was not so in Ezra's day, when the people forsook their ordinary vocations and for days stood in the rain to hear the reading and expounding of their long-forgotten book of the law. It was not so when the Apostles preached, and it will not be so to-day. Where there is no church, God may promote His work without organized effort; but where there are means He will have them used. And yet, better no church in a community, at such a time, than a church that will not work. The counteracting influence of such is worse than infidelity.

The tendency, too frequently, in revivals is to make the church an end rather than a means to an end; and therefore the energy that should be used in saving souls is often used to save the church. Such churches take their eyes from the lost and fasten them on themselves, and thus fall into the pit of selfishness. "When a church ceases to be administered as a means for the evangelization of the city or community in which it is situated and becomes self-centered in its own prosperity, or makes its own establishment the chief end of its work, it ought to go down, for it has ceased to manifest the spirit of Christ."

Oh! for a revival of apostolic preaching and apostolic working, yea, of apostolic praying! Then with our splendid machinery, our educated ministry, our risen and glorified Lord, with the heathen at our doors and the lost in our homes, we might have an immediate experience of Pentecostal joy. That is what is needed by the ministry and the church and the lost world, in this year of grace, 1895.

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

## Some Great Preachers I Have Heard.

BY REV. JOHN BALCOM SHAW, D. D.,  
NEW YORK CITY.

### II.—ALEXANDER MACLAREN.

THIS divine may not be as generally or as popularly known as many other ministers of this generation, but, in my judgment, he is the greatest Protestant preacher now living. He is a member of the Baptist denomination, having been for many years pastor of the Oxford Street Chapel, in Manchester, England. In addition to his pulpit work, which is always of the highest grade, Dr. MacLaren has published several expository volumes which are models of clearness and power, and is a regular contributor to several religious periodicals, among which are *The Freeman*, a Baptist weekly published in London, and *The Sunday School Times*, which probably has the largest circulation of any religious paper in this country.

I first heard of Dr. MacLaren when I was a student in the seminary, my interest in him being awakened by a volume of his, entitled the "Secret of Power and other Sermons," which was loaned me by a classmate. Before I concluded the sermon I began to realize that its author was a great man, and that conviction has steadily grown upon me as I have continued to read productions from his pen, until I now find myself an enthusiastic admirer and disciple of the Manchester preacher, studying his sermons with the closest care, and reading everything he gives to the public with genuine pleasure and fascination.

This feeling had long made me anxious to hear Dr. MacLaren, but never until the past summer did such an opportunity present itself. When I found that I was to be in England a longer time than usual, I wrote and ascertained when the doctor would be in his pulpit, and, in accordance with his answer, planned to go to Manchester the first Sunday in August expressly to

hear him. Imagine the sensation I had when, after years of anticipation, I sat in a pew about midway up the aisle of the Oxford Street Chapel and saw Dr. MacLaren walk up into his pulpit. The congregation was not a large one, only comfortably filling the body of the church, but this was easily accounted for by the fact that it was just in the midst of the summer, and that, the following day being a bank-holiday, many people had left town for a brief outing. The preacher's appearance would have probably been a great surprise to me, had not his picture, which has a conspicuous place in my study, made me familiar with his features and prepared me for the first impression. He has a thin, wiry, wrinkled face, with a receding mouth and a rather prominent nose and chin, and wears a sprinkle of whiskers under his chin which help to make his countenance unusually weird and homely. His voice, as he began, was high and thin and somewhat shrill, though this soon lost its unpleasantness, partly because it grew softer and more flexible, but principally because the hearer was given higher things to contemplate, and became charmed by the speaker's personality.

The text was the eleventh chapter of Hebrews, the 24th and 27th verses inclusive, and it was not once lost sight of from the opening of the introduction to the close of the peroration. The sermon, therefore, was strictly textual and, as one familiar with the preacher's style would expect, analytical and expository.

The introduction was brief, clear-cut, and scriptural, the simple unfolding of the basic element of Moses' faith as described by the author of the Hebrews. Dr. MacLaren interpreted this as being a two-fold vision: "seeing Him who is invisible," and "looking away to (having respect unto) the recompense of the reward." The discourse was divided into two main heads—(1) What Moses saw, and (2) What the vision did for Moses—and a happier combination of the practical and scholarly

one could scarcely imagine. The thought was lofty, the style faultless, the illustrations apt, fresh, and beautiful, the delivery easy and effective. One fairly hung upon the speaker's words, and when he had concluded no such exhaustion was felt as often results from the giving of close attention to a magnetic speaker, but a wholesome, buoyant vigor and inspiration which proved itself neither artificial nor evanescent. The regular worshipers at the Oxford Street Chapel ought to be saints, and if they are not, it is not in the least degree the fault of the preaching.

One thing which interested me as much as anything was the speaker's extemporaneous delivery. Not a note was used, and yet every word was as carefully chosen and every sentence as perfectly formed as if it had been read from a manuscript. It was evidently *memoriter* preaching, and, as is the invariable result in such cases, the speaker had some marked mannerisms which, while they did not detract from his delivery, were plainly noticeable to a stranger. One of these was a fixed gaze at the opposite cornice of the auditorium, a gaze which apparently came from an effort to recall with precision the words that had been written, and which was interrupted only when the speaker was about to make the transition from one point to another. I afterward bought *The Freeman*, which publishes Dr. MacLaren's weekly sermons, and found that the discourse had been preached exactly as it had been written, without a single break or change. Such an example of pulpit memory coupled with pulpit ease and power is the rarest exception.

The rest of the service was equally well conducted, the reading of the Scriptures being reverent and pleasing, and the prayers most spiritual and uplifting. Taking everything into consideration, I regard that first Sunday in August spent in Manchester one of the brightest, happiest, and most helpful I have ever enjoyed.

## PREACHERS EXCHANGING VIEWS.

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

## The Pastor as a Comforter.

I PRESUME that every clergyman is often perplexed over "personal experiences" that are conveyed to him by word of lip or by letter, and that he frames it at times very difficult to frame just the kind of answer needed. The letter below is from one who has an exceedingly tender conscience and is, I believe, a thorough Christian, but who finds it difficult to exercise a robust, sustaining faith. The answer that follows the letter has been very helpful to him. It has occurred to me that this answer may possibly be suggestive to other clergymen.

Rev. —

## Question.

"I attended several of the Salvation Army meetings and have been greatly troubled in mind ever since. I saw evidences of an assurance, a hope of salvation, that I do not have, although I have striven for years to be a Christian. This has bothered me night and day. I feel that I am a great sinner, having done many things in my earlier days that were very wrong. But I am heartily sorry for the past, and, if I know my heart, I am willing to be just what Christ desires me to be. Now in this I comply (do I not?) with the terms of pardon and of peace, but I have not peace. Why not? Can it be that my sins are so great that God will not forgive? Is not my case a very peculiar one?"

## Answer.

(1) Your experience is not a peculiar one. Tens of thousands of most excellent Christians have had similar experiences.

(2) Christ saves to the uttermost; He saves the chief of sinners; He saves whoever will be saved. Unless you are a sinner beyond the chief, and beyond the uttermost, and unwilling to be saved, you need not fear that God will not save you.

(3) Peace depends not on the fact that you are pardoned or saved; but on believing it. A child has done some naughty thing, and awakes from a

nightmare of a dream thinking that its mother is frightfully angry with it and means to punish it dreadfully. It screams with terror. The mother takes it in her arms, her heart bleeds for the child. She presses it to her bosom to console it, and tells it again and again "Do not fear, it is I—your mother. I forgive you, my darling; I would die for you." But the child cannot get rid of its nightmare and trembles with terror. Now, the lack of peace in the child is not because its sin was so great, nor because its mother has not forgiven it, nor because the mother is angry with it; but because, and only because, the child does not believe what is the fact, namely, that it is forgiven and is safe. Christ on the sea of Galilee, after He had rebuked the winds and calmed the sea, turned to the panic-stricken disciples and said, "Where is your faith?" To Jairus He said, "Be not afraid, only believe." "Faith is the substance of things hoped for, the evidence of things not seen."

## Answer to a "Troubled Preacher."

In the August issue of THE HOMILETIC REVIEW, a "Troubled Preacher" asks how to make the Endeavor Society a help instead of a hindrance. My experience may be at least suggestive.

In the first place, I organized the Society and attend every meeting. I take no part in the proceedings, but privately aid those who need aid in the way of suggestions, etc. When anything does not meet my approval, I quietly go to those responsible and suggest that the matter occur not again. Consequently the young people feel I am as much interested in the Society as they, and gladly do or refrain from doing anything I wish.

The Society has greatly helped me—

(1) In caring for the sick and destitute

tute, through the Flower and other committees. When such cases are brought to my attention I immediately notify the committees, and the aid is given.

(2) In the evening services, which have been doubled and possibly trebled through the Christian Endeavor. The meetings of the Society are held immediately before evening service, and after the meeting nearly all the members attend the regular services. I attribute this to my presence at their meeting, and to the time at which it is held.

(3) In dealing with many worldly amusements that troubled me greatly before the organization of the Society. They give me very little trouble now. This results from the Society's having frequent social gatherings and giving the members something to occupy their spare time.

I think the Christian Endeavor can be made a tremendous lever for church work in every church if the pastor will show the young people that he is

their friend, and will manifest a sympathetic interest in all the affairs of the Society.

D. W. B.

MILLEDGEVILLE, GA.

### The Preacher-Face.

"I can usually tell a lawyer by his face, and can almost always tell a clergyman," said in my hearing the other day a well-known business man. I wondered if that were so, and asked a few questions. In reply he told me that the average preacher-face is well marked. There is about it a certain set of the muscles, especially in the upper part of the face, the skin over the cheek-bones is peculiarly immobile, and there is something in the face that seems to denote unfamiliarity with the rough ways of the world. "Oh, yes," said he, "if you are a close observer you can almost always tell a preacher-face."

This talk nettled me a little but gave me not a little food for thought. I pass it on for what it is worth to my brother clergymen.

Z.

## EDITORIAL SECTION.

### LIVING ISSUES FOR PULPIT TREATMENT.

#### The Workers of the Nation.

*Six days shalt thou labor.*—Exodus xx. 9.

EXTRA Census Bulletin No. 99, recently issued by the census bureau, contains some very interesting facts on the occupations of the people. In the

following table these facts are shown by general groups and with relation to the total population :

Of the total 62,622,250 of population in the United States, 47,413,559, or 75.73 per cent., are ten years of age or over. The table shows that of these

OCCUPATIONS.	NUMBER OF PERSONS ENGAGED.			PER CENT. IN EACH OCCUPATION.	
	Total.	Males.	Females.	Males.	Females.
Population in the United States.....	62,622,250	32,067,880	30,554,370	51.21	48.79
Population ten years of age and over.	47,413,559	24,352,659	23,060,900	51.36	48.64
In gainful occupations, total.....	22,735,661	18,820,950	3,914,711	82.78	17.22
In agriculture, fisheries, and mining..	9,013,301	8,333,692	679,609	92.46	7.54
In professional service.....	944,323	632,641	311,682	66.99	33.01
In domestic and personal service.....	4,360,506	2,692,829	1,667,676	61.75	38.25
In trade and transportation.....	3,325,993	3,097,655	228,338	93.14	6.86
In manufacturing and mechanical industries.....	5,091,669	4,064,144	1,027,525	79.82	20.18



47,413,559 persons ten years of age or over, 22,735,661, or 47.95 per cent., are engaged in gainful occupations. In 1880 there were 47.31 per cent. of the whole number of that age employed in gainful occupations.

Of the total males ten years of age and over in 1890, 77.28 per cent. were employed in gainful occupations, against 78.70 per cent. in 1880; and of the number of females of that age in 1890 there were 16.98 per cent. so employed, against 14.69 per cent. in 1880. In ten years the employment of men has thus relatively decreased 1.42 per cent., while the employment of women has relatively increased 2.29 per cent. The numerical increase during the ten years has been: of male workers, 27.64 per cent., of female workers, 47.88 per cent.

Following are among the occupations which for various reasons may be considered most interesting:

Occupations.	Males.	Fe- males.
Miners (coal).....	208,390	219
Miners (other).....	140,906	133
Clergymen.....	87,060	1,235
Lawyers.....	89,422	208
Physicians and surgeons....	100,248	4,555
Teachers.....	96,581	245,330
Clerks and copyists.....	492,852	64,048
Locomotive engineers and firemen.....	79,459	4
Steam railway employees..	381,312	1,438
Street railway employees..	37,423	12
Salesmen and saleswomen..	203,931	58,449
Stenographers and type- writers.....	12,148	21,185
Telegraph and telephone operators.....	43,740	8,474
Boot and shoe makers.....	179,838	33,609
Cotton-mill operators.....	80,144	32,914
Hosiery and knitting-mill operatives.....	8,706	20,513
Silk-mill operatives.....	14,192	20,622
Woolen mill operatives....	47,636	36,435
Other mill and factory op- eratives.....	99,120	81,011
Seamstresses.....	3,988	145,716
Tailors and tailoresses....	121,586	63,611
Tobacco and cigar factory operatives.....	83,601	27,821

BLESSING and iniquity never can co-exist in the same heart. The iniquity must go, then the blessing will come. The wickedness must depart, and then angels will hasten into the soul from which it has gone out. Let us know, believe, and say from time to time with the frankest speech that no man can really be blessed who has not been turned from his iniquities.—JOSEPH PARKER.

### Bishop Fallows' "Home Salon."

*When wisdom entereth into thine heart, and knowledge is pleasant to thy soul; discretion shall preserve thee; understanding shall keep thee: to deliver thee from the way of the evil man, from the man that speaketh froward things; who leave the paths of uprightness to walk in the ways of darkness.—Prov-  
erbs ii. 10-13.*

THE saloon has found another enemy in Chicago. Believing that a most excellent method of fighting that institution could be found in substituting something better to take its place, the Rt. Rev. Samuel Fallows, of the Reformed Episcopal Church, on Feb. 21 last, opened what he calls a "Home Salon" in the enemy's stronghold.

In a basement at 155 Washington Street, Chicago, in the midst of a row of exceedingly dingy beer-saloons, and surrounded by nearly a thousand more of similar character, has been established this first experiment. It aims to reproduce all the regulation features of the grog-shop with the single important exception of the intoxicating liquor.

There is a long, highly polished bar of the regulation pattern, backed by mirrors and an array of cut glass. At one end is a refrigerator with rows of bottles visible within. Back of the bar hang the portraits of the venerable Neal Dow and Miss Frances E. Willard.

In connection with the bar is that peculiar Chicago institution, the cafeteria, which is a lunch counter, wherefrom the customer helps himself. The bill of fare consists of roast beef, roast pork, pork and beans, baked white-fish, codfish cakes, frankfurter sausages, and beef sandwiches. A plate of any one costs 10 cents. For 15 cents one can have chicken or lobster salad. The customer helps himself to these, and the necessary knife, fork, spoon, condiments, bread, and butter.

With this lunch the customer obtains free any one of a long list of temper-

ance drinks, the chief of which is "bishop's beer." This pet invention of Bishop Fallows has all the appearance and nearly the taste of lager, but it does not contain a drop of alcohol. One of the most responsible firms of Chicago manufactures it under contract, guaranteeing its purity in every particular. It contains the best elements of the malt and hops.

It is estimated that 800 people daily patronize this "Home Salon." One strong evidence of its value is that the liquor interest has done its best to injure the movement. But the Salon is prosperous, and others will be opened soon which can be made to pay a handsome dividend on the capital invested.

#### Parks and Playgrounds for the Poor.

*I know that the Lord will maintain the cause of the afflicted, and the right of the poor.*—Psalm cxl. 12.

THERE is growing evidence of a more humane spirit being manifested toward the poor and unfortunate who are crowded into the slums and tenement districts of our great cities. At a recent meeting the Woman's Civic League, of Cincinnati, decided to ask the Mayor of the city to place sand on a number of vacant lots, over which they could spread canvas covers, to make playgrounds for the smaller children of the poor people. One reason urged for this was that it would prevent the children from becoming bow-legged, a deformity that is becoming almost the rule in crowded sections. It is thought that if the children are given a chance to play they will develop their legs and so overcome this tendency, for which neglect and the absence of baby carriages are largely responsible.

The poor of lower New York are to receive a similar benefit in the new city park at the famous Mulberry Bend. There is a section below 14th street of a square mile in area, into which are crowded nearly 400,000 people, without a breathing-spot other than the

streets anywhere within its area. Within this section is to be opened this park, the first of a series of small parks, for which provision has been made by the city.

#### Who Own the Homes of the People?

*The rich man's wealth is his strong city; the destruction of the poor is their poverty.*—Prov. x. 15.

ONE of the recently issued census bulletins shows to what extent the farms and homes of the country were owned by the people in 1890. According to this report there are 12,690,152 families in the United States, and of these 52.20 per cent., or more than one-half, live in rented homes or on rented farms. Of the remaining 47.80 per cent. who own their homes or farms 13.37 per cent. of the whole number of families own them subject to mortgage, while 34.43 per cent. own them free of all incumbrance.

Of the 4,767,179 families that live on farms, 34.08 per cent. hire them, 47.32 per cent. own them free of incumbrance, while 18.60 per cent. hold mortgaged to the extent of \$2,132,949,563, or 37.50 per cent. of their value, and an average of \$1,224 per farm.

Of the 7,922,973 families who occupy homes not on farms, there are 63.10 per cent. living in hired homes, and 26.68 per cent. who entirely own their homes, while 10.22 per cent. live in mortgaged homes, owing a total of \$2,632,374,904, which is 39.77 per cent. of the value of their homes and \$1,293 per home.

The increasing difficulty of home ownership in the large cities is shown by the fact that in towns of less than 8,000 population 66½ per cent. of the families rent or own their homes subject to mortgage; in towns and cities of from 8,000 to 100,000 population 76½ per cent. of the families rent or own with mortgage, and in cities of over 100,000 population 85½ per cent. rent their homes or hold them mortgaged.

## SERMONIC CRITICISM.

## Preaching "Away From" a Text.

WE once heard a famous preacher at a camp-meeting preach from Romans xiv. 10: "We shall all stand before the judgment seat of Christ." He announced his subject in this manner: "My friends, I shall attempt to *prove* the necessity of the general judgment." We can recall only three of the points he made:

(1) In this life every person is spinning his or her web of life. These webs become entangled, and the judgment is necessary for their untangling, so that every person's life shall stand out by itself, separate and alone.

(2) We can not account for or understand many of the occurrences of this life. The fact is, they seem to reveal an unjust God. The judgment is necessary to clear up these mysteries.

(3) The general judgment is necessary to vindicate the character of the devil, upon whom so many people try to shift the responsibility for their sins.

The preacher took a text and immediately left out the specific point of it. The universality of the judgment, and the necessity that all men should be brought to that final tribunal, are certainly found in the text; but it is used here to make the previously censured judging and despising of one Christian by another the more apparent, and to emphasize the rebuke of such conduct.

The sensational, *ad captandum* way of putting the matter was offensive and verging upon the ludicrous. It took the divine power out of a great text.

The principal points made by the preacher teach fallacies:

(1) Every man's life now stands out as distinctly before God as if there were no other life in the universe. There is no tangle in God's sight, and no need of an untangling. Individual responsibility is one of the central truths of the Bible, and man does not

need to wait for the judgment to bring it home to him.

(2) Faith reveals to the child of God that God does all things well, in spite of what seems to be against this view. He does not need to wait till the judgment in order to find that out. The Psalmist could not understand the prosperity of the wicked until he went into the sanctuary (Ps. lxxiii. 17); then all was plain.

(3) There is no necessity for vindicating the character of the devil; that was done, so far as needed, thousands of years ago, in the plain revelation of his character in the Scriptures.

## Concrete Preaching.

The preacher may learn a useful lesson from the Bible on the art of putting things. It presents truth in the concrete rather than in the abstract. The preacher must reach the soul of the hearer through the two gateways of hearing and sight, and the familiar object or picture or image greatly aids him in gaining access to the average mind. He must learn to attach the divine lessons of the Bible to everything attractive, beautiful, familiar, and homelike.

Philosophical abstractions and theological refinements are out of place in any ordinary pulpit. Possibly they may sometimes be of some service in preaching to an audience of theological students or ministers, or to one made up wholly of people who have received a liberal education. But even with such an audience, a sermon presenting the great commonplaces of divine truth by means of vivid and helpful illustrations is usually more acceptable as well as more profitable. We shall never forget how a whole theological seminary—professors as well as students—was roused by the noted sermon of Dr. William J. Hoge, on "The Martyrdom of Stephen." It was the event of the year.

We recently heard an educated layman complaining that his pastor, one of the "best scholars and ablest men" in our commercial metropolis, drew only a handful of hearers; while his more popular but less scholarly neighbor always drew a crowd. The secret of it all was, that while the popular man took his gospel theme, and brought it home to the "business and bosoms" of men, and within the comprehension of his plainest hearers; the former took a grand text, extracted from it an abstract philosophical theme, and proceeded to dilate upon it in a learned, abstruse, and coldly intellectual style, beyond the comprehension of any except the tenth man in his audience. The people who attended upon the ministry of the one man got something, and naturally desired to go again; a majority of those who went to hear the other got little or nothing, and only so many of them as were under pressure of Christian obligation continued to attend upon his ministry. This is a popular way of emptying a church and crediting it to the "great ability" of the preacher.

### "Nature Preaching."

Illustrations drawn from nature are most common in the Bible and most effective in preaching. In the Bible view all nature becomes a symbol of higher and spiritual things, giving a deeper insight into them. The preacher may well make it his model in this regard. As Professor Hoppin has said:

"Illustrations thus true, fresh, homely, natural, forcible, form an element of preaching that may be called its vital expression, and which is after all nothing more or less than stating truth itself in such real forms that it comes home to the mind with living power and delights, and fastens it as with a nail . . . We should assuredly cultivate this "nature-preaching," as the Germans call it, this power of homely illustration that causes the present actual to throw light on the past actual, that interests men and makes the people a part with yourself, that strikes the real current of their thinking, that speaks as if speaking out of their own thoughts. Mr. Spurgeon had this popular illustrative power. Dr. Bushnell had it in a more lofty and ideal use of nature. Savonarola, Wycliff, Latimer, Luther, Chrysostom had it; the Apostle Paul made use of it; and above all, our Lord himself."

### ILLUSTRATIONS AND SIMILES.

**THE LESSON OF THE LEAF'S DEATH.**—This lesson we have to take from the leaf's life. One more we may receive from its death. If ever, in autumn, a pensiveness falls upon us as the leaves drift by in their fading, may we not wisely look up in hope to their mighty monuments? Behold how fair, how far prolonged, in arch and aisle, the avenues of the valleys; the fringes of the hills! So stately—so eternal; the joy of man, the comfort of all living creatures, the glory of the earth,—they are but the monuments of those poor leaves that flit faintly past us to die. Let them not pass without understanding their last counsel and example: that we also, careless of monument by the grave, may build it in the world—monument by which men may be taught to remember, not where we died, but where we lived.—*John Ruskin.*

**JESUS THE KEY.**—The idea of Jesus is the illumination and inspiration of existence. Without it moral life becomes a barren expediency, and social life a hollow shell, and emotional life a meaningless excitement, and intellectual life an idle play

or stupid drudgery. Without it the world is a puzzle, and death a horror, and eternity a blank.—*Phillips Brooks.*

**DIVINE USE OF TROUBLE.**—The French pearl-grower, by perforating the shell of the pearl oyster and inserting a bit of some irritating substance, as glass, induces the oyster, through the irritation, to form a pearl about the substance. By giving the substance the shape that is desired in the pearl, an almost infinite variety may be had in the fashion and character of the resulting pearls. This happily illustrates the divine use of affliction or trouble. The trouble lodged in the soul, often by what appears to short-sighted mortals a harsh and violent procedure, results in the formation of character of such strength and beauty as could not have been produced either without the trouble or by the use of any other means whatsoever. Through divinely wrought faith the dark experiences of life work patient endurance, and this culminates in all the other graces. The Heavenly Father understands the needs of His children and deals with them accordingly,

lodging in the soul just the trouble or trial suited to the particular case and to the end desired. As in temptation He provides "the way of escape" (Revised Version) so in trouble God always keeps in view some particular outcome needed by the particular soul under trial. In the worldly man, by sweeping away his treasures, he produces the pearl of other-worldliness; in the selfish man—of service and self-sacrifice; in the coldly intellectual man—of hearty love; in the fickle and timeserving—of strong purpose and principle; etc.

**THE ALASKAN'S CREED.**—Professor G. F. Wright, of Oberlin, in a recent visit to the glaciers of Alaska, had for his guide an Indian named John, who had been taught some little about the Christian religion. The professor undertook one Sunday to draw from the stolid and stupid fellow what he knew about God. It was not easily accomplished, but after a time Jake delivered himself of four great doctrinal statements.

1. "God is the boss of us fellers, every man, all of us." That was his doctrine of divine sovereignty.

2. "Us fellers has been mean to God, every man, all of us." That was his doctrine of total depravity.

3. "Christ died for us fellers, every man, all of us." That was his Christology.

4. "If we love Christ and do good, we go to Heaven, every man, all of us." That was his eschatology.

In short, he had a very satisfactory theology, anthropology, soteriology, and eschatology, and having uttered his views on those four great themes, he wrapped himself in his blanket and refused to speak another word.—*Hartford Seminary Record*, June and August, 1895.

**PRAYER, ITS POWER.**—Any unperverted mind will conceive of the scriptural idea of prayer as that of one of the most downright, sturdy realities of the universe. Right in the heart of God's plan of government it is lodged as a power. Amidst the conflicts which are going on in the evolution of that plan it stands as a power. Into all the intricacies of divine working and the mysteries of divine decree it reaches out silently as a power. In the mind of God, we may be assured, the conception of prayer is no fiction, whatever man may think of it. "More things are wrought by prayer than this world dreams of."—*Austin Phelps*.

**EVOLUTION OF THE DIVINE CHARACTER.**—The Bible affirms three dispensations in which truth has been developed progressively from the less to the more perfect, both in light and purity. These three for the present may be designated: 1st, the Patriarchal, or Dispensation of Creation; 2d, the Mosaic, or Dispensation of Law; 3d, the Christian, or Dispensation of Truth and Love. By involving these three, which the Bible expressly forbids, and seeking for perfect Truth and Love in each, good men do constant injury to the cause they endeavor to promote.—*James B. Walker*.

**STRICT SCIENTIFIC METHOD.**—We remember that Newton long refused to consider the law of gravitation finally established, because of a very slight discrepancy between the time he calculated for the moon to fall through space, and the time taken by a stone to fall through the same height. For sixteen years he continued his observations, which at last resulted in the discovery that the distance of the moon had been miscalculated. Thus the discrepancy was at last removed, and the hypothesis verified.—*Quarterly Review*.

## HELPFUL DATA IN CURRENT LITERATURE.

**A BETTER MINISTER**, by Rev. George C. Henry, A.M. *Lutheran Quarterly*, July, 1895. This paper was read before the Des Moines Ministerial Association. It is in the form of a letter addressed to a companion of the past college and seminary days. Its style is breezy and full of rhetorical ozone; its atmosphere has in it abundance of spiritual aspiration and uplift; its reading will make the drowsy and weary preacher "a better minister."

**KIDD'S SOCIAL EVOLUTION**, by George S. Patton, A.M. *The Presbyterian Quarterly*, July, 1895. This paper was originally read before the Sociological Society of Princeton Seminary. Its author has since completed his theological course and been chosen instructor in the Bible in the College of New

Jersey, over which his distinguished father Rev. Francis L. Patton, D.D., LL.D., presides. The article shows that the son has inherited much of the rhetorical and semi-colloquial directness and crispness, and of the epigrammatic terseness of style, of the power of pungent presentation, of the keenly alert logic, and of the intellectual breadth and grip, for which his father is noted. Moreover, he has the courage of his convictions, as seen in the challenge and defiance that ring out in one of the earlier pages:

"In these days, when one scarcely dares call his soul his own, for fear of the specialists, I see nothing for the theologian and the biblical critic to do except to do as the rest—to stand up for the dignity of his department; to insist that he, too, is a specialist; and to smile pityingly upon the outsider who ventures to intrude with his opin-



jon. Why should Mr. Huxley discourse to us of Semitic tradition, or the Gadarene swine? Or why should any one give the least heed to him, if he does?"

We regard the article as the ablest discussion of Mr. Kidd's book that has thus far been produced, either in this country or in Great Britain, taking in the subject, as it does, in all its broad connections and relations. Mr. Kidd's aim is to apply the Darwinian, or biological, method to man in society. The writer challenges the legitimacy of the method, on the ground that the lower forms of life do not suffice to explain the higher. Mr. Kidd, adopting the view of the Weismannists, emphasizes the idea of struggle, excluding the altruism of Spencer and Drummond, who teach that "all nature is on the side of the man who tries to rise." Carrying out Weismann's principle, "the life of man is a continual struggle, his own interests being invariably antagonistic to the interests of the social organism of which he forms a part." Reason and interest tell each man to look out for himself; and under these conditions no progress would be possible. Religion is here brought in to end the antagonism—a religion that is neither rational nor supernatural, but ultra-rational—whose function is "to secure in the stress of evolution the continual subordination of the interests of the individual units to the larger interests of the longer-lived social organism to which they belong."

Mr. Kidd is in all these strictly materialistic, and in dealing with religion, regards it as "beside the question whether or not these religious beliefs have any foundation in reason." Concerning this the reviewer adds:

"Indeed, it seems to me that alike the fundamental weakness and the greatest strength of Social Evolution lie right here: its greatest strength in the recognition of the necessity of religion as a social factor; its fundamental weakness, more serious even than the building of the whole argument upon an improved hypothesis [Weismannism], in the position the author takes in regard to the rationality of religion; for this is to build upon foundations of sand: it is to saw off the limb on which he is sitting."

Mr. Patton proceeds to show in detail, and with a thoroughness that leaves very little to be desired, the untenableness of all Mr. Kidd's affirmations and assumptions and the unsatisfactoriness of his view as a theory of progress in society and civilization. His conclusion is:

"Finally, it is only in the light of a Christian theology that social problems can be solved. Grant the rationality of religion and the truth of Christianity, and Mr. Kidd's paradoxes disappear and his book furnishes an ingenious witness to the presence of 'God in history.'"

But one can gain an appreciative view of the reviewer's treatment of the subject only by reading his article of nearly thirty pages.

THE FOUNDATIONS OF BELIEF, by A. M. Fairbairn, D.D. *Contemporary Review*, April, 1895.—THE FOUNDATIONS OF BELIEF, *Quarterly Review*, April, 1895.—These are two very able reviews of the notable book, *The Foundations of Belief*, by Right Hon. Arthur James Balfour. They are both sympathetic, and yet discriminating and somewhat destructive.

Principal Fairbairn, regarding the work from the point of view of theology, naturally pronounces it an "amateur's book," but the book of "a brilliant amateur." He takes up for discussion the three main divisions of the work—the critical, the transitional, and the positive or constructive—and states the author's aim as follows:

"In the critical, Mr. Balfour discusses and dismisses as philosophically inadequate both the empirical and the transcendental theories of knowing and being, especially as regards those ideas which are held to be assured and necessary principles for the interpretation of man and nature. In the transitional he discovers and emphasizes what he holds to be a group of neglected factors in the formation of belief. In the positive, he attempts a provisional justification and unification of beliefs."

The writer in *The Quarterly Review* proceeds to show that while the empirical philosophy is one principal object of Mr. Balfour's attack, his "spirit is in great measure that which originally animated the empiricists;" that his work is largely destructive in its method—as was its forerunner, his "Defence of Philosophic Doubt"—that he so discredits reason as to open the way to bald skepticism; that he misconceives the nature of authority, often confusing it with authorities; and that neither authority nor human need, nor both combined, do they may explain the origin of belief, can furnish solid grounds for belief or proof of its genuineness. Both reviews, while philosophical and critical, are appreciative of the many excellencies in Mr. Balfour's thought and work, and will aid the reader toward the mastery of a difficult subject.

JOB AND FAUST, by Adelaide I. Locke. *Hartford Seminary Record*, June and August, 1895.—This is a very suggestive and helpful contrast between these two productions, and between the training in the School of the Devil and that in the School of Faith, as set forth in them.

MODERN BROAD CHURCH THEOLOGY, by the Bishop of Fond du Lac; *The Church Eclectic and Anglo-Catholic Monthly*, July, 1895.—This article brings out with admirable clearness and great force the distinction between the "Modern Broad Church Theology," as held by "a large body of ingenious and popular preachers in our American church," "who have broken with the ancient authoritatively accredited faith, held alike by high and low churchmen, and are substituting for it a philosophy which changes our whole conception of God and Christ and the way of salvation;" and "Christian theology as the logical exponent of the Gospel facts," "as set forth by the Ecumenical Councils."

## NOTICES OF BOOKS OF HOMILETIC VALUE.

**THE PROBLEM OF RELIGIOUS PROGRESS.** By Daniel Dorchester, D.D. Revised edition with New Tables and Colored Diagrams. New York: Hunt & Eaton; 1895.

In its edition of thirteen years ago this book proved exceedingly valuable to the ministry and to intelligent laymen. The problem it presents is one, yet manifold.

"Is the world growing worse or better? Is Christianity declining or advancing? Is Protestantism, or 'Evangelical' Protestantism, dwindling or expanding in Europe, in the British Isles, in the United States, and in the world? What conclusion does the world's statistics, or the world's consciousness and life, justify as to the actual trend of modern society?"

The author premises three hypotheses:

"1. Under some kind of religion the world is better than under no religion.

"2. Under Christianity the world is better than under Paganism.

"3. Under Protestantism the world is better than under the Roman Catholic or the Greek churches."

In a work of almost 800 pages the author presents Protestant Christianity in contrast with irreligion, with other religions, and especially with Roman Catholicism, and triumphantly vindicates his claim that it is the source and cause of the world's progress, and that its beneficent work has in the present century surpassed that of all the other centuries. He makes the following important statement:

"Questions relating to science and faith, the city perils, divorce, crime, lynchings, pauperism, intemperance, wages, the purchasing power of money during the last fifty years, the anarchistic spirit, and other kindred topics, have received such treatment as could be given them within the limits of this volume."

In its present revised and enlarged form the book is practically indispensable to the minister and Christian worker who would not be behind the age.

**CHRIST AND CRITICISM: Thoughts concerning the Relation of Christian Faith to Biblical Criticism.** By Charles Marsh Mead, Ph.D., D.D., Professor in Hartford Theological Seminary, New York. Anson D. F. Randolph & Co.

This little book was first issued more than two years ago. It is by a well-known divine, at once sound in his thinking and liberal in his disposition. The aim of the author is to aid in getting at the truth regarding the Bible, by pointing out "some of the limits beyond which the theories of the critics can no longer rightly ask to be accepted by Christians." Up to these limits Professor Mead would tolerate the theories, tho he might disapprove them. He seeks to

help the Christian to a rational assurance of the divine authority, of the Sacred Scriptures. Higher Criticism, which in its proper form has always been a legitimate part of Biblical introduction, he of course approves and commends as both necessary and profitable. What Professor Mead thinks of the extreme methods and the vagaries of the Higher Critics, may be learned from the Preface to his present work. Concerning a former book of his—"Romans Dissected," by E. D. Realsham,"—which has been regarded by many as "a *reductio ad absurdum* of the analysis of the Pentateuch," he says:

"The real object of 'Romans Dissected' was not so much to refute any particular theory concerning either the Old Testament or the New, as to showing generally that critical disintegration of a book by a mere inspection of its contents, style, and linguistic characteristics, unconfirmed by external testimony, can not be depended on as giving us the truth—or, in fact, anything more than plausible conjecture—concerning the date and authorship of the book. And this object may, I think, be regarded as gained."

**RADICAL CRITICISM: An Exposition and Examination of the Radical Critical Theory Concerning the Literature and Religious System of the Old Testament Scriptures.** By Francis R. Beattie, Professor of Systematic Theology and Apologetics in the Louisville Theological Seminary, and Author of "An Examination of Utilitarianism" and "The Methods of Theism." Chicago: New York: Toronto: Fleming H. Revell Company.

This much more extended work than Professor Mead's deals with the same burning question from a different point of view. Both writers distinguish the legitimate sphere of Higher Criticism, as Literary Criticism in distinction from Lower or Textual Criticism. Professor Mead, taking a friendly, or at least non-partisan, attitude, undertakes with New England liberality of thought to show how large a latitude may be given to the New Critics; Professor Beattie, in connection with a church that finds itself called upon to deal with the evil results of the New Criticism, approaches the subject from the polemic, or at least apologetic, side, and aims to show the baselessness of the "Radical Criticism," and to prevent, so far as may be, the demoralization that would result from its spread and supremacy. This book is a vigorous treatment of the subject covering a wide range of topics. The subjects of its Four Parts are as follows: PART I. Introductory, giving definitions and distinctions. PART II. History of the Critical Movement. PART III. Exposition of Radical Higher Criticism. PART IV. Critical Examination. While having this positive and aggressive aim, Professor Beattie's book is characterized by admirable spirit, philosophic calmness, and systematic treatment throughout.

## EDITORIAL NOTES.

## The Liquor Question and the New York Daily Press.

THE agitation of the alcoholic liquor question in New York city is one of the significant signs of the times. Sunday closing has become a burning question in the daily press, in advocacy of which "spreads" are given freely, and many interviews with leading politicians, lawyers, business men, and now and then with clergymen, who, mostly, are off on vacation, are published. It is most gratifying to see familiar temperance statistics and other facts and arguments marshalled prominently in the columns of the great metropolitan dailies. The world moves.

The following letter appeared on the editorial page of the *New York Sun*:

## RUM, CRIME, AND MISFORTUNE.

## Dr. Funk States the Prohibitionist Idea of Excise Law Enforcement.

TO THE EDITOR OF THE SUN.—*Sir*: There is a side to Sunday selling that the public mind just now should be fixed upon; it underlies the entire liquor problem. Permit me to illustrate it: In your to-day's issue, several of your columns drip with blood. Mr. Lane, "a respected citizen" of Kentucky, recovering from a drunken debauch, shoots to death, unprovoked, a father and son; in a saloon row in New York a man is scalped, and the ambulance surgeon narrowly escapes being cut to pieces by drunken rowdies; in Brooklyn a drunken driver rips open the nose of his horse. These are but sample drops of the daily deluge of crime and sorrow caused by liquor. Gladstone says that it is the business of a government to make it easy to do right and hard to do wrong.

But, it is urged, "A man's drinking is his business; it is his personal affair; he drinks and takes the consequences." Did that drunken driver or that Brooklyn horse take the consequences? Did Lane or Capt. Rodenbauch and his son take the consequences of Lane's drinking? "But," we are told, "we must not interfere with the personal liberty of men to drink or not drink." The genius of our government guarantees life, liberty, and the pursuit of happiness. What chance have the tens of thousands of children of drunkards in this city of life, liberty, and the pursuit of happiness? Have

not the taxpayers any personal liberty or rights that should be considered?

Judge Noah Davis says that his experience for a score of years on the bench is that 80 per cent. of all the crimes that came before him would not have come had it not been for the traffic in alcoholic liquor. Dr. Willard Parker, one of the ablest physicians New York has ever had, in his preface to the Lectures of Dr. B. W. Richardson, said that the liquor traffic is responsible for 35 per cent. of idiocy, 45 per cent. of lunacy, 80 per cent. of crime, 90 per cent. of pauperism, and 10 per cent. of all deaths. Apply that to New York city and it means that last year the liquor traffic is responsible for the birth of scores of idiots, 400 lunatics, the sending of 76,000 men and women to jail, the pauperizing of 10,000 families, and for 4,000 deaths.

Let our taxpaying, hard common-sense business citizens climb the rounds of these figures and get a clear conception of this monster evil which demands seven days in the week to do its awful work and demands exemption from obeying the law, an exemption that is not granted to businesses that are making the city prosperous, morally clean, and happy! It is estimated that one third of all the enormous evil wrought by liquor results from Sunday sales. Surely Roosevelt is right in demanding that liquor-sellers obey the laws, as the rest of us have to do. Here are a few truths that apply: Charles Sumner said, "If you would save the nation you must sanctify it as well as fortify it." Said Powderly, "The liquor traffic is responsible for by far the larger part of the evils that afflict labor." Every child has a right to be well-born. It is the business of the city government to help in every way it can to this end. As Byron said to enfeebled and degenerate Greece:

"When Grecian mothers should give birth to men,  
Then mayest thou be restored, and not till then."

Whatever tends to help children to a healthy birth and healthful surroundings, moral and physical, is a fundamental blessing. Anti-liquor is the incoming tide.

NEW YORK, Aug 7.

I. K. FUNK.

## The Age of Lay Activity.

THE dedication of the new headquarters of the Salvation Army in 14th street, New York city, the mammoth convention of the Y. P. S. C. E. in Boston, the International Conventien

of the Y. M. C. A., the International Conference of the W. C. T. U. in London, and the annual gatherings of the Epworth League, and many other great organizations, emphasize the fact that this is preeminently the age of lay activity. The revival of 1858, originating in the Fulton Street Daily Prayer Meeting, gave the movement its inspiration and impulse. But who could have dreamed that such world-wide movements and so many world-encircling organizations would originate in the prayers of those laymen? Wisely directed and completely utilized, these organized energies are now powerful enough to push the work of the church for the world to a speedy completion. The problem of the day for the church and the ministry is: How shall they be most wisely directed and utilized?

#### The Secret of the Salvation Army.

WHAT is the secret of the wonderful power of the Salvation Army in reaching the masses? This is a question often and of late quite respectfully asked. Its military organization is certainly one element of power. Observation has, however, convinced us that the real spiritual power of the Army comes from the close adherence of its workers and talkers to the great saving truths of the Gospel. They present the facts and doctrines of man's lost condition and of salvation by the cross of Christ, with a directness, force, and fervor that would have done honor to a Methodist of the primitive days. We are satisfied that the secret of power lies just here, the other things being mainly incidental. The Church at large may well learn a lesson from them as it is asking: *How shall we reach the masses?* They have never been reached in any other way than by the old Gospel preached with "blood earnestness," to which Dr. Chalmers called attention as an essential in the preaching that is to save men.

#### A New Era of Revivals.

It can not have escaped any careful observer that there is at present a very widespread anticipation of a great religious awakening in the church, in the near future. The increase of revivalists and of revival campaigns, the immense and world-wide activities of the Salvation Army, the Y. M. C. A. and Y. P. S. C. E., and of many other organizations, all point in this direction. Is it not a time when every minister should be on the alert to catch, if may be, the Divine indications of duty in "the signs of the times"?

#### No Text-Book for Bible Study.

DR. GRAY in "Camp-Fire Musings," in *The Interior*, calls attention to the fact that there is no suitable text-book for the study of the Bible. The article in *Harper's Magazine*, "Early in the Present Year," by Charles Dudley Warner, calling attention to the supreme place the Bible holds in literature and to the ignorance of it that now prevails among educated people, has doubtless awakened much interest. It ought to produce fruit in the preparation of such a text-book and the introduction of it into all our higher schools.

#### Enforcement of Law.

THE public seem to be waking up to the sacredness of law and the necessity for its enforcement. Mr. Theodore B. Roosevelt's work in New York city, in closing the saloons on Sunday just now, furnishes a good text and a grand opportunity for the ministry to emphasize the sacredness of law, both divine and human, and to rouse and quicken the public conscience.

A DEFINITE impression of divine things is a lie always and necessarily.  
—Parkhurst.